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January 13, 1938
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THE WITNESS



GWYNEDD OWEN
Secretary of Church Mission of Help, Southern Ohio

WHAT I BELIEVE AND WHY -- JOHNSON

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CLERGY NOTES

BARTON, LANE W., rector of St. Paul's, Flint, Michigan, has accepted the rectorship of Grace Church, Orange, New Jersey.

BECKWITH, JOHN Q., has resigned as rector of St. Matthew's, Hillsboro, N. C., and will become rector of St. Timothy's, Wilson, N. C., on February 1.

BRANN, HARRISON A., formerly in charge of St. James', Laconia, N. H., is now on the staff of the archdeacon of Massachusetts and in charge of the Ascension, Boston.

BRIDGES, RALPH A., has resigned as assistant of Holy Comforter, Burlington, N. C., to become the rector of St. Stephen's, Erwin, N. C., and in charge of St. Paul's, Smithfield, N. C.

CLATTENBURG, ALBERT E., has resigned as rector of St. John's, Cynwyd, Pa., after a rectorship of 13 years, to take charge of the Holy Comforter, Aronimink, Pa.

DEAN, FRANK D., is now in charge of Trinity, Mount Airy, N. C. and of Galloway Memorial Church, Elkin, N. C. He was previously rector of St. Timothy's, Wilson, N. C.

FRIEDRICH, JAMES K., Red Wing, Minn., is now the assistant at St. Stephen's, Hollywood, Calif.

HARRIS, EDWARD B., has resigned churches in Amelia and Powhatan Counties, Southern Virginia, to accept the rectorship of Holy Trinity, Prince George's County, diocese of Washington. Address: Collington Mitchellville P. O., Maryland.

HILL, WILLIAM S., assistant at St. John's, Detroit, Michigan, has accepted the rectorship of Grace Church, Hopkinsville, Kentucky.

KUHN, WILLIAM J., was ordained priest by Bishop Rogers in Trinity Cathedral, Cleveland, Ohio, on St. Thomas' Day. He is in charge of St. Matthew's, Toledo, Ohio.

LINES, STILES BAILEY, was ordained to the priesthood on December 19, 1937, by Bishop Morris of Louisiana at St. Mark's, Shreveport, where he is assistant.

MOORE, FRANCIS J., conducted his first service as rector of the Advent, Cincinnati, on January 2nd. He was formerly associate rector of Christ Church, Cincinnati.

QUINTON, JOHN WILLIAM, was restored to the priesthood on December 8, 1937, by Bishop Rogers of Ohio, having fulfilled all the requirements for restoration, and has been appointed senior curate of Trinity Church, Toledo.

REDENBAUGH, ROBERT, assistant at St. Mary-of-the-Angels, Hollywood, Calif., has been appointed vicar of All Saints', Oxnard, Calif.

SCHAEFER, DAVID A., for 18 years rector of the Holy Communion, Lake Geneva, Wisconsin, has taken charge of All Saints, Waveland, and St. Mary's, Stuart, Florida.

SHUMAKER, EDWIN F., was ordained priest on St. Thomas' Day at Trinity Cathedral, Cleveland, by Bishop Rogers. He is in charge of St. James', Bucyrus and Grace, Galion, Ohio.

SOMMERVILLE, GRANT PAUL, retired, Hammondsport, N. Y., died on December 28th.

WILKINS, WILLIAM CLARK, rector of St. Mary's, Jersey City, N. J., died on December 19th.

WITNESS TRACTS

Why Believe in God? by Samuel S. Drury.
Why Believe in Jesus? by Albert Lucas.
Why Missions? by Edmund J. Lee.
Why Worship? by Charles Herbert Young.
What Christianity Demands of Me by Edric A Weld.
What Christianity Demands of Society by G. Gardner Monks.
What It Means to Be a Disciplined Christian by Charles L. Street.
Why Pray? by Oscar Randolph.
Why the Episcopal Church? by Paul J. Wellman.
Why the Early Service? by Curtin B. Camp.
The Meaning of the Real Presence by G. A. Studdert-Kennedy.

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The Meaning of the Real Presence

By

G. A. Studdert-Kennedy

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THE WITNESS

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H. ROSS GREER
A. MANBY LLOYD

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WHAT I BELIEVE AND WHY

A Series of Articles By
BISHOP JOHNSON

"We have turned over our consciences and our finances to scientists, financiers, and diplomats and they have bankrupted us in both."
—James Truslow Adams.

NEVER in the history of the race have men had so much wealth; so little contentment; so many reformers and so little sense of security. Society is very sick and the friends of the patient go about wringing their hands and wagging their tongues, saying "This is terrible, let us do something." Before calling in the most vociferous quacks we should make a diagnosis of the complaint lest the remedy offered should be more disastrous than the disease. It would be of no comfort to be cured of a fever if we become the victims of a creeping paralysis. One must discover the source of the complaint if the patient is to be relieved.

Men differ in their major premises which they assert but do not prove. After asserting basic assumptions which are contradictory, there is no value in argument. Most any one can construct a logical syllogism provided you accept their major premise.

Taking advantage of the present situation, a vigorous and militant atheism is attacking the value of Christian civilization and seeking to erect a godless edifice on the ruins which they propose to effect.

Multitudes of bewildered folk are sitting on the fence, eagerly expecting a new social order but clinging tenaciously to established institutions upon whose preservation their livelihood depends. As a rule these bleacher athletes are irritated by any religious appeal and yet are dubious as to the consequences of an atheistic regime. Many of them complain of communism but live like atheists. Having renounced any allegiance to the God-Man, they are looking anxiously for a Man-God to lead them to an earthly paradise. It is a situation in which any able and egotistical demagogue will attract disciples among the dissatisfied and the discontented, especially if they think that religion is a bore and politics a dirty game.

What are the basic assumptions which constitute the fork of the roads along which men must travel?

I

Is faith in God a reality or a delusion? Are we created merely to enjoy this material world or are there spiritual values which transcend material ends? Did life begin with an atom and does it end in a tomb?

II

Are there moral laws which are as imperative as the laws of chemistry and which may not be broken without disastrous results in the laboratory of human experience?

III

Is human personality the greatest reality in creation and is personal liberty the most precious asset in man's inheritance?

The fundamental issue is between the theist and the atheist, and atheism offers the line of least resistance. In the first place atheism has nothing to defend. It holds the Church responsible for the sins of former ecclesiastics, but declines to assume any responsibility for the fact that many criminals are unbelievers. Persecutions by the Church are held up to scorn whereas similar persecutions by atheists are justified. They will condone murder by their partizans and condemn petit larceny by their opponents. Sauce for the goose is not sauce for the gander.

Again the average man will read books which criticize the existing order rather than those which defend it. The best sellers are those which attack religious faith or existing institutions.

Men love to find fault with their environment. They develop closed minds on the subject of religion at a very early age when they have a maximum of assurance and a minimum of experience. They affirm that religion is bunk with the same lack of background that one with no ear for music might deride opera. Of course that which one pays for either religion or music is the possibility of discord. It is true that silence is preferable to discord but it would be senseless to eliminate music because the village band plays badly. As Aristotle said, "The true nature of anything is the best that it can produce."

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Men with closed minds have no right to sit on a jury in judgment of spiritual values, and religion is too universal a phenomenon to be dismissed by an epigram. Like music it must be tested by those who have developed a capacity.

ANOTHER popular advantage which agnosticism and atheism possess is that they offer the sinner immunity for any ultimate consequences. It requires sacrificial effort to worship God, to forgive your enemies, to be patient with your neighbor and to keep oneself free from impurities.

If there is no God, there is no day of judgment and no moral imperative. It offers an escape mechanism for the consequences of sin. In its attack on religion atheism can use methods which are denied to the Church. They have no scruples as to the use of brute force to enforce their dogmas. A bullet may be a conclusive argument, it is not a convincing one. And furthermore the theories of the communist have not yet been obliged to stand the test of time. It has no past to defend and no future to guarantee. It must be finally judged by the kind of people it produces in subsequent generations.

Our democracy although it has existed for a hundred and fifty years has never been less secure than it is today. It is in the face of these popular trends that the Christian religion must defend itself.

The real issue is whether we shall worship God or the state; whether our redemption will come from Christ or a dictator. Shall we assert once more that "we have no king but Caesar." Certainly it is a matter of vital concern and one which we ought to face without prejudice. As Carlyle has said, "The most ignoble vice in man is inertia."

There are three kinds of atheists in the world. There is the academic atheist who confines himself to thought and speech. He is often found teaching his views to the immature. There is the militant atheist who would stamp out religion and force his negations with brutal fanaticism. He finds a sympathetic response from the discontented and the inert. And thirdly there is the practical atheist who claims to believe in God but who does nothing to support his views. It is futile for him to complain of communism and yet contribute nothing to oppose it. For however much you dislike the communist, he possesses tremendous zeal, is willing to make great sacrifices, and so identifies himself with his cause that he renounces his freedom in its behalf. Such a fanatical force cannot be withstood by lax Christians who substitute amusement for worship and complaints for service. A selfish opportunism will not succeed in resisting the epidemic of communism which is most insidious and persistent in its propaganda.

It is significant that where radical atheism has triumphed it has been in those countries in which prosperous men have turned over religion to the clergy and to women, and by their example have encouraged the rising generation to discredit the Church. Truly when religion has lost its savor, it is good for nothing but to be trodden under the feet of men.

We are confronted with a situation in which political dictators ask us to renounce our faith and to turn over to them our ultimate destiny. It reminds one of the parable of the trees: After the olive and the fig tree and the vine had declined to abandon their career of fruitfulness to rule over the other trees they turned to the bramble who said, "If in truth you anoint me as King over you, then come and put your trust in my shadow and if not, let fire come out of the bramble and destroy the cedars." One questions whether in turning our property to the control of dictators, we will not also surrender our souls in the process. It is most important therefore that we examine these premises.

Editor's Note: The second article on "What I Believe and Why" will appear next week and will be on the subject of Law.

Congregation Not Audience

By
H. ROSS GREER

A CHURCH advertisement in a Saturday paper read "Come to Such-and-Such Church tomorrow and hear the Rev. So-and-So at 11 A.M." It is unpleasant to read such an invitation to church. I feel badly when some one says to me, "I am coming to hear you one of these days." I always feel like asking them not to come.

In view of my reaction it was interesting to read in the New York Tribune that Miss Muriel Lester told the Clergy Association of New York recently that "merely speaking" on the part of a clergyman "alienates people from the Church." She realizes how wrong is the emphasis which regards a clergyman as merely a preacher, one who talks to an audience, a group gathered to hear. She has written a booklet on worship. A gathering of people to worship is a congregation. Their attention is focused on the altar, not on the pulpit. They come to worship God, not just to hear a sermon.

The Psalmist says: "O come, let us worship and fall down and kneel before the Lord our Maker." Just to go to church is not enough, it is our bounden duty to worship God every Sunday in his church. If we come primarily to hear someone, we come for an individual's sake and not for God's sake. There is much to be said for the silence which is the habit of the Friends (Quakers). "The Lord is in His holy temple, let all the earth keep silence before Him."

Strike That Out

WHEN the lawyer asks the witness a question which is not relevant and the lawyer on the other side objects, the Judge may turn to the court stenographer and say, "Strike that out."

Although, on the record of the court proceedings, the question is as if it had never been asked, the Jury, nevertheless, has heard it and it has had its effect.

So when we make a thoughtless remark and see the look of pain on another's face and haste to say "I didn't mean that; I'll take it back," the hurt remains.

THE CHURCHMOUSE.

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SECURITY FOR LAY WORKERS

By
C. C. J. CARPENTER
Rector of the Advent, Birmingham, Alabama

MUCH has been said about the need for a plan to provide pensions for lay church workers, but nothing has been done to meet this need for social security for the many lay servants of the Church, who are not eligible for the Church Pension Fund and who are excluded from the government's social security plan.

Church Life Insurance is available for them, but this does not meet the situation. Premiums must be paid and a stable continuity is requisite, which is not satisfactory in the case of a lay worker. Jenny Smith may be the secretary of St. So-and So's parish for six years, and then a new rector comes and doesn't like Jenny. Jenny goes, and finds herself in the position of having a policy with perhaps five premiums paid, which she must keep up herself or else let lapse.

And then there is this angle to consider in the years to come. Jenny may have a job as secretary in some manufacturing outfit; as such, she is in on social security with a registered number and an old age retirement pension in the building; Jenny would like to take a job as a parish secretary, but this would mean losing out on the old age pension, and she can't afford to give this up, so a good Church worker is lost.

The Church Pension Fund very obviously cannot make provision for Jenny as a lay worker in the Church, because she is absolutely devoid of actuarial statistics, and can't possibly get any by the very nature of her tenuous hold on her position—next year's budget may not afford Jenny—the new rector may have other plans. But Jenny—the parish secretary—is one of the most important cogs in the ecclesiastical machinery. She saves the rector's face daily by reminding him of things he would surely have overlooked. She orders the coal. She pays the bills. She answers the phone. She keeps the books. She sees that the sextons have the church warm. She knows immediately if the parish house is available for a meeting of the D.A.R. on Tuesday. She works all week and Sunday too, and fortunately hasn't heard anything about the forty-hour week or the new leisure time. In short, Jenny is the sine qua non of a smoothly running parish. But, since she is not ordained, she has no provision made for her in the Church Pension system, and at retirement she gets a silver pitcher and a thank you, while the parson for whom she has been doing most of the work, gets half his average salary for the remainder of his days.

So what! Well, the Church must make some provision for Jenny, and we submit to those who want it the following plan which has been put into effect for our Jenny, and which may meet the needs of other Jennies. It is a method which involves the use of these $18.75 Bonds that you can buy at the Post Office, and which mature in ten years at $25.00.

Here's the way it works (and our Jenny likes it); Jenny's salary is $110.00 a month. The budget includes an item of roughly 5½% of that to be put away for Jenny's pension. This amounts to $6.25 a month (it is really $6.05 but we make it $6.25 to come out even). Every three months we have $18.75 available and we buy a government bond for that amount, in Jenny's name. This bond is put away in Jenny's envelope in the bank box; and at the end of the year Jenny has a retirement fund with a maturity value of $100, (not a great deal, but better than nothing). At the end of ten years, Jenny's pension capital is $1000.00. As the bonds begin to mature, the principal is reinvested in new government bonds, and the amount continues to grow. When Jenny decides to retire, whatever is in Jenny's envelope at that time is Jenny's and it is simply handed to her, without any strings. It is her money that the Church has been keeping for her, and serves as a retirement fund with which she does as she pleases.

If Jenny quits in five years, or whenever she quits, she gets the bonds that have been bought for her up to the time of her leaving. There is no question of keeping up premiums. It is a closed issue. She knows just what she will have. The parish is saved a conscience-ache. Everyone concerned is happy. The investment is above question. A new envelope is marked with the name of Jenny's successor, into which bonds are put every three months as before.

There is this further value in the plan. If the parish should come on troublous financial times, nothing would be lost by its inability to carry on this system—no lapse of policy for instance; Jenny would understand that no bonds could be bought for a year perhaps, but the bonds on hand would continue to increase in value just the same, and more bonds would be added when the troublous times were over.

IN PRESENTING this suggestive article by Mr. Carpenter we wish to point out that, doubtless without his knowledge, the Church Life Insurance Corporation has been studying for more than a year the problem of social security for the lay workers of the Church. We are now informed that they are soon to introduce a plan that should solve the problem of retirement for lay employees in a practical and satisfactory manner. We are assured that following the recommendations made by a joint commission appointed at General Convention, the Church Life Insurance Corporation plan will have the advantage of definiteness and certainty not available through a more casual arrangement.

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The plan is readily adaptable to the ability of any parish. If the budget can afford only one bond a year for Jenny, she is just that much better provided for than she was before, and if the budget can afford six bonds a year, so much the better for Jenny.

If you are interested in trying this plan, don't write for details. There are none. What is written above is all there is to it.

Prayer Book Inter-Leaves

A Series of Comments By W. P. Ladd

QUESTION BOX

Q. "The priest's greeting 'The Lord be with you' between the prayer following the commandments and the collect for the day (P. B. page 70) seems to me awkward. Why this arrangement?" A. This greeting (following historic precedent) introduces a new part of the service. It was put in at the last revision, but it is awkward, and is another example of our badly-planned introductions. One might further ask whether these interspersions of "Let us pray" really encourage prayer. There is a danger in trying to pray too historically.

Q. "Should the congregation kneel when the epistle is read?" A. Certainly not. If they kneel at the epistle and stand at the gospel they are paying greater honor to St. Paul than to Christ. Some Roman Catholics kneel, but the Roman Catholic expert, Adrian Fortescue, author of *Ceremonies of the Mass* says "People hear the epistle, as all lessons except the gospel, sitting." Let us hope nobody introduces standing. A sermon of the fifteenth century is extant which rebukes certain German nobles because they stood at the epistle to honor St. Paul as being one of their own class!

Q. "I have thought for many years that the effect of the Eucharist was often lost in the five-or-more-minute-fuss over the post-communion consumption of the elements. There is nothing impressive to me in the shuttling back and forth of a server between altar and credence table, or in the rustle of a surplice indicating that the priest is cleansing the inside of the cup and platter. Why cannot the cleansing be left until the worshippers have departed?" A. Parsons and Jones in *The American Prayer Book* say, "The ablutions coming after the blessing are a distinct drag on the smooth conclusion of the service. This rubrical provision was a sheer afterthought, not made until 1637." However, could not the rubric be turned into a blessing? Is it necessary that congregations rush out in a body at the end of every service? Roman Catholic churches attract many who come to pray before and after the regular services. Bernard Shaw advocates "going to church" (in an essay by that name) when there is no service. People might respond to the suggestion to remain for a meditation and thanksgiving at the end of every Eucharist.

Q. "Is the procession of laymen carrying the offering to the altar wrong?" A. The only wrong thing about it is that it inculcates the idea that the layman's chief function in the Church is to handle the money. True but deplorable.

Q. "In our parish boys in scarlet cassocks hold the candles when the priest reads the gospel. Is that wrong?" A. Boys are better than nothing. But men are not likely to take their part in services so long as it continues to be a boy's business. Scarlet cassocks are a nineteenth century abomination.

Q. "Why do so many of the clergy read badly?" A. 1. American schools do not seem to consider it important to teach children to read. 2. Seminaries do not make good reading a requirement for graduation. 3. Above all—the clergy themselves do not take pains. Most do not think the conduct of services, including good reading, a subject worth serious study. It might awaken the careless if bishops would pick the best reader among the clergy in each diocese, and beg the rest of the clergy to submit themselves to his advice and criticism—above all, criticism.

Suggestions and questions can be sent to Dean Ladd, Berkeley Divinity School, New Haven, Conn.

Bell of Chichester

By

W. BERTRAM STEVENS

AMERICAN delegates to the Oxford Conference on Life and Work frequently commented on the simplicity and directness of the Bishop of Chichester. Probably no clergyman of the Church of England worked harder for the success of the conference than did he, although his name was not mentioned in the press as often as others.

The Bishop's full name is George Kennedy Allen Bell. He is well known to many of the American Bishops because of his activities as "Episcopal Secretary" of the 1930 Lambeth Conference and as assistant secretary of the 1920 conference. Bishop Bell is a son of the Vicarage, born in 1883 at Hayling Island when his father (the late Canon J. Allen Bell of Norwich) was Vicar of Hayling. From Westminster School he entered Christ Church College, Oxford, where he made an outstanding record, so much so that, after ordination and three years as curate at Leeds, he was called back to his college as lecturer and tutor. It is an interesting fact that nearly every man on the English bench of Bishops has been a don at either Oxford or Cambridge.

From Christ Church he became resident chaplain of the Archbishop of Canterbury, Dr. Randall Davidson. A chaplaincy at Lambeth offers opportunities worthy of the talents of any man no matter how able. One recalls that when Randall Davidson was chaplain to Archbishop Tait, he acquired sufficient influence largely to determine the choice of Tait's successor. Sidney Dark later described the young Davidson as "Archbishop Maker."

Incidentally, Dr. Bell's intimate knowledge of Baron

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Davidson has enabled him to procure a monumental life of the Archbishop—"Randall Davidson."

In 1924 Dr. Bell accepted the Deanship of Canterbury where he remained until his appointment to Chichester in 1929.

In appearance he is alert, unassuming and quiet. His voice is high pitched and, though not musical, of great carrying power. In manner he is kindly and almost shy. He gives the impression of desiring to conform to the somewhat rigid traditions of English Episcopacy and yet of regarding them as something of a bore. He is known as a scholar of parts and is identified with many educational projects and institutions. He has served as Select Preacher at Oxford and Cambridge and in 1925 was the Olaus Petri lecturer at Upsala. Perhaps he is best known for his devotion to the cause of unity and the ecumenical ideal. He has edited and written many documents on Church reunion and stands in the forefront of English workers for understanding among the churches. He has been especially interested in the proposed World Council and was active in the preparation of the draft in which it was proposed to the Oxford and Edinburgh Conferences.

Socially and theologically he is liberal in his sympathies. As English traditions go he is one of the younger bishops and is undoubtedly destined for increasing influence and usefulness, both within the Anglican Communion and in the conference movement.

Editor's Note: This is the second of a series of articles on outstanding Christian leaders by the Bishop of Los Angeles.

Let's Know

By

BISHOP WILSON

California

SOME years ago the Rev. D. O. Kelley wrote a history of the Diocese of California in which he recounts the unusual circumstances connected with the beginning of the Church's organized work in that state. In 1848 gold was discovered in California and soon the great rush of "Forty-niners" brought in a mixed lot of people from every direction. San Francisco was a small city of thirty thousand people when a group of Churchmen decided to organize Holy Trinity parish and secure a rector. They communicated with Churchmen in New York asking the latter to find a priest who would be willing to come out and undertake a pioneer work on the western coast. The Rev. Flavel S. Mines was chosen and he set out for his new field.

Meantime a petition had gone in to the Board of Missions requesting them to send a missionary. The Board selected the Rev. J. L. Ver Mehr who engaged passage around Cape Horn. His ship was delayed by an outbreak of smallpox while Dr. Mines was making quicker time by way of Panama. So when Dr. Ver Mehr reached San Francisco he found his field already occupied with Dr. Mines in charge of Holy Trinity Church. What to do? Fortunately the two were reasonable men and Christian gentlemen. The city was growing so rapidly that they decided there was room for two parishes. Dr. Mines remained at Holy Trinity and Dr. Ver Mehr became rector of a new parish named Grace Church.

In 1850 a Convocation was called consisting of six priests from various parts of the state and seven laymen, thirteen in all. The personnel is a bit vague from the records but what they did is all too clear. They formally organized a Diocese and adopted a Constitution and a set of Canons. It was the Episcopal Church they were dealing with but no mention whatever was made of that fact in their Constitution. They provided only for the "Church in California" which technically might have been any communion in Christendom. They also provided for a diocesan Convention once in three years.

In 1853 the second Convention (consisting of four clergymen and seven laymen) appointed a committee to attend General Convention in New York and secure union with the Protestant Episcopal Church. Two laymen reached the General Convention but under the circumstances their request had to be denied and they were not given seats. However, the question of providing for California received much attention and ended in a strange action. The House of Bishops elected the Rev. William Ingraham Kip as Missionary Bishop of California, completely ignoring the diocesan organization which they could not very well recognize.

In 1854 Bishop Kip reached the west coast not knowing how he would be received. Fortunately again Christian courtesy prevailed and he got a hearty welcome. For the next three years he went about his work as a Missionary Bishop automatically presiding at adjourned meetings of the Convention of 1853, nobody venturing to raise questions about his qualification. The next regular triennial Convention met in 1856 and the Constitution was properly revised so that union could be effected with the General Convention of the whole Church. Then the diocese was ready to elect its own bishop. The position of Bishop Kip was anomalous indeed. They might have elected someone else and then there would have been a difficult situation. As it turned out, Bishop Kip was unanimously chosen and the Board of Missions generously continued to contribute to his support until proper provision could be made for diocesan funds. What might have been a bad tangle was successfully cleared up by common sense and Christian charity among those concerned.

CONFIRMATION INSTRUCTIONS

by

BISHOP JOHNSON

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THE WITNESS

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

"Studying the Ministry" was announced as the theme of a conference held January 1-4 when 115 men gathered at St. Paul's School, Concord, New Hampshire. The kick-off address was given by Headmaster Samuel S. Drury who told the boys that no pledges to study for the ministry were wanted or allowed. Bishop John Dallas spoke of the need for a ministry to the poor; Rector A. L. Kinsolving of Trinity, Boston, declared that people are spiritually immature and that the work of the minister is to help them grow to the stature of Christ. New York's Elmore McKee presented a case study of a city parish like St. George's over which he presides, while Gardner Monks, head of Lenox School, pleaded for ministers in education in order that boys and girls might leave our schools with some idea of Christian values.

Foreign missions was presented by the Rev. E. Fay Campbell, student chaplain at Yale, who said that the 19th century would go down in history as the one in which Christianity literally spread around the world. He also raised the question as to whether or not the task now was not to build up the Church rather than to expand. Princeton's John Crocker spoke on the priesthood, grounding his plea on the Incarnation, which he said was the dividing point in human history.

A high light of the session was the address by Professor Carl J. Friedrich of Harvard who spoke of the need of fellowship among Christians in preserving the values for which they stand in the face of the growing power of the state. The dictators who challenge Christianity, he said, have sensed something amiss and then have gone and done the wrong thing. The telling tonic effect of the Nazi persecution of the Church in Germany was described by the speaker. The Rev. Leslie Glenn of Cambridge was the chairman of the conference and saw to it that the large meetings were broken up into small groups where the students themselves could discuss the various points raised by the headline speakers.

* * *

Bermuda Bishop on a Tear

A little shop girl in Hamilton, Bermuda, full of romance, hung behind her counter the other day a couple of pictures of the Duke and Duchess of Windsor. In walked the Bishop of Bermuda to buy his morning paper. Spotting the pictures he went behind the counter and tore them down, declaring them to be "disgraceful." The little shop girl, still full of romance, has replaced them, one of which carries the caption, "They are happy now."

* * *

Frances Young Goes to California

Miss Frances Young of Baltimore has accepted appointment as director of religious education in the diocese of California, according to an announcement by Bishop Parsons.

* * *

Kenyon President Speaks in New York

Gordon K. Chalmers, Kenyon College president, was the speaker on January 9th at the Church of the Ascension, New York. Alumni of the college and representatives of scientific and literary societies were on hand, most of them in academic robes, to hear the educator talk on the relationship of religion to learning. John H. Finley, the editor of the New York Times, read the lesson.

* * *

Religion Must Get Down with the Masses

Religion must get off its high platform and arouse the interest of the working class if it is to last according to speakers taking part in a symposium in New York City on January 5th on "The Future of Religion in America." Rabbi David de Sola Pool of New York said that communism and fascism aroused a feeling of individual participation and enthusiasm among their adherents and thus satisfies the emotional needs of people. Religion must arouse a similar response or be wiped off the face of the earth. Then Methodist Pastor Ralph Sockman declared that religion needs more real tolerance and less talk about it. The prevalent attitude of live and let live must be changed to "live and help live."

* * *

Martin Niemoeller Issues a Message

Martin Niemoeller, imprisoned German pastor, somehow or other managed to get a New Year's Message to his followers last week. He has been in prison since early July with little heard from him since. "I battle," read the statement which was presented to his Dahlem congregation on January 2nd, "as a German man against the myth (Dr. Alfred Rosenberg's neo-paganism) which sets human ideals in the place of God's word and which holds God's



G. WARFIELD HOBBS
Secretary Takes Trip to Puerto Rico

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forgiveness of sin is unnecessary. I know the road our nation is taking can end only in bolshevism. Therefore, I am fighting for the people and the nation which I love and which I long ago offered my life when the great war began.

"Should public support of the Christian faith and opposition to its enemies be forbidden by law, as large groups hope and propose, and should the Christian church's field of activity be circumscribed and catacomb Christianity appear in the Third Reich, I would face the decision I have not as yet been forced to make, namely, whether I should obey God's word or such a prohibition.

"To date the question has not been put to me whether I will obey God's will or the State's laws. For in the German Reich laws specifically declare that the Protestant faith and the Protestant church are not circumscribed but retain their rights under the protection of laws. So long as these laws remain and are not repealed I have not only the right but duty to call attacks upon Christianity just that and nothing less and to oppose them.

"Therefore, I believe I have not only a duty to God but the right before men to answer such attacks on Christianity likewise when they come from State leaders and official persons."

* * *

Bishop Perry Is Honored by Diocese

Clergy and laity of the diocese of Rhode Island turned out in mass on January 6th to honor Bishop Perry on the 27th anniversary of his consecration.

* * *

New York Parish Has Anniversary

The Epiphany, New York, at present worshipping at St. Thomas Chapel, celebrated its 105th anniversary on the Feast of the Epiphany, January 6th. In his sermon Rector John W. Suter Jr. declared that the world today needs the idea dramatized by the Epiphany. "Human beings belong to a single earth-wide family whether they realize it or not. Every situation in which one group persecutes another reverts to barbarism."

* * *

Churchmen to Gather in North Carolina

A flock of outstanding religious leaders are to gather in Raleigh, N. C., January 18-20, for the second annual convocation of the state's council of churches with which thirteen denominations are affiliated. Among the leaders are John Bennett, professor at Auburn Seminary; Hornell Hart, professor at Hartford Seminary; Henry Leiper, a leader at the Oxford and Edinburgh conferences, and Arthur Raper, a Southern professor who is billed as an authority on the plight of the sharecroppers.

* * *

First to be Ordained by New Presiding Bishop

Richard W. Day, recent graduate of Union Seminary and assistant at All Angels, New York, has the distinction of being the first to be ordained by Bishop Tucker since he became Presiding Bishop. He was ordained deacon at All Angels on January 6th.

* * *

British Consul at Heavenly Rest

Sir Gerald Campbell, British consul in New York, was the speaker on January 9th at the Church of the Heavenly Rest in New York, at a British Christmas-Epiphany festival service.

* * *

Cathedral Choir Alumni Hold Meeting

The choir of the Cathedral of St. John the Divine in New York has an alumni association that held its annual meeting on Saturday, January 8th.

* * *

Bishop of Liberia Speaks in New York

Bishop Kroll of Liberia was the speaker yesterday, January 12th, at a meeting of the Auxiliary of Grace Church, New York. He spoke of the work of the Church in his district and pleaded for a greater support for missions.

* * *

Sees the End of the Church

The Rev. Adolph Keller, a leader at the Oxford and Edinburg conferences, who resides in Europe where he represents the American churches, told a group of clergymen in New York on January 8th "what we see in Russia is practically the end of the Church" and that in Germany "I am not sure that the church can live in the form of organized Christianity." The churches, he declared, are weak in all European countries.

* * *

The Loss of Fifteen Divisions

In Mussolini's Italy there are heavy taxes on bachelors and mass marriages are encouraged in order to increase the birth rate. The reason, according to the Duce, is because since 1924 "Italy has lost babies sufficient to make fifteen army divisions."

* * *

Pastors Jailed in Germany

More than 800 pastors of the German Evangelical Church were imprisoned during 1937 by the Nazi regime, according to the Rev. Frederich Mueller, preaching on January 2nd at Jesus Christ Church outside Berlin, whose pastor, the Rev. Martin Niemoeller, is one of the men in prison. When in Germany this summer some of us met with Niemoeller, three days before he went to prison, and he said then that 11,000 of the 18,000 pastors would go to prison or death rather than compromise over the Church issue.

* * *

News Notes from Southern Ohio

Miners and their families in Carbondale, Ohio, were visited during the Christmas holidays by Bishop Hobson and his Wayside Cathedral. —There was a pageant in the Neighborhood House where our Church carries on its work under the direction of Miss Eleanor Gifford, with six weeks old Beverly Kay McDonald taking the part of the Christ Child the youngest of the cast.—Five stained glass windows and twelve bronze lanterns were dedicated on December 26th at Calvary, Cincinnati. The windows are the work of Wilbur Herbert Burnham of Boston who has been commissioned to design and execute windows in many churches and cathedrals both here and in Europe.

* * *

A Church That Serves the Community

At St. Philip's, Ardmore, Oklahoma, where the Rev. George H. Quarterman is rector, a lot is done besides holding services. Believing that the church has an obligation to perform a healing ministry Rector Quarterman went to the board of an inactive day nursery and obtained funds to purchase and equip a trailer for clinical and laboratory

ANNIVERSARY FUND

IN THE Anniversary Number sent to WITNESS subscribers in February, 1937, a committee announced the plan for raising $5,000 during the year as a fund to aid in maintaining the paper. Reports on the standing of the fund appeared in each number thereafter until April 1st when they were discontinued since the committee felt readers were weary of reading about it. At that time $2,529 had been given or pledged. Before Christmas another appeal went to subscribers so that we are now able to announce that the fund stands at $3,267. It is our plan to announce the figure from time to time, believing that our friends will not wish to have the Fund closed until the full $5,000 is raised. We wish to take this opportunity to thank the many who have already so generously contributed.

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purposes. It has been travelling over the country in recent months, conducting health clinics in various centers. Thousands of people have been examined, administered antitoxins, given Wassermann tests and health instruction. Then the rector made a moving picture survey of Ardmore that pointed out living conditions that were a menace to health. The result has been remedial measures and at least some steps to correct existing evils. In addition the parish has had an active part in all social service work carried on by community agencies, with the rector himself the chairman of the council of social agencies which seeks to correlate all the work. Finally the parish serves the students of a nearby government school for Indian girls. Sounds like a live parish, led by a live rector.

* * *

Bishop of Olympia Entertains Clergy

Bishop Huston and Mrs. Huston entertained the clergy of the diocese of Olympia on December 30th, with the bishop giving an account of the Oxford conference, held this past summer.

* * *

Bishop Perry to Visit European Churches

Presiding Bishop Tucker has appointed his predecessor, Bishop Perry of Rhode Island, to make the annual visitation to the American Churches in Europe, a five weeks tour that starts in the early summer. Another official appointment is that of Bishop Cook, former president of the National Council, as assessor to the Presiding Bishop.

* * *

New York Churches Rally for Missions

Presiding Bishop Tucker, the Hon. William R. Castle and Bishop Manning were the speakers at a rally service held the evening of January 9th at the Cathedral of St. John the Divine, New York. Communicants of churches throughout Manhattan attended the service to hear of the missionary work of the Church.

* * *

Proposes Director for Youth Work

Bishop Stewart of Chicago, at a meeting of the young people's society of the diocese, proposed that all the work for and with youth be combined and placed under the directions of a diocesan secretary.

* * *

A Little Story from Japan

An American woman whose name is known nationally was walking along a street in Japan a few weeks ago just before sailing for the United States. A Japanese gentleman fell into step beside her, asked if she were not an American, and apologized for speaking to her but said he felt that he must. He said, "I don't know who you are but you are going to America and I want you to tell the American people that we Japanese do not want this war—we do not want to fight China. It is only the militarist party in control, and we are helpless."

* * *

A Chinese Definition of Important Word

There is no word more used these days than "crisis". Bishop Roots says that the Chinese word for crisis means "dangerous opportunity".

* * *

Brooklyn Clergy Issue Pronouncement

A number of Brooklyn clergymen recently went into a huddle and brought forth a statement dealing with the present international situation. Declaring that the ill-fated Panay was escorting three tankers loaded with oil for the Chinese forces, the clergymen declare that "you cannot insist upon selling war supplies to one nation at war without conflict with the other belligerent." Their solution of the problem would be to withdraw all Americans and American ships from the danger zone. Among the seven clergymen of various denominations to sign the statement is the Rev. L. Bradford Young, associate rector of Holy Trinity.

* * *

Samuel Thorne Elected to CPF Executive Board

Mr. Samuel Thorne, distinguished layman of New York and a trustee of the Church Pension Fund, was elected to the executive committee of the Fund at a recent meeting. He succeeds the Honorable Origen S. Seymour of Connecticut who resigned from the committee because of the pressure of other duties but who remains a trustee.

* * *

Urged to Observe Race Relations Sunday

In calling upon the churches of the nation to observe race relations Sunday on February 13th, the race relations department of the Federal Council of Churches declares that the relationship between various races is a major American problem. The statement declares that: "There have been changes in attitudes as our white and Negro people face life together. There are still, however, many wrong attitudes and glaring discriminations against Negroes. It is more difficult for Negroes to hold their jobs or to regain them when laid off; during the depression suffering among Negroes has been tragic. The housing of Negroes in towns, in cities and rural districts is a disgrace to any nation. Educational opportunities for Negroes are far from adequate in many sections of the country, and the distribution of public school funds is grossly unfair where separate schools exist. Civil and political rights are denied.

"As Negroes strive for justice a small number have come into leadership in American life in the face of great obstacles; but much larger numbers have no chance for any decent standard of living. Justice involves not only recognition of the rights of the leaders but also better chances for the masses. The Negro and white leaders must become more Christian in a common service to the masses of both groups. It does not help much for the Negro to tell

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By

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the white leader he ought to be more Christian; nor does it help much for the white leader to tell the Negro he must be more Christian. God help us all to be better followers of Him who recognized no racial distinctions in His Kingdom."

* * *

Memorials for Danbury Parish

Three memorials have recently been dedicated at St. James', Danbury, Connecticut, by Rector Hamilton H. Kellogg; a font and two stained glass windows.

* * *

Old Boys Meet at the Redeemer

Stan Lomax, who tells the boys, and the girls too if they want to listen, the results of the baseball games over the radio; Buddy Hassett, first baseman of the Brooklyn Dodgers and Bishop Ludlow of Newark were the speakers at a reunion of men at the Church of the Redeemer, Brooklyn, with Rector Thomas J. Lacey running the affair. Bishop Ludlow, once a choir boy in the parish and Stan Lomax, brought up in the Sunday School, did the talking while first baseman Hassett sang though it was pointed out that he is really a baseball player.

* * *

Florida Plans Year of Extension

The diocese of Florida is to commemorate its 100th anniversary this year with a program that includes elimination of the diocesan debt, putting an archdeacon on the job, reestablishing the diocesan paper and completing the Weed Hall project at the university at Gainesville.

* * *

Some Pray on New Years

From three to five hundred people dropped in at the Church of the Ascension, New York, between two and five in the morning on New Year's Day for prayer, according to Rector Donald Aldrich. The church, never closed, had 12,500 night visitors in 1937. New doors were dedicated on January 2nd. Unlike other doors they are ornamented on the inside so that the carving may face the passerby since they are continuously open.

* * *

The Gang Reassembles

Five years ago workmen completed Trinity College Chapel. Every year since these men have reassembled to inspect their work and to throng into the little crypt chapel to say the Office of the Builders and to sing some of the old hymns again. This year there were sixty-one of them back from near and far. They heard the names of their five comrades who died on the job read from the altar and prayed for the repose of their souls. They then went in procession to the choir for the unveiling and blessing of a carved pew-end, their gift this year to the chapel. It represents St. Joseph with axe and saw in the carpenter shop at Nazareth, while in the finial is shown a typical mason in overalls, kneeling in prayer.

Then came the annual dinner, when laborers and contractors sat down together to tell again the old yarns, about the time that Johnny reported to the architect that he had set a certain stone just a little more than plumb, about Romey and the hot coffee, about the stone rabbit in the cloister. Messages were read from William Gwinn Mather, the donor of the Chapel, and from those of the fellowship who could not be present. There was a little in the way of oratory—a few short speeches of reminiscence—and then the gang broke up, saying to one another, "If only we could be back on that job again!"

* * *

Jersey Pastors Favor Pre-Marital Examination

The clergy of Newark, meeting at St. Paul's, Englewood, N. J., unanimously passed a resolution favoring a bill now before the state legislature requiring a medical examination before marriage.

* * *

News Notes from Rhode Island

The Rev. Russell Hubbard, rector of St. Martin's, Providence, is a candid camera fan. He lectured on the subject the other day before the clergy. He takes pictures of everything, even the pages of books, and then uses them in his work by projecting them on a screen.—What is there unique about the Episcopal Church? Bishop Bennett, speaking at St. Michael's, Bristol, with others on the unique contributions of the various churches said: 1, a divine organism, not man made: 2, the two great sacraments, baptism and the Lord's Supper: 3, the historic episcopate as the center of unity and continuity.

* * *

A Million Needed for New York Cathedral

Bishop Manning of New York in his New Year's Message asked for one million dollars with which to complete the great sanctuary and choir of the Cathedral of St. John the Divine, so that people attending the world's fair in 1939 who make their pilgrimage to the Cathedral "may see it in its true majesty and beauty with its glorious nave opened and in use and the great body of the edifice completed."

* * *

Bishop Gilman Visits Pennsylvania

Bishop Gilman of Hankow began last Sunday a series of twenty-eight speaking engagements in the diocese of Pennsylvania, speaking on the missionary work of the Church.

* * *

Going to Church in Wyoming

High up in the Uinta Mountain ranch country of Wyoming, at 10,000 feet altitude, a rancher with 20,000 sheep has a crew of herders who never get to church. He asked the Rev. Dudley McNeil to bring his portable altar and one of his several congregations and provide a service, which was done, with a sheep wagon for a sort of reredos and salt bags for pews.

* * *

A Christmas Greeting from Anking

A multigraphed Christmas greeting has just arrived from the missionary staff at Anking, China, sent by Miss Alice Gregg. "It is a new existence," these missionaries write,

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"when bells ring only to warn of danger and send the populace scurrying like rabbits, or perhaps like first century Christians, to burrows underground. It will not be the usual Anking Christmas and yet, barring the entrance of actual tragedy on that day, we will keep the Feast with joy. How otherwise as long as there are little children and young folk, and are we not celebrating the Birthday of our Blessed Master who gives a peace that passeth all understanding."

* * *

The Result of One Speech

The first and only public library available to colored people in Portsmouth, Virginia, seaport, county seat and city of 50,000, has just been opened, and illustrates what can happen when a mission study class learns something and acts on what it learns. The Rev. Meade B. Birchette, for twenty years rector of St. James' Church for colored people, spoke last February to a mission study class in a (white) Methodist Church and told them the colored people of the city had no access to a library. This was news to many of the white people. The mission study class investigated, secured the cooperation of the National Youth Administration, which made the desired library a project, obtained aid from the PWA, was given space in Mr. Birchette's parish house, received gifts from citizens for lumber, paint, labor, and some but not yet enough furniture and books (the Church Periodical Club assisting) and put a trained librarian in charge. The library was opened in style by a program including eight speeches by representatives from cooperating groups.

* * *

Who Are The Pagans?

This question is propounded by a recent Swiss cartoonist who depicts a "civilized" citizen of a modern country encased in armament and equipped with a gas mask, while the African natives, in the background, dance happily far off in their native lands, in "pagan" freedom. Nothing could more aptly symbolize this extraordinary indictment of modern civilization than a petition of 6,000 women associated with the Lagos Nigeria Women's League recently sent to the London office of the Women's International League. "The women of Nigeria," says the petition, "loyal British subjects and members of the British Empire, hereby desire to join the women of England in earnestly urging that the powers that be spare no effort to secure world peace. They fully recognize and deeply appreciate all that is being done to this end, but strongly feel that enough cannot be done until the end is attained." Impressions of thumb marks or crude crosses were made by many who wished to sign but could not write their names. It is planned by the British section of the Women's International League to add these signatures to the Golden Book containing the signatures to the People's Mandate to Governments which was presented in 1936 to the President of the League of Nations Assembly.

* * *

Towards a Pacifist International

"In a world which is once again threatened by the criminal folly of war, there is no task more urgent than that of uniting against the scourge. There is no nobler task than the creation of a peaceful world." With this ringing declaration the International Campaign against War and Militarism (R. I. G. M.) summarized its recent world congress. These pacifists declared as their aim the creation of a "new society of free peoples, equal and united by comradeship, a brotherhood refusing to harm one another, that is to say, peoples disarmed." They opposed militarism in all its forms and the economic exploitation of one group by another and they advocated a revision of treaties which keep alive injustices and economic understand-

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ing among nations. Civil liberties also received extensive attention at this congress. Deep sympathy was expressed for oppressed minorities in all countries, for political prisoners, conscientious objectors, prisoners of war, and similar groups. The totalitarian state was rejected and there was strong condemnation of such governments as deny liberty, persecute men and women for their political, religious, or philosophical convictions and seek to destroy other peoples by force of arms. Colonialism also came in for much attention. The congress held that "a true peace based on international justice is incompatible with the maintenance of colonial government." The struggle for the liberation of the native peoples of the colonies was declared to be an essential aim. Voluntary international service of a peaceful kind was commended as "a real proof of human fellowship." Finally it was decided to launch a campaign in all countries for disarmament and to work out non-violent techniques, both collective and individual, for the defense of the highest moral, social, and cultural values.

* * *
* * *

Vandals Steal Communion Silver

Thieves broke into St. James Church, Greenville, S. C., the other night and stole the communion silver, a brass processional cross, and in trying to remove the altar cross bent it double and left it. The Rev. A. R. Mitchell reported the robbery to the police but as yet no trace has been found of the thieves.

* * *

Bishop Hobson for Hale Lectures

Bishop Hobson of Southern Ohio is to deliver the Hale sermon at Seabury-Western Seminary on March 9th on "The Forward Movement."

* * *

Memorials for St. Paul's, Salem

Bishop Jett of Southwestern Virginia recently dedicated memorials at St. Paul's, Salem, Virginia; a reredos made by Geissler of New York, a clergy stall and oak paneling for the sanctuary.

* * *

All Are Well in Hankow

Bishop Roots of Hankow reported on Christmas Eve that all the missionaries there were well and sent

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Christmas greetings to their friends at home. The Kuling American School closed on December 26th; St. Hilda's School at Wuchang closed on the 18th; Hua Chung College and Boone Middle School closed on December 31st. From the district of Anking the report comes that schools in Anking and Wuhu have been closed.

* * *

G. Warfield Hobbs Goes to Puerto Rico

The Rev. G. Warfield Hobbs, executive secretary of the publicity department of the National Council sailed on January 6th to spend a month in Puerto Rico and the Virgin Islands where he is to study the situation and organize methods to present the work of the Church.

* * *

New Chapel in Southwestern Virginia

Bishop Jett of Southwestern Virginia consecrated a new chapel at St. John's-in-the-Mountains, Endicott, Va., on December 20th. Two women have been carrying on the work there for years as missionaries; Miss Ora Harrison who has been there since 1914 and Miss Maude Beheler who has been connected with the work since 1924.

* * *

Their First Official Act

The newest branch of the Woman's Auxiliary is probably the one reorganized out of St. Mary's Guild at the Mission of the Resurrection, Baguio, Philippine Islands. The first official act of these Igorot women was to send a gift to Manila for relief of American refugees from China.

* * *

Garden of Bible Plants

Junior Daughters of the King at Leonia, New Jersey, have had, among other projects and activities, a garden of plants that are mentioned in the Bible.

* * *

Our War-Torn World

Sir Harold Broun, high official of the British Admiralty, at a luncheon the other day, praised Vickers-Armstrong, munitions firm that figured prominently in the Nye investigation, for the part it is playing in re-arming England. . . . Germany's war preparations now include the Baltic, with military, naval and air maneuvers recently held there. Sweden and Norway accordingly are jittery. . . . Young girls in Turkey are now required to take military lessons as part of the preparation of war of that country. . . . Over 110,000 Jews have left Germany since Hitler came to power, with the Nazis having taken 153 million marks away from them through the "emigration tax." The army now prohibits the emigration of Jewish technicians and doctors since they have military importance. Even a Jew is useful in a war it seems. . . . England is spending $30,000,000 to fortify Hongkong. . . . According to official Nazi statistics, 19,000 Germans between the ages of 15 and 25 committed suicide last year.

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

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11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
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Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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Trinity Church
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The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
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4th Ave. South at 9th St.
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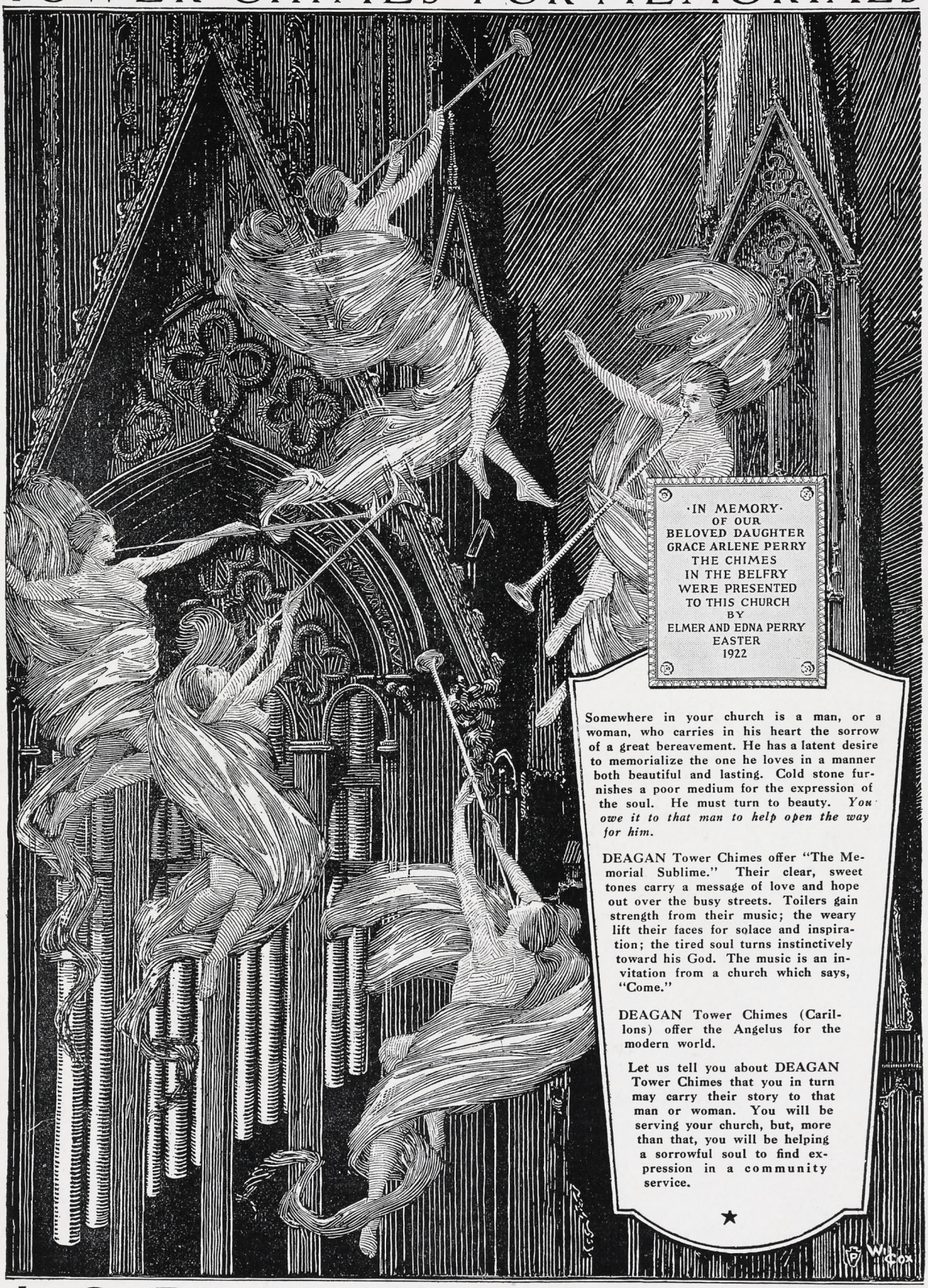
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CLERGY NOTES

CROMEY, E. WARREN, formerly rector of St. Michael's, Brooklyn, N. Y., is now the rector of Emmanuel, Great River, N. Y.

DERR, MORRIS W., student counselor at Bucknell University, Lewisburg, Pa., has been appointed locum tenens of Trinity, Renovo, Pa.

DICUS, JEROME E., Phoenix Golden Gate Mission, Arizona, was ordained deacon on January 16th by Bishop Mitchell.

GRATIOT, DONALD H., rector of St. James', Albion, Michigan, was married on January 8th to Miss Eleanor Stockwell of Pontiac, Michigan.

HINES, JOHN E., rector of St. Paul's, Augusta, Ga., assisted by the Rev. Lawrence Fenwick, rector of the Good Shepherd, have taken charge of St. Mary's, Augusta, a congregation of Colored people.

HUBBARD, JAMES DeWOLF, Saranac Lake, N. Y., has accepted appointment as curate at Trinity, New Haven, Connecticut.

JONES, CECIL, Cleveland, Miss., became the rector of St. Paul's, Meridan, Miss., on January 1st.

KEICHER, RUDOLPH F., formerly vicar of St. Paul's, Columbus, Indiana, is now the vicar of St. John's, Bedford, Indiana.

KOLP, JOHN F., was recently installed rector of Christ Church, Lonsdale, R. I.

LIEF, RICHARD, formerly on the staff of St. George's, New York City, is now the head of city mission work in Providence, R. I.

NAU, CARL W., oldest priest in terms of service in the diocese of Kansas, celebrated the 17th anniversary of his rectorship of St. Paul's, Kansas City, Kansas, on January 1st.

NOEL, E. R., diocese of New Jersey, is the temporary chaplain at Margaret Hall, Church school for girls in the diocese of Lexington.

PARDUE, AUSTIN, rector of Gethsemane, Minneapolis, Minnesota, has accepted a call to be the dean of St. Paul's Cathedral, Buffalo, N. Y.

PARKER, WILLIS J., All Saints, Millington, N. J., is now vicar of St. Mary the Virgin's, Ridgefield Park, N. J.

PENDERGAST, GEORGE H., in charge of the Epiphany, Flagstaff, Arizona, was ordained priest on December 19th by Bishop Mitchell.

POWELL, FREDERICK C., St. John the Evangelist, Boston, and at one time superior of the Cowley Fathers, died on January 13th in Boston. He was 73 years of age.

TAYLOR, OSCAR CLINTON, recently in charge of St. Matthew's, Alliance, Nebraska, has been elected canon sacrist of the Cathedral of All Saints, Albany, assuming his duties on January 24th.

WILL, THEODORE S., former rector of St. John's, Hampton, Virginia, has accepted the rectorship of All Saints, Atlanta, Ga., assuming his new duties on February 1st.

WITMER, FREDERIC, rector of St. Thomas', Bethel, Conn., has accepted appointment as chaplain in the officers' reserve corps with the rank of first lieutenant.

WOODROOFE, R. W., executive secretary of the diocese of Albany, was elected treasurer, succeeding Mr. J. S. Conover.

WRAGG, S. ALSTON, formerly dean of St. Luke's Cathedral, Canal Zone, has accepted the rectorship of St. George's, Helmett, New Jersey.

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THE WITNESS

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THE LAW OF THE UNIVERSE

By
BISHOP JOHNSON

MEN can have faith in science or religion only when they are convinced that they live in a universe in which there is law and order. These laws are not created by man, he merely discovers them. To intimate that law and order is the result of chance and not the product of a creative intelligence does violence to human reason. As well attribute the parts of a camera to chance as to assert that the human eye is the result of a fortuitous concourse of atoms. As Lord Balfour intimates it is rather absurd to believe that certain neurons assembling themselves together in a non-intelligent fashion should eventually produce the mind of man which in turn should analyze the non-intelligent forces that produced it.

The result of ignoring law is to invoke chaos. If one who despises law works in a laboratory he will produce an explosion which will blow up the laboratory. We would regard an anarchist in a laboratory as a dangerous animal even if he was sincere in his rejection of law. If one ignores law in the wiring of his house, he will have a conflagration instead of illumination. It was necessary that man should discern law before he could deal safely with electrons.

The same is true of agriculture. It would be but wasted labor to have a garden without observing the laws that govern plants. It is a fatal thing to ignore the laws of hygiene. We all realize this, but when we enter the sphere of human relations which we call society, then men are prone to argue that there are no binding laws of a moral character. If there is a law governing the planets, the seasons, the elements, it is reasonable to assume that there is a law governing man in his social relations, as well as in his personal character. It is only when we enter the sphere of human conduct that man claims the right to create laws instead of seeking to discover them. "I am a law unto myself" is the proud assertion of the creature who is an individualist. "What I think is right because I think it." This assumes that we are isolated cells in society, but experience tells that we are not. The human body is composed of cells but the toxic condition of one cell affects all the rest. I may have an infection in my tooth which creates a disturbance in my sciatic nerve. I speak feelingly. To say that the cell if it were conscious would have the right to infect other members would disrupt the whole fabric of the body.

In creating man has the Creator forgotten to impose a law upon each conscious person which he must observe if he is to participate with other persons in forming a social order? And is it reasonable to suppose that here too, law is something which men must discern, and which they do not create? Is it not true that if a nation refuse to reverence law, chaos will result, and also that when a group of rebels revolt against the existing law, they invariably impose a law of their own upon the people. It is evident that we must have some law governing people; the question is, what law?

IS THERE a law inherent in man's creation, as in the chemical world, the ignoring of which inevitably creates disaster? Or may man create a law which he may impose upon other men in an arbitrary fashion? I believe that in creating society God has given us moral imperatives and that man's business is to discern them and not to create them. "Thou shalt not steal" is an instance in point. Regardless of who discovered that law, it is imperative that any successful government must respect it. The failure to obey this law has unquestionably produced the world's depression and discontent.

But men have insisted either that God is a tyrant who predestinates human actions, or He is an anarchist who is indifferent to them. Whereas God pursues the same policy in the spiritual kingdom which He has already manifested in the natural world. He gives the elements which go to make a righteous society and calls us to be partners with Him in discovering truth and in utilizing it.

After all there are but two working creeds which determine men's direction and their objectives. The one is, "Let us eat and drink for tomorrow we die"; the other is, "Let us work and study and pray for tomorrow we shall live." The first is the creed of both capitalism and communism, the second that of the Christian Church. Regardless of how men live up to their creeds,

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these are the two roads for travel and we make our decisions at the fork of the ways.

Christianity and Communism have three basic differences: They differ in the motive that animates their disciples. The one believes in a God who made and loves us; the other is a mechanistic process of life. They differ in their objectives: One believes in a future life as man's ultimate destiny, the other believes that his career ends in the cemetery. They differ in their methods: one believes that respect for law is the only force which can produce universal brotherhood; the other invokes brute force as the means to blessedness.

The responsibility rests upon each one of us to decide which path he will follow and to which cause he will devote himself. It is most reprehensible to be indifferent to the situation. Above all it is futile to whine about communism if we ourselves act as though there were no God to worship and no other destiny for man than material comforts.

It is inconceivable that an ordered universe should end in chaos, and that there should be no unifying principle for international peace, or no moral code binding upon us in our social problems.

The fact that He did not write these laws on the firmament in order that you might read and obey them is consistent with the method employed in all creation. For some sufficient reason, "Verily thou art a God who hidest thyself." Wisdom has always been concealed from the superficial and the inert.

This world in which we live is not the product of God's gifts alone but the combined result of God's gifts plus man's industry. He called us to be partners in creating a world and so gave zest to our endeavors. He gave man the jungle and man had the privilege of bringing it to its present state of cultivation. The scientist and the artist alike have discovered law, they have not created it.

The soul is very much like the soil. It is capable of a certain fertility and may produce either wheat or weeds, depending upon the observance of certain laws which may not be broken with impunity. Satisfactory results are obtained in either the soul or the soil when men discover and obey the laws that are inherent in their constitution. If the soil is hard or shallow or rank, one may not expect a fruitful harvest.

But law we must have in either case. The choice is between law to be discovered as God reveals it, or to be invented and imposed by a group of self constituted law makers who claim the attributes of unfallible wisdom which are usually ascribed to God. In this imposition of law they claim the right and the power to orient science and art as well as religion to their arbitrary assumptions.

One must distinguish between the validity of law and the nature of its enforcement. The law is not invalid if it is badly administered. No matter how just the law, it would be futile in Sodom and Gomorrha. There must be a reverence for law on the part of the individual if the same is to be wisely administered.

This is the primary purpose of religion—to produce the kind of people who love justice and mercy. Everything else is secondary to this. And if religion fails to create reverence for law there is no other agency to replace it. To educate the mind and to ignore the conscience will not diminish criminal practices as has been demonstrated in the United States, where the flare for education has about kept pace with the increase in crime.

This is the second of a series of articles on "What I Believe and Why." The series is to run for an indefinite period.

An Exarch from Bayswater

By

W. BERTRAM STEVENS

"A MOUTHFUL" is probably the way irreverent youth would describe the title of the Greek Archbishop Germanos who was one of the joint presidents of the Oxford Conference on Life and Work and a vice-president at Edinburgh. His full title is "Archbishop of Thyateira and Metropolitan, Exarch of Western and Northern Europe and Apokrisiarios of the Oecumenical Patriarch to the Archbishop of Canterbury." His actual see is in London, and it seems slightly ironic that an archbishop with a titular see as euphonious as "Thyateira" should live in a district with the plebian name of Bayswater. In spite of the sonorousness of his title the archbishop is a kindly, simple man, dressed usually in ordinary clerical attire with neatly trimmed beard. He was born in 1872 in Eastern Thrace and received his education in Greece, in several German universities, and at Lausanne. It was probably at Halle and Leipzig that he gained his knowledge of German and German theology that has made him so useful in the ecumenical movement. He served as a teacher of divinity in his native land until 1922 when he was given his present post which involves the care of all the Greek Orthodox communities in Western and Northern Europe. I remember him at the last Lambeth Conference in 1930. He was most helpful in the conferences held between Orthodox and Anglican representatives at the conference itself and in the following year. He is successful as a kind of liason officer for the Orthodox Church and he is in touch not only with the Anglican Church but also with the Swedish Lutheran Church and the European Old Catholics. A part of his mission is to interpret western Christianity to his own people. When, for example, the revision of the English Book of Common Prayer was proposed, he wrote extensively concerning it. In his books he has sought to explain the Faith and Order Movement, the Oxford Movement and other tendencies that have a bearing on the relationship between Anglicanism and Orthodoxy.

The Orthodox representatives at the World Conferences were an interesting group. Many of them were laymen. It was a surprise to me to learn that some of their most distinguished theological professors are laymen, and by the way, one of the high points of worship at the Oxford Conference was Orthodox vespers participated in by all the Orthodox representatives, and the choir from the Russian Theological Academy in Paris.

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THE SCAPEGOAT ATTITUDE

By
THEODORE R. LUDLOW
Suffragan Bishop of Newark

TOO many Americans think of the scapegoat ceremony of Leviticus as a naive old Hebrew custom belonging to antiquity. As a matter of fact, it is still with us. Americans suggested the idea of a League of Nations and then threw Mr. Wilson out of office for trying to realize it. We voted for Mr. Hoover and prosperity on a landslide scale and then slid him out in the same way when he failed to produce the material prosperity we desired. We voted prohibition in with a whoop and threw it out with whoopee. We must prefer a scapegoat.

This practice is not confined to our political life. We elected Bishop Murray to be our Presiding Bishop and asked him to coordinate the scattered elements of our national Church life, but we refrained from giving him a clear grant of power or from even clearly defining his position. When he gave his life in an attempt to do the impossible we asked a sick man to take up the burden. When he, too, succumbed, we tinkered with dual executives and National Council authority. When that didn't work, we criticized "281". We had to have a scapegoat!

Now we have elected Bishop Tucker and his election has met with the wholehearted approval of the Church. We have enlarged the powers of the Presiding Bishop, fixed his term of office and, with a sigh of satisfaction, we are settling back into our ordinary ways and expecting him to revitalize the work of the Church. No miracles will be forthcoming. To state this fact is no criticism of Bishop Tucker. He is facing much the same situation in the whole Church which his predecessors faced. Too many people are expecting him to translate into action the longings of their hearts without first examining the channels through which their individual longings must be coordinated before becoming the corporate energy which can make the Presiding Bishop's leadership effective.

Under the plan of organization provided at Cincinnati, the new Presiding Bishop may change both the methods and the personnel utilized in accomplishing the work of the National Council. It is to be expected that Bishop Tucker, after consultation, will avail himself of these powers. This is a distinct gain. New blood has been infused into the membership of the National Council itself. Another gain. Then what? The bulk of the Church remains as it was. Bishop Tucker will face the same bishops that his predecessor faced. He will face the same rectors. He will face the same vestrymen and organization leaders. At the top a scholar, a missionary statesman and a proven leader of people. At the bottom a conglomeration of struggling Christians, conscious of the new social, economic, political and international forces coming to birth around them. The majority of these Christians are willing to work and to sacrifice that these forces may move in a Christian direction, provided that direction is pointed out to them and they are given a sense of fellowship in a common task. Can leadership and individual desire be brought together? Yes, but the present short circuits will first have to be repaired. Too many persons in positions of coordinate leadership are frustrating the desire of the people to be Kingdom builders.

This does not mean to imply that bishops, rectors, vestrymen and organization leaders are necessarily incompetent or reactionary. They themselves are victims of institutional faults which must be corrected before the whole Church can be geared to its whole task. We wish to indicate two or three of these institutional faults.

The General Convention expressed the deliberate judgment of the whole Church when it declared that the Presiding Bishop must retire on the first of January next succeeding the General Convention after his sixty-eighth birthday. Why? Because he then will become incompetent or too old for active service in the Church? Not at all, but because the Church is a living organism and new blood must be continuously provided in head and branches. Leadership is trained by the responsibility of leadership and not by watching some one else do it, no matter how competent. Regularized replacement means continuous and progressive life. Uncertain and spasmodic replacement mean fainting spells and the threat of death. Because this is profoundly true, and not necessarily because of any loss of power in themselves, all bishops should feel morally obligated to follow the age rule laid down by the whole Church for the Presiding Bishop.

What is true of bishops is equally true of rectors. While every individual is necessary to the carrying out of God's plan, no individual is indispensable in the particular position which he happens to hold at any given moment. People may try to flatter us into believing otherwise, but death proves the vanity of their words. The Body of Christ is a living organism and moves on without any one of us. But it would move more effectively if we more readily recognized the necessity of constantly training new leadership and of infusing new blood.

THERE is no logical reason, however, why the Church should have to wait until the clergy reach sixty-eight to profit by new blood and leadership. The waste of leadership involved in the present method of utilizing the abilities of our clergy is criminal. The man who knows a friend of a friend "in the right place" generally gets the job. The man who unselfishly tackles a difficult job because it needs to be done is too many times allowed to continue therein indefinitely. Such a man has initiative, courage and unselfishness. In a day of tremendous transition those virtues are sorely needed throughout the whole Church and not in isolated spots. No man of that type wants to be promoted,

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but the Church should want to promote him to larger responsibility. It has no regular and systematic method of doing so. Some individual bishops attempt to utilize the men within their jurisdiction on the basis of talents and proven ability. But they are limited by the number of men in their own jurisdiction and sometimes by the charge of dictatorship.

Ten years ago the commission on the ministry suggested to the General Convention in Washington a plan for remedying the situation. But those were boom days and such a plan faced an obstacle in the make up of our General Convention. The clergymen and laymen who are elected to General Convention are usually not the type of men who feel the isolation of the difficult spots on the Church's frontier. Moreover, the commission was unfortunate in calling its plan, "Placement of the Clergy." Instantly, men scented regimentation, loss of liberty and whatnot in the use of the word "placement," and, many times without reading the report, objected to its proposals. The commission might have received a better hearing if instead of "placement" it had used some such phrase as "strategic utilization." Since 1928 the House of Bishops has had a committee to continue the study of this matter. It is still continuing. Some day the Church must seriously face this defect which hinders its corporate effectiveness.

Next to the rector, the progress or stagnation of a parish is determined by the forward looking character of the vestrymen and of the leaders of organizations. Too much of the power of the Church is short circuited right here. Too many vestrymen and leaders are handicapped by three limitations: narrowness of vision, a feeling that what has been is best, and a possessive attitude toward the office they hold. These attitudes make them, many times unconsciously, the scapegoats for their fellow parishioners' lack of cooperation. A definite policy of democratic elections actually shared in by all, and rotation in office after a set term or terms would increase the number of those who understood the purpose and task of the Church because they had shared in the responsibility of accomplishing them. Such a method would also provide for the refreshment of initiative through the regular infusion of new blood and prevent the intrusion of possessiveness. The diffusion of knowledge gained from an ever widening circle of shared responsibility would help our people to feel that they are really a part of a great fellowship engaged in a common task and not just harried financial supporters of a worthy but distant enterprise.

Of course, improving the mechanism of our institutional life will not bring in the Kingdom of God. The right spirit must animate that mechanism. And that is a responsibility which rests upon you and me. We may well begin this year with an honest self-examination. Who or what is my particular scapegoat which keeps me from giving wholehearted service to my Master? Am I furnishing some one else with a scapegoat by judging the Church's work from the standpoint of my desires, my convenience, my comfort? By my stubborn refusal to recognize and to follow a still-revealing Christ? By my air of indispensability to my present position?

Talking It Over

By

WILLIAM B. SPOFFORD

TWO AND TWO does not always make four these days. My morning paper has two front page stories. Mr. and Mrs. Daniel Danielson of Brooklyn called upon the police to ask them to find sympathetic persons who would provide a burial for Barbara, their three month old daughter. She died of starvation in a cold-water flat the day before, after the mother had been refused relief. Investigation revealed that the father, a house painter, had been out of work for several months. They applied for relief eighteen days ago and received $13.66 to feed and clothe themselves and Barbara. The money ran out (probably because the mother was not a good housewife and did not manage economically) so she went Monday morning to ask for more, while the father was pounding the streets seeking work. While they were gone the baby died. The assistant medical examiner called and declared that the child died of starvation. When the relief station learned of the tragedy they immediately sent the family milk, bacon, bread and butter. But Papa and Mama had to drink the milk because Barbara no longer needed it.

IN THE SAME PAPER was the story of a conference in Washington, led by Secretary of Agriculture Wallace, at which it was agreed that the wheat supplies of the country would be kept at all times to the average annual domestic consumption and exports for the last ten years, plus a reserve of fifteen per cent. To allow more to be grown, according to these experts, would "be dangerous to domestic price levels." There you have the issue: domestic price levels vs. Barbara Danielson. Take your choice.

IT IS SWELL, I think, that so many of the clergy get steamed up over persecutions in Hitler's Germany and preach sermons on the heroism of Martin Niemoeller. But it would be even better if a few of them would follow the example of this German preacher in dealing with situations nearer at hand. A reporter from the conservative New York Herald-Tribune went to Jersey City the other day to find out what was happening, but he couldn't find a single person who dared to talk. "You know what might happen to a guy if he talks out of turn in this town," was the general response to his questions. One man, a retired army officer, said, "This place is worse than any town in Germany. Everyone is afraid to talk and you can't blame them. It is too much of a risk and if they don't talk they have nothing to lose." The reporter then called on a number of the clergy, with each one explaining that they did not care to express themselves on the subject of repression in Jersey City where Mayor Hague rules supreme. One distinguished woman, a member of a secret organization called the Woman's League against Communism, expressed delight with all that her mayor is doing in repressing free discussion and all meetings where anything is said with which he disagrees. But

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before the interview was over she did enter a mild complaint because Mayor Hague, vice president of the national Democratic Committee, had made it impossible for her to rent a hall for a Landon headquarters during the last presidential election. People will discover, perhaps too late, that suppressing the rights of any group means eventually the loss of their own. Christians in Germany have found that out. They stood quietly by while Hitler and his gangsters liquidated the Jews. With that job out of the way the Nazi are now busy doing the same thing to the Christians, both Protestant and Catholic. People with divergent political and economic opinions should set aside their differences and present a united front to preserve democracy and liberty.

THERE IS REBELLION in England. The bell-ringers in Dorsetshire have been ousted by "canned chimes" played on a phonograph record and amplified with loudspeakers. It all started on Christmas when the Rev. F. E. Coryton, Weymouth, put on the synthetic peals. He was denounced by the Rev. A. S. Bryant, bell-ringer as well as vicar at Upwey, for introducing into England "an American importation." Now the bell ringers of the diocese are planning to place a protest before the Bishop, who is to be asked to persuade people not to "buy gramophone contrivances for churches."

A United Front

By

H. ROSS GREER

EVERYONE is aware that our times are chaotic, that so far as the Christian Church is concerned a major critical era is being passed through. That the "acids of modernity" and other acids have eaten away the faith of many is not news. The fact reminds us of the need for restatement of the Christian religion. Not a long while ago a young married woman opened her mind to me on the Church. Said she, "We are not interested in the Church. My husband and I are agnostic and so are most of our friends. The Church just does not mean anything to us. We are interested in living here and now. The Church is all the time talking about another life hereafter. It's nonsense. When you die, you are dead."

I tried to explain to her that the Church is interested in this life very much, that the Church is interested in our living this life well, that every sermon is not about the life to come, in fact, that few sermons are preached about it. The reason I have related this incident is that this young woman and her husband are typical of an increasing number of young married people. They are people who will give us no hearing as they will not come to church and they will not read anything we suggest—books, Church papers or anything. A new method of approach is needed to get to them. And that suggests a second thing which is needed. That is the need for more unity or for clearing up the things which are fundamental. The need is for a united front among the Christian religious forces. No one can fail to be aware of the dangers we are in by our unhappy divisions and the impossibility of the Church speaking with a clear united voice on the issues of the day.

A layman with a non-Church background surprised me by saying he thought one of the most unfortunate things which ever happened was the Reformation. The reason he gave for his position was the divisions and disunity caused by the Reformation. With a united front we who call ourselves Christians can be strong and go forward; divided we are weak and ineffectual.

One way in which we can work to overcome present conditions might be similar to the way tried in England and embodied in the series of addresses over the BBC entitled "God and the World Through Christian Eyes." Anglicans, Free Churchmen and Roman Catholics united in presenting this series.

We know there is vast ignorance of the fundamentals of the Christian Religion throughout the length and breadth of our land. To get the best minds of Christians to present the fundamentals clearly and cogently over the radio or through the pages of some other widely circulated medium would, I believe, be a possibility. A co-operative effort of this sort would command space that no group alone could command.

BURNING QUESTION

Making Your Living in a Monopolized World

By LOUIS WALLIS
Formerly of the Federal Department of Labor

Congressman Herbert S. Bigelow, of the Second Ohio District, says: "Economic distress is reviving the Henry George thesis as a practical truth to which statesmen must turn. Louis Wallis's book, *Burning Question*, is a welcome restatement and critical reappraisal of the George thesis."

Professor Edward A. Ross, of the University of Wisconsin, writes: "Your little book will be timely, for all over the world thinking people are searching for something else than having the state take charge of all production. I agree with all you say."

Pocket size, 75 cents, from your bookseller, or send check direct to—

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AMERICAN MISSION TO LEPERS AIDS WORK IN LIBERIA

In all the great scope of missionary efforts throughout the world, there is none so touching and so full of the satisfaction in accomplishment, it seems, as that among the lepers. Woven brightly into the pattern of the Episcopal Church are splendid stories of achievement in this field, frequently helped along by non-denominational groups outside. From the Rt. Rev. Leopold Kroll, missionary bishop of Liberia, there comes a heart-warming account of how the American Mission to Lepers, long leaders in their work among all denominations, literally "came to the rescue" at Cape Mount, Liberia. In that little town, a new colony was recently opened. The medical adviser to the Liberian government provided small building grants and some medicines to Dr. W. Junge of St. Timothy's Hospital at Cape Mount. An individual interested in the work provided land, in Fisherman's Bay.

So the work was begun, with natives building a leper village and farms all around. Slowly, the brush was cleared. But money was needed to get rice, cassava and sweet potatoes planted for the first crop. From the American Mission to Lepers, just as the need was greatest, came a contribution of $240, sent to the Bishop through the National Council. Here is how he describes the way he broke the welcome news to Dr. Junge:

"I went up to Cape Mount to talk over the new leper work with Dr. Junge. At first I didn't tell him anything about this gift. We just sat there and talked.

"He said, 'Bishop, I don't know what to do about this leper work. You know there is a rice shortage just now and I'm right down to my last cent. I haven't any money and these people have to be fed. I don't know where I am going to get the money from. Do you happen to have any?'

"'Well,' I said, 'Doctor, how much do you think it is going to cost you to feed these patients?'

"He figured at the rate of eight to ten cents a day for such and such a number.

"'Well,' he said, 'I could do that on about $20 a month, but I don't know where I am going to get it from!'

"'Doctor,' I said, 'how could you make use of $60?'

"'What's that?' cried Dr. Junge.

"'How could you make use of $60?'

"'Oh,' he said, 'my brother, that would be wonderful.'

"I said, 'Now doctor, I am going to tell you a story. I just got a check for the leper work of $240 from the American Mission to Lepers.'



ARCHBISHOP TEMPLE
Issues Report on Doctrine

"'Oh,' he said, 'thank God. You have saved us!'"

So, inspired by Christ's injunction to "Heal the lepers" does the American Mission to Lepers frequently step in to aid different groups of missionaries all over the world. Its influence extends, according to latest figures, to more than 200 leper stations in 48 different countries and during the thirty years of its existence it has expended more than $3,000,000 to keep the leper work going.

Through regular, steady contributions and through maintenance of close and constant contact with governments and medical men, the Mission ministers to both the body and spirit of three Episcopal projects. Without its cooperation, the leper work might never be.

THE ISSUE IN SPAIN

"What happens in Spain will determine the future of civilization for many generations, perhaps centuries," declared President John A. Mackay of Princeton Theological Seminary before the Philadelphia Ministerial Union, "for the winning side will be in a strategic position. The real issue is not fascism or communism but the struggle against three forces sinister to Spain: the Roman Catholic hierarchy, the retired army officers, the feudal rural barons. They combined to support General Franco."

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A commission of the Church of England, after fourteen years of study under the chairmanship of the Archbishop of York, issued a 242 page report last week on "Doctrine in the Church of England." Not being a particularly controversial subject in the Anglican Churches, the commission was forthright in declaring that there is no objection to the theory of evolution, maintaining that the creation narratives in Genesis are mythological in origin and their value symbolic rather than historical. On nearly every other question of doctrine however the report presented the pros and cons and pointed out that people could hold most any sort of opinion and be at home in the Anglican Church.

Typical of the compromises in the report is the section dealing with marriage, which carefully avoids mentioning the word "divorce," yet does not rule it out as un-Christian.

"Marriage," says the report, "stands in a special position because both as a rite and as a state of life it is not something peculiarly Christian but rather is an institution of the natural order which is taken into and sanctified by the Christian Church.

"The teaching of the New Testament, which clearly has its basis in the teaching of our Lord Himself, implies that marriage is in its own principle a lifelong intimate union, and anything short of this falls short of the purpose of God. * * *

"In the case of two Christian persons freely undertaking before God to enter on a lifelong marriage union, grace is afforded which, if reliance is fully placed upon it, will enable the persons concerned to fullfil the obligations involved and to rise to the opportunities offered in their married life in spite of all difficulties, however grave."

Then, as if admitting that these words are hopelessly vague, the report suggests that a special commission be appointed to clarify the ethical, moral and other aspects of marriage that cannot be dealt with in a doctrinal report.

On the questions whether the Virgin Birth is fact or myth, whether or not Christ's tomb was empty on Easter Day and whether the Gospel miracles should be taken as history or imagery, there was such a conflict of opinion in the commission that the report simply does not attempt to suggest an answer.

Concerning the Resurrection, for example, the report describes it as

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"the central fact in human history," but goes on to say:

"When a fact is so closely linked with such momentous and far-reaching issues in Heaven and earth, it is not surprising that opinions should differ when the question is raised how much in the record of it is derived from the sheer occurrence of the fact itself and how much is due to primitive interpretation of the fact in the minds which first perceived its transcendent significance and expressed it in forms inevitably belonging to their own manner of thought and speech."

It is intimated, however, that a majority of the commission agree with the traditional explanation, "namely, that the tomb was empty because the Lord had risen" and in a personal introduction to the report the Archbishop of York affirms his own wholehearted belief in Virgin birth and the Resurrection "as historical facts."

On controversial matters between the high Church and low Church advocates, such as the reservation of the sacrament and the practice of "devotions," the report does little more than state the opposing viewpoints without attempting to supply guidance.

Here as elsewhere the report admits that the members of the commission failed to reach an agreement on the sharpest points of theological controversy and that the report could not have been unanimous if it had tried to offer authoritative decisions on these matters.

Among so many indefinite opinions, however, the commission was able to agree on a statement concerning confession and absolution.

"There has been no change in the formal teaching of the Church of England," the report asserts. "While the regular practice of auricular confession has now become more frequent and is by no means confined to one school of thought within the Church of England, it is important to recognize that it is a ministry of the word which is open to all but obligatory upon none."

When the commission was first appointed in 1922 its chairman was Bishop Burge of Oxford, but when he died in 1925 the chairmanship passed to the present Archbishop of York, at that time the Bishop of Manchester.

* * *

Social Work Done at Grace Chapel

One of the finest bits of social work being done in New York is carried on at Grace Chapel on the east side. The parish house is crowded with people night and day, men, women, young people, boys and girls, all there to take part in the various activities sponsored at the chapel. The work is supported generously by Grace Church and is presided over by the Rev. W. B. Sperry, a recent graduate of the General Seminary but a man who is older and more experienced than most seminarians since he was in business for a number of years before entering the Seminary. His picture is on the cover.



H. JERRY VOORHIS
Deals With Unemployment

* * *

Bayonne Clergyman Sponsors Civil Liberties

I have my first nomination for THE WITNESS honor roll of 1938. The Rev. William J. Kernan, rector of Trinity Church, Bayonne, N. J., opened his parish house, with the approval of Bishop Washburn, for a civil liberties meeting at which Roger Baldwin, director of the American Civil Liberties Union dealt with the issues being raised by Mayor Hague and Jersey City. As you know, Bayonne is next door. Mr. Kernan took this action in the face of the opposition of the Veterans Council which denied Baldwin the right to speak in Bayonne. His action is courageous and I think it would be very nice if some of you folks dropped him a little note to say so. His address is 141 Broadway, Bayonne, New Jersey.

* * *

John R. Mott on World Council

John R. Mott, giving the closing address on January 12th at the three day conference of the electoral college of the proposed World Council of Churches, declared that the Council would provide "for the first time in history a means of combatting the ominous elements and sinister rival challenges that threaten religion." He referred particularly to the challenge of the totalitarian state and the gradual lessening of religious liberty throughout the world. The conference was held at Washington Cathedral.

* * *

A Consecration Under Difficulties

Bishop Reifsnider of North Tokyo was to arrive in Manila on January 22 as the third bishop for the Rev. Robert F. Wilner's consecration on St. Paul's Day in the Cathedral of St. Mary and St. John. Extraordinary difficulties have attended the plans for the consecration of the suffragan-bishop-elect as conditions in the Orient have made it almost impossible to bring three bishops to Manila. Bishop Mosher, returning after General Convention, arrived there in good time. The nearest neighbor to the north, Bishop Hall of Hongkong, though ill with malaria when first invited, has since recovered and was able to go. Next nearest were the bishops of Fukien, Labuan, or Singapore, and it was also hoped for a time that Bishop Roberts might go from Shanghai. All these suggestions proved impracticable, and Bishop Reifsnider consented to go. Thus the Church in Japan, China, England, and America unites in the consecration of this newest bishop, a fact adding greatly to the local interest in the event in the Islands where large communities of English, Americans, Chinese and Japanese will be aware of it. Taking order for this consecration was Bishop Perry's last official act as Presiding Bishop.

* * *

Missionary Physician To Speak

Dr. Mary L. James, physician on the staff of the Church's Hospital at Wuchang, China, is to be the speaker tomorrow, January 21st, at the meeting of the Auxiliary at St. John's, Yonkers, N. Y.

* * *

Sisterhood Secures Permanent Home

The Sisters of the Resurrection, of which the Rev. Mother Esther-Carlotta is the head, has secured a permanent home for the order at St. Augustine's, Florida. It has been opened as a rest home for guests desiring "spiritual peace and strength, physical rest, quiet and nourishing food."

* * *

Parish Gives Work to the Unemployed

Christ Church, West Englewood, N. J., where the Rev. William Russell is rector, has collected $2,878.64 during the past three years through 121 pence cans that are on the dining tables of parishioners. Grace is said at each meal and a penny deposited in the can. The money has been used

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to provide work for the unemployed people of the parish. The church and rectory has been painted, grounds put in better condition, vestments made for the choir, chairs made for the large Sunday school, new roof put on the church. Rector Russell is now planning to extend the program to secure wider participation.

* * *

Conference on Unemployment

A number of Episcopalians joined forces with others in sponsoring a conference on unemployment and taxation that was held in Washington on January 14th and 15th. Among those to give addresses were Howard (Buck) Kester of the Southern Tenant Farmers Union who was a speaker at the CLID forum in Cincinnati during General Convention; Gardner Jackson of Washington; Broadus Mitchell, professor at Johns Hopkins; Jerome Davis, ousted Yale professor; James Myers of the Federal Council of Churches; Monsignor John A. Ryan of the National Catholic Welfare Council; Senator LaFollette; Senator Lundeen; Congressman Jerry Voorhis, Churchman from California. The conference went on record as favoring greater expenditures for relief and higher taxation to pay for it. The conference was supported by the Church League for Industrial Democracy.

* * *

Connecticut Auxiliary Holds Meeting

The Auxiliary of the diocese of Connecticut held its annual meeting on January 7th in New Haven, and listened to addresses by Miss Ruth Gordon of Boston who spoke on the work of volunteers, Mrs. Kenneth C. M. Sills, wife of the president of Bowdoin College, and Miss Margaret Jefferson of the national office of the Girls' Friendly Society.

* * *

Dean Noe Does Some Fasting

According to an Associated Press report from Memphis, Dean Israel Noe of St. Mary's Cathedral has gone in for heavy fasting "to prove that the soul is above the needs of material life." He is reported to have told reporters that it was possible for him "to give up all material life and yet not die." According to his friends the Dean has subsisted for an entire year on a diet of oranges alone, and on January 2nd he gave up even the oranges and has eaten nothing whatever. This is the second time that Dean Noe has broken into the headlines. In 1931 Mrs. Ellen C. Noe, his wife, left him, charging that he had grown cold toward her, but they were recently reconciled and she and their two children returned to the deanery just before Christmas. Those close to Dean Noe are now much concerned over his physical condition, saying that he is thin, drawn and has a husky voice as a result of his prolonged fast.

* * *

Thirty Years in Utah

This is the thirtieth year in which the Ven. W. F. Bulkley of Salt Lake City has carried on missionary work in Utah, though one would not think so to see him. There is so much work to be done, the Archdeacon has been heard to wish he were twins. Widely scattered small rural missions, few clergy, work among Indians, work among young Mormon students who find that system of thought inadequate in contact with education, work among members of strange sects; small salaries, and high cost of travel if the work is to be done. Here as elsewhere the Church's clear and compelling message would win great results if the field were staffed and equipped to present it.

* * *

Francis Wei to Address Convention

Francis C. M. Wei, president of Central China College and one of the leading Christians of his country, is to be the headliner at the missionary service to be held in connection with the convention of the diocese of Southern Ohio, to meet in Springfield on January 25-26. A report of the amount raised by the diocese for China relief will be given at the meeting.

* * *

Sermons in New York

Here are a few of the headlines from sermons preached last Sunday in New York. . . . The Rev. J. B. Langstaff, rector of St. Edmund's, said the solution for the problem of unemployment was for the unemployed to enlist in the army. In the army, he said, a man is "developed to his highest efficiency mentally and physically, and imbued with a spirit of loyalty to common ideals." . . . . . The Rev. Randolph (Little-Church-Around-the-Corner) Ray said that the power of God is not given to man as a power of escape but as a power to carry on. . . . The Rev. George Paull T. Sargent, rector of St. Bartholomew's, said there was one fact that stood out in history, "the coming into the world of the Christ who walked its ways, told eternal truths, died upon a cross, rose triumphant, revealed God to man and brought men into loving relationship with the Father." . . . The Rev. Henry Darlington, rector of the Heavenly Rest, said that Christians should oppose every effort to destroy free choice. "A full life begins when one learns to do more than is required of him," he said. "Every student of sociology must be filled with deep concern, verging upon horror, at the growing interference in the domain of the voluntary. Many governments are creating more positive law, thus relegating to the background the right of free choice. Such teaching is contrary to the way of Jesus Christ."

* * *

Evangelical Educational Society to Meet

The Evangelical Education Society is to observe its 75th anniversary with a conference to be held at the Holy Trinity, Philadelphia, February 8th and 9th. Among those on the program are Bishop Seaman of North Texas, the Rev. Alexander G. Cummins, Bishop Gravatt of West Virginia, Bishop Taitt of Pennsylvania, the Rev. Robert C. Wells, president of the Philadelphia Federation of Churches, the Rev. Phillips Osgood of Boston, the Rev. Wilbur Caswell

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of Yonkers, the Rev. Charles W. Lowrey of the Virginia Seminary, the Rev. Beverley Tucker of Richmond, the Rev. Edmund J. Lee of Chatham, Va., Dean Grant of Seabury-Western, Dean Rollins of the Virginia Seminary and the Lord Bishop of Truro, Bishop J. W. Hunkin.

* * *

Berkeley Alumni Meet in New York

Alumni of the Berkeley Divinity School, New Haven, met at St. Bartholomew's, New York, on January 12, with men present from Philadelphia, New Jersey, Long Island and Connecticut as well as New York. Dean Ladd, the Rev. Harold Belshaw, assistant to the dean and Student Charles R. Allen were the headliners. It was announced that the mid-winter reunion would be held in New Haven on February 9-10 with Bishop Oldham of Albany speaking on "The Teaching Church" and with Alumni President Henry Lewis of Ann Arbor, Michigan, urging the boys to come back to have their pictures taken together.

* * *

Merger of Two Famous Houses

We want to congratulate both the Morehouse Publishing Company and Edwin S. Gorham, Inc., for the merger of these two old publishing houses of the Church. It is a good move and brings together two firms that have long served the Church faithfully and well.

* * *

Safe and Well After Dangers

The first word to reach the Church Mission House since the occupation of Nanking by the Japanese came on January 14th by cable from the Rev. John Magee and the Rev. Ernest Forster. It reported: "Both safe and well after many dangers. Conditions are improving. Our worship continues. Christian work is carried on in two centers in the refugee zone. Many new inquirers were baptized at Christmas."

* * *

Church Army Honors Its Founder

A service commemorating the 91st birthday of Prebendary Wilson Carlile, founder of the Church Army, was held at the Heavenly Rest, New York, on January 16th. The speaker was Captain Frank Mountford of the American Church Army.

* * *

Presbyterians Condemn Gambling for the Church

Church bank days and bridge parties to raise funds for parishes were condemned at a meeting of the Presbytery of New York on January 10th. The attack on these practices was contained in a report of a committee on social education and action.

Later in the session Miss Rachel McDowell, religious editor of the Times, had things to say on the subject during the course of an address on, "If I Were a Preacher."

"I would not allow my church any affairs, bank days, bridge parties or similar affairs to raise money for the churches," Miss McDowell said. "Money should come to the church voluntarily, and it should be clean money."

Miss McDowell said that in extending invitations to persons to join the church she would not make the invitations negative, but positive. She asserted that she would not advertise her church as a friendly church with a friendly greeting, because that was a criticism of other churches.

"I would not have a private telephone, but a public telephone, because it is important for your parishioners to be able to get in touch with you at midnight if necessary," Miss McDowell said. "Furthermore, I would do more personal work. I would never make a pastoral call that

Insurance on Church Property

At the close of the year THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION had insured the property of 2,927 Episcopal churches, as well as that of many institutions of the Church.

The increase in the number of churches insured is shown below:

1929	330
1930	803
1931	1,224
1932	1,600
1933	2,035
1934	2,365
1935	2,640
1936	2,845
1937	2,927

Some other reason than that of the desire of the Church to support an institution organized solely for its benefit is necessary to explain the great increase in the number of Episcopal churches insured with it. Without the economies afforded by the Corporation, the advantageous conditions that are granted, and the fact that its settlements of fire losses have been satisfactory, the progress shown by such impressive figures could not have been made.

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I did not offer a prayer. If the atmosphere does not exist in the home, bring it there."

Miss McDowell said that she would not "wear a dog collar" to let people know she was a clergyman, because what ministers needed more was something above the collar. She added that she would not sit in a subway or any other public conveyance when a woman was standing, even "a bleached blonde."

"I would never marry a divorced couple," she said. "Often when I read of a woman who has had three husbands marrying a man who has had two wives, the officiating clergyman is a Presbyterian."

* * *

Joseph Moore to Conduct Mission

The Rev. Joseph Moore, rector of St. Paul's, Evansville, Indiana, is conducting a mission this week, January 16th to 23rd, in the rural areas of Southern Ohio. He is accompanied by Bishop Hobson and others of the diocesan staff, travelling with the Wayside Cathedral. Arrangements for the mission were made by Captain Estabrook of Church Army.

* * *

Young People Hold Convention

The young people of the diocese of Southern Ohio held their convention on January 15-16 at St. Paul's, Columbus. Arrangements were made by Miss Hilda Shaul, a leader of young people in the diocese who is the director of religious education, and the speakers were Bishop Hobson, the Rev. Walter F. Tunks of Akron and the Rev. Robert E. Leake of Pomeroy.

* * *

Elect Delegates to World Council

Eight of America's ten delegates to the preliminary conference of the world council of churches to be held in Utrecht, Holland, May 9-13, were selected on January 10th at a conference held at Washington Cathedral and attended by representatives of twenty-five denominations. Bishop Perry was elected to represent Episcopalians.

* * *

Louisiana Debt Is Paid

When Bishop Morris became Bishop of Louisiana in 1930 he found a diocesan debt of $50,000. He immediately expressed the hope that it would be wiped out by the time the diocese celebrated its centennial in 1938, and he has worked quietly and constantly toward that end. Last month it was announced that payments have been made in full on the funded indebtedness, with an additional sum of over $30,000 already pledged for a permanent endowment.

* * *

Bishop Maxon Visits Minnesota

Bishop Maxon of Tennessee was the speaker on January 12th at the annual meeting of the Auxiliary of Minnesota, meeting at St. Mark's, Minneapolis. Later in the day he spoke to the men of the diocese at a dinner held at St. Luke's.

* * *

Church Council Favors Health Tests

The New York state council of churches, meeting in Albany on January 11th, passed resolutions favoring legislation requiring health tests before marriage. It also urged compulsory physical examination of expectant mothers as an added move in the campaign to stamp out syphilis.

* * *

Lancaster Church Destroyed by Fire

It took a fire less than half an hour to destroy the roof and nave of historic St. John's Church, Lancaster, Pa., on January 6th, with the total damage estimated at $75,000. The nave and pews were completely wrecked by fire, water and falling debris, but the altar, sanctuary, chapel and sacristry were saved. It is believed also that the organ was completely ruined. The loss is believed to be covered by insurance and already contributions have been received for restoration, one of them coming from St. Paul's, Columbia, Pa., which has pledged $100.

* * *

Mayor LaGuardia Addresses Churchmen

Mayor LaGuardia of New York was the speaker on January 11th before a large group of church people, meeting under the auspices of the Council of women for home missions. He outlined the progress of his administration in the field of health, child care, housing and crime prevention. He said that he had taken the rap from a number of critics for furnishing free luncheons to undernourished children but gave it as his opinion that "a T-bone steak and an order of french fried potatoes may save many a child from crime."

The Mayor also took the "experts" to task for their untactful probing into a child's home life. "Children like to brag about their parents," he said. "That's why I am so unsympathetic to the so-called experts who force children to tell about hu-

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miliating conditions in their homes. We do not send a truant officer around, but try to ascertain the cause of irregular attendance and correct it.

"I am told our Juvenile Aid Bureau is not as scientific as it was before I took office," he said. "But I do know that we have fewer card indexes and more children. We may have no index cards, but by warning parents we can help prevent serious delinquency. In that way we have been able to cut down the number of arrests made heretofore."

In answer to a question about drinking, Mayor LaGuardia replied he thought the consumption of liquor was decreasing every year, and in New York City there were fewer places selling liquor than there had been during or before prohibition. In Domestic Relations Court, he added, there were fewer cases by reason of drink than ever before.

When it came to the question period the chairman said that the Mayor would be glad to answer any questions. To this he immediately replied: "Not any questions. Please limit your questions to city government as I have an understanding with Secretary of State Hull that he will attend to foreign affairs and I will attend to———." His concluding words were lost amid laughter. His reference was to the incident last spring when he had things to say about the anti-Jewish activities of the Nazis which caused such a stir in international relations.

* * *

Epiphany Service in Albany Cathedral

In keeping with a custom of many years, the Feast of Lights was held in the Cathedral of All Saints, Albany, N. Y., on the Sunday afternoon following Epiphany. The lighting of the candles began at the altar in the darkened church, the acolytes then conveying light to the candles of the choristers and of members of the congregation; and, led by the choir, all joined in the procession to the creche singing Epiphany hymns.

* * *

Seminary Presents Lectures on Judaism

Samuel S. Cohon, professor of theology at Hebrew Union College, Cincinnati, Ohio, is delivering four lectures this month at Seabury-Western Seminary, Evanston, Illinois, on post-biblical Judaism.

* * *

Bishop's Son Reported a Suicide

According to an Associated Press report from Memphis dated January 10th, the Rev. William D. Bratton, rector of Grace Church, Memphis, committed suicide by leaping into the Mississippi River. He was the son of Bishop Bratton. Police found his car parked midway across a bridge, and in it articles of clothing that were identified as belonging to the rector. There was also a driver's license belonging to him, and a number of people testified that they saw a man leap from the railing into the river below.

* * *

New York Rector to Broadcast

The Rev. Elmore McKee, rector of St. George's, New York, is to deliver a series of radio broadcasts on "Frontiers of Scepticism." They are to be delivered each Thursday from 12 to 12:15, commencing February 3rd, over a nationwide hook-up of the NBC.

* * *

Death Takes Sam Warnock

Each week for years there has come to my desk news releases from the diocese of Pennsylvania, signed by Samuel H. Warnock. Occasionally I saw him in his little office in Philadelphia, a cheerful man in spite of the great amount of physical suffering he was called upon to endure in recent years. I now receive the announcement of his death from a heart attack on January 6th. He was a brave soul who carried on for many years in face of illness that would have laid most men low.

* * *

That Midnight Christmas Service

There has been a good bit of criticism about the midnight service on Christmas Eve in recent years. The subject was dealt with editorially by the official paper of the diocese of Southwestern Virginia in the last number, with the editor writing strong words on the subject. The editorial says in part:

Without intending to seem straightlaced or puritanical, we cannot help wondering if a "cocktail" party, even at its best, is a suitable preparation for a worthy and reverent reception of the sacrament of Christ's body and blood.

That the Holy Communion is in grave danger of profanation because of this growing fashion of "taking in" a midnight service as a part of the festivities of Christmas eve is no idle fear. Several years ago we were told that a man, not a communicant of this Church, was terribly mortified and felt that he owed us an apology because he had received the Holy

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Communion at that service, adding, "If I had known what I was doing I would not have come to the altar rail in my condition."

Not for one moment do we mean to imply that any great number of those who come to the Eucharist on Christmas eve, after attending social gatherings, are not in the right spiritual attitude to receive. What we do feel is that the service may become a sort of fad, a passing attraction for the thoughtless and indifferent, some of whom may have overindulged at the parties and may receive the sacrament without realizing what they are doing—"receive the same unworthily."

What should be the practice of the clergy themselves in the matter of attending these parties is not easy to decide for oneself, much less for others. It may honestly be held that by joining in the various social activities of the people, including the popular cocktail parties, they are able to reach a larger number of people than they could otherwise. The day for too great a separation between priest and people has passed. The trouble is, however, with the level on which these people are met. We need to face, honestly and apart from our own personal preference, the question of whether the presence of the clergy at gatherings where drinking is frankly made the center of attraction tends to increase respect for the Church and promote real temperance, or whether it implies a sanction of the over-indulgence which too often occurs and the exposure of those lacking in self-control to undue temptation. Is society being Christianized by means of these contacts or do they help to paganize Christianity?

* * *

Fifty-Fifty in Diocese of Albany

The council of the diocese of Albany has accepted the objective for missionary giving through the National Council of $24,200 for 1938, and also decided to maintain its fifty-fifty division of missionary funds between diocesan and general appropriations. It was also announced that $1,500 toward a goal of $2,400 for China Relief had been received.

* * *

Conferences on Cooperative Movement

Under the committee on the church and consumers' cooperation of the Federal Council's industrial division a number of regional sightseeing seminars on the church and cooperatives are being planned for the coming months. J. Henry Carpenter, executive secretary of the Brooklyn church and mission federation, is chairman of the committee, working with James Myers to extend the already wide activities of the industrial division in this field. The plans include one- or two-day conferences in New England, centering around Boston; in the Middle Atlantic States, with the conferences probably at Madison, N. J.; Washington, D. C.; and Columbus, Ohio, for that area. Sightseeing trips will be taken in every case to nearby cooperatives. Motion pictures and illustrated lectures of cooperatives in the United States will be a feature. Addresses will be made on the religious significance of cooperation, programs for education on cooperatives in church groups, and discussions of many phases of the cooperative movement, including farmers' cooperatives, city cooperatives, the relations of organized farmers and organized labor to the cooperative movement, credit unions, cooperative medicine, and

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Saturdays: Organ Recital at 4:30.

Church of St. Mary the Virgin
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Sunday Masses: 7, 9, 11 (Sung Mass).
Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a. m.

The Incarnation
Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days: Holy Communion 10 A. M.
Fridays: Holy Communion 12:15 P. M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

St. Thomas Church
Fifth Avenue and 53rd Street
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Rev. Roelif H. Brooks, S.T.D., Rector
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Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

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Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
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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.

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St. Paul and 20th Streets
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Rev. Harvey P. Knudsen, B.D.
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Week Days—Holy Eucharist — Mon., Wed., Sat., 10:00 A. M.. Tue., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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technical problems of management. In some cases the conferences will include representatives of Protestants, Jews and Catholics on the sponsoring committees.

* * *

A Rector That Gets Around

The Rev. C. G. Hamilton, rector at Aberdeen, Mississippi, is a young fellow who gets around. In 1937 he held 486 services, preached 388 times, attended 82 other services, travelled 27,303 miles, held six preaching missions, six vacation Bible schools. He held service in 19 places no rector had been before. For four years his statistics include 91,432 miles (without a car), 1,439 services, 1,204 sermons, 341 services attended, fifteen preaching missions, thirteen vacation schools, and services in 78 places where no Episcopal clergyman had been previously.

* * *

A Famous Trial in Nebraska

In connection with the annual meeting of the Nebraska Council of Churches and the Ministers' Convocation of the State a unique educational feature was used. On Sunday, January 9, a "trial" of Youth vs. Society was held in Omaha, the purpose of which was to fix attention upon the responsibility of society for the youth of today and the ways in which society is failing to serve the needs of youth. Three judges from the Supreme Court of the State presided, the Governor of the State was the foreman of a special jury which decided the issue, and four prominent attorneys of the State represented the prosecution and the defense.

* * *

Church Group Sponsors Labor College

A labor college at which workers are offered courses on various subjects has been opened in New Haven, Connecticut, sponsored by the Religion and Labor Foundation, headed by Jerome Davis, recently fired from the faculty of the Yale Divinity School because of his radical views. Among those to sponsor the undertaking is the Rev. Arthur D. McKinney, rector of St. Paul's Church. The courses are being given by members of the Yale faculty.

* * *

New Buildings for Michigan Churches

Three congregations in the mission field of the diocese of Michigan have either new buildings or enlargements and improvements of old ones. St. John's, Sandusky, recently opened a new parish house; St. Michael's, Lincoln Park, has remodelled the church which was formerly a dwelling; St. Clement's, Inkster, a congregation of Colored people, is to start construction immediately of a building which will serve both as a church and a parish hall.

* * *

Berkeley Receives a Bequest

The Berkeley Divinity School, New Haven, has received a bequest of $1,000 by the will of the late Rev. Cranston Brenton. He was the president of the New York alumni of the school.

* * *

Michigan Youth Have Worship Service

There were 700 young people from parishes in Detroit at the third annual service of worship, held on January 9th at St. Matthias, with twenty clergy attending. The preacher was the Rev. Herman R. Page of Dayton, Ohio, and the son of Bishop Page. He stressed personal religion.

* * *

Bishop Tucker to Visit Michigan

Presiding Bishop Tucker is to be the speaker at a dinner to be held in connection with the convention of the diocese of Michigan, meeting in Detroit on January 26th.

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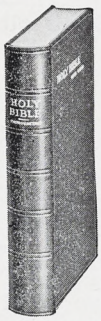
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January 27, 1938
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THE WITNESS



STANLEY MATTHEWS
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A CHALLENGE TO THE CHURCH

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CLERGY NOTES

ARMSTRONG, FREDERICK S., in charge of Trinity, Weymouth, Mass., is now the vicar of the Redeemer, South Boston. Address, 928 E. 4th Street.

BARTOW, HOWARD K., rector of Christ Church, Quincy, Mass., is now the archdeacon of New Bedford. Address, Cohasset, Mass.

BAXTER, THOMAS M., formerly of Austin, Minnesota, has accepted appointment as priest in charge of St. Stephen's, Baker, diocese of Eastern Oregon. He is also to be the managing editor of the diocesan paper.

CAMBRIDGE, W. H., rector emeritus of St. Matthew's, San Meteo, California, died at Colombo, Ceylon, on January 20th while on a world cruise.

FORSYTH, WARNER L., recently observed the tenth anniversary of his rectorship of St. James Church, Detroit.

FRASER, DUNCAN, former rector of St. Columba's, Middletown, R. I., has accepted appointment as assistant at the Epiphany, Washington, D. C.

GILL, JOHN M. B., has returned to St. Luke's, Lakeview, Oregon, after an illness of four months.

JACOBY, ROBERT, has resigned as assistant at St. Stephen's, Providence, R. I.

McNEIL, WALTER W., was ordained deacon on January 9th by Bishop Zeigler at St. Matthew's Cathedral, Laramie, Wyoming. Mr. McNeil is the head of the diocesan school for boys.

MUELLER, HOWARD J. T., supplying at St. Agnes's, Washington, D. C., is now the curate at All Saints', Ashmont, Mass.

PULLINGER, BERTRAM W., observed the 20th anniversary of his rectorship of Grace Church, Detroit, last month.

REMINGTON, W. P., Bishop of Eastern Oregon, observed the 20th anniversary of his consecration on January 10th.

RICE, OTIS R., assistant at St. Thomas, New York, has accepted the rectorship of St. Barnabas's, Irvington, New York.

SANDERSON, BENJAMIN S., has been appointed by Bishop Davis registrar and archivist of the diocese of Western New York. He will also serve as librarian of the diocesan library. Address: 237 North Street, Buffalo, N. Y.

SLACK, W. S., Alexandria, La., is now to be addressed at 2427 Camp Street, New Orleans, La.

WATSON, ARTHUR J., rector of St. Luke's, Providence, R. I., recently observed the 20th anniversary of his rectorship.

WHITTLE, WILLIAM, St. Paul's, Ashippun, Wisconsin, is now in charge of St. Mark's, Beaver Dam, Wisconsin.

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G. A. Studdert-Kennedy

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THE WITNESS

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A CHALLENGE TO THE CHURCH

By
BERNARD IDDINGS BELL

ALL THE PEOPLE in Jerusalem desired a Messiah who would say: "What you desire, you Israelites, is undoubtedly in accord with the will of God." But His cry was, "Repent, you have gone astray like lost sheep." So they nailed Him to a cross to die. Even if it shall be so with us, in our day and in our respective countries, our cry must be His cry. We must say: "O countrymen, we have not built aright the fatherland. On desire for possessions and on the exercise of force we have built and are building it. We are not better than thy children in the other lands, nor have we any right to criticize them and their doings until we have cleaned our own house. But that, alas! we are too weak of ourselves to do. Good Christ, therefore, redeem us. In every Mass, in every Absolution, in every Communion, save us from greed, and from desire to dominate by force, and from complacency and all easy lies. For until men and women are redeemed by God from the itch for money and the passion for power there can be no safe or man-nurturing society, but only a change from one form of tyranny unto another, from subservience to one set of exploiters unto subservience to another set."

That is point one.

Point two is this: We Christians must recognize that, not because of agitators, demagogues and dictators but by the operation of natural laws, and not merely in Russia, Italy and Germany but also in England and America, capitalism, at least in a sense that would be recognized as capitalism by any capitalist of a generation ago, is a system that is inevitably passing away, and that with an increasing rapidity; that such an economic system as has till lately been prevalent can longer be preserved only by violence, and even by that means not for long; and that our only choice for today and tomorrow is in respect to what sort of system may best and most Christianly be substituted for it.

I am not going to emphasize that point. One can go to almost any decent book on economics written since the World War, or to almost any book by a reputable sociologist on the transformation of our day, and find out for oneself, if one has any doubts about it.

All the world today is in revolution against a privilege for the owners and renters-out of money such as was assumed to be both necessary and righteous a half-century ago, and is in one way or another trying to substitute production for use in the place of production for profit.

In England and America Capitalism continues longer powerful because of a greater force of inertia—for England and America have been the most capitalistic countries in the world. That made them leaders of the world in the nineteenth century. If they are not careful, it will prove their greater ruin in the twentieth, because of a resultant slowness in economic adjustment. In the end they too must obey those economic laws which make production for profit an absurdity in a world where all nations can produce more than they can use. England and America before very long will also be compelled to choose the Communist revolution or the equally revolutionary way of Italy and the corporate State, or the consumers' revolution of Scandinavia. I do not know a reputable student of the matter who thinks otherwise.

We Christians must recognize the inevitable progress from a capitalistic to a post-capitalistic order. We must not let the notion get abroad that Christianity is somehow tied up to a dying economic system, either in theory or in practice. We must not let ourselves go on thinking that it is the inevitable will of God that people should live by renting out their money. We must see to it that no one confuses Christianity, which is eternal, with a social order the utility of which rapidly ceases to be.

NOR dare we remain ignorant of what are the various substitutes for capitalism, each of which clamours for endorsement. Which of them is the most just and the best likely Christian-wise to work? The time is not ripe for an unqualified endorsement of any of them. The point I would make is that if we are going to be faithful and intelligent modern Christians we simply must know, fairly and objectively, what all these various and novel social systems are, and not be deceived by a popular press that denounces instead of describes the Russian, or the Italian, or the German, or any other new social system; nor must we be foolish enough to dismiss consideration of them on the ground that all other peoples are immeasurably and in the na-

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ture of things our inferiors in respect to social wisdom and righteousness. The truth may be that we are only more behind the times than they or less competent to face economic necessity. It is not required so much that we Christians determine to change the world in respect to economic organization, that we demand a revolution. The world is being changed before our eyes, and reformed in variant patterns. What we must do is to understand those new patterns, all of them, and see which of them, if any, offers opportunity for a larger life to the children of men, and to us Christians a greater opportunity to preach and practice the love of God and man.

There is one other point. We Christians in the Anglican Communion have every right to insist that our right reverend fathers in God give us clear and adequate leadership and guidance in respect to these changes that are both economic and moral, guiding us as to our Christian duty in respect to the revolution that is going on in this our day.

Up to date the Anglican Episcopate as a body has indulged itself only in vague generalities; nor has any utterance of theirs, in England or America or any other part of the Anglican Communion, shown a realization that the whole pattern of the world's economic and social order is rapidly undergoing fundamental change. They seem not at all to know that our old economy is toppling over because of the industrialization of those parts of the world that formerly provided for industrialized England and America the foreign markets wherein our supplies of manufactured goods might be sold for enough to keep the ever-increasing machines busy at sure profit for our investors. They seem not to have understood the inevitability of a new system, one of production for use. Nor do they seem yet to have glimpsed the fact that today labor insists not on fair wages alone, but also, and more, on a share at least equal with that of capital in the management of industry. And they seem unaware of the degree to which the international financier has become an anachronism. Such lack of awareness of what is going on in the world cannot longer be condoned.

IT IS high time for priests and lay-people who understand, to demand of our fathers in God that they lead us to a Christian and moral judgment in respect to all these things.

Before economic necessity plunges England and America into the midst of further revolution, shall the Church not know what kind of revolution is the Christian kind? Or are we to drift into God knows what, having given to all and sundry the impression that the Church and its leaders, through ignorance or worse, have aligned themselves on the side of those who, in the emerged revolution, are bound to be dispossessed of their former power? Are we Anglicans to find ourselves in the same boat as the Church found itself in Russia, as it has found itself largely in Spain and Mexico, with its whole force thrown, at least as far as the populace can see, on the side of a static régime? Is the Church to gain the condemnation both of the masses and of the intellectuals, appearing to them a feeble apologist for things that have ceased to be righteous and necessary? If so, in the light of experience elsewhere, it is not difficult to envisage *ecclesia Anglicana* stripped of her properties, her worship proscribed, her ministers silenced or slain. That must not be. We must, we shall, have leadership from the episcopate. But if we are to have it, we of the rank and file must demand it. We must be wise enough and informed enough to insist upon it. Others desire revolution, or at least perceive its inevitability, but are quite willing that it come on a merely secularist level, oblivious to the fact that a social order never is, cannot be, indifferent to real religion. It is a Christian social order that we shall have, or else an anti-Christian one. What is coming will not be neutral. Out of complacency and indifference, we priests and laymen must awake. That means that we must think hard and pray hard. The rank and file of us, intent on ceremonial, pious retreats and parties in the vicar's garden, do not know either what is happening economically or how what is happening can hinder or advance the cause of Jesus Christ. We must be informed, we must both know and care.

The thing that matters for which now, actively and energetically and intelligently, we must say Mass and study and preach and pray, is that out of the economic chaos that is ours today there shall come a world that is redeemed from lust for goods and greed for power.

This article is from a pamphlet "The Church and Social Revolution," issued by the Church Literature Association. We recommend the reading of the entire pamphlet which may be secured from Canon Bell by addressing him in Providence, R. I.—Editor's Note.

Prayer Book Inter-Leaves

A Series of Comments by W. P. Ladd

OLD HYMNS

WE ARE proud to belong to a historic Church, but we do not make much of the fact except now and then we try to prove that ours is the true Church because it was planted in Britain long before the time of Gregory the Great and has always been more or less independent of the popes. Actually history never proves anything, and those who by the agency of parish magazines, Sunday school text-books, tracts, and church notice boards propagate this Mother Goose type of Church history are discrediting the Church in the minds of the well-informed and prove nothing except their own ignorance, or perhaps pigheadedness. What people want is a chance to love the historic Church and its historic ways just as they love old houses and old furniture. Antiques cannot command good prices unless they are genuine, and if the parish clergy want worth-while purchasers they must offer genuine goods, not trying to manipulate Church history to prove this, that, or the other favorite thesis, but putting it before people as something worth-while in itself. A great deal of Church history can be built around the Prayer Book, using the familiar to teach the unfamiliar. And if congregations got more of the historic background of the

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hymnal it would help them "sing with the understanding"—historic understanding—like St. Paul.

Many congregations would doubtless like to be told how much they owe to Ambrose, the great saint and bishop of Milan, who probably contributed to the structure of our Prayer Book, and in the field of hymn writing and singing was a real pioneer. There were hymns of course before his time (end of the fourth century) especially in the East, but most of them had been written by the heretics, such men as Bardaisan, the Syrian "Gnostic", Paul, Bishop of Antioch, an "Adoptionist", and the better-known presbyter of Alexandria, Arius, who fought so doggedly against the Nicene creed. Ambrose realized that it was a mistake to let the devil have all the good hymns and good tunes. So when his people at Milan were hard pressed by Arianism and by Justina, the Arian empress, he set them singing hymns of his own composition, as we are told by St. Augustine, himself one of Ambrose's converts, in his "Confessions".

A century later Benedict, the founder of western monasticism, introduced Ambrose's hymns into the daily monastic services. But century after century hymns retained the taint of their heretical, or unofficial, origin. They were not taken into the Mass, except for the Glory in Excelsis which gradually pushed in, and the so-called "sequences" which hymn lovers insisted on singing between the epistle and the gospel. Cranmer suppressed the sequences, and in the English Book of Common Prayer the word "hymn" as we use it does not once occur, so that when our American forefathers in 1790 provided for hymns in our communion service they were doing a quite revolutionary thing, though they were probably unconscious of the fact.

In our Hymnal there is no genuine hymn of Ambrose though three are (by the Mother Goose method) assigned to him. "Come Holy Ghost" (no. 8) has been sung at the monastic service of "nones" ever since the time of Benedict, and the beautiful evening hymn "Before the ending of the day" (no. 28) at compline, and "O Trinity of Blessed Light" (no. 11) at the Saturday vespers, almost as long. These and many others of our hymns show the touch of Ambrose's inspiration.

Suggestions and questions can be sent to Dean Ladd, Berkeley Divinity School, New Haven, Conn.

LIGHT: WITHIN AND WITHOUT

By
BISHOP JOHNSON

IT HAS been my good fortune in years gone by to do a good deal of tramping in the big woods. One gets acquainted with the primitive in such expeditions. It is a good corrective to academic philosophy which has been aptly described as dealing with the "thinglessness of the that and the whatness of the is."

It is well to start one's thinking by getting next to mother earth. I remember on one occasion that I was obliged to follow a very faint trail for several miles in a dense forest on a very dark night. I appreciated the truth of Newman's lines: "I do not ask to see the distant scene, one step enough for me." What I needed when my feet left the trail was to see the next step. Fortunately I had a box of safety matches in my pocket and when I sensed the fact that my feet were no longer on the trail which I could not see, by lighting a match and looking ahead I was enabled to find my way back to the path. I learned two or three things that night before I reached my destination. I learned the necessity of a trail if one were seeking to arrive at a destination in the wilderness. I discovered that there was a greater difference between inky darkness and the light of a match than there was between the light of a match and the noonday sun. And I found that if one were to make any progress at all, the light within, of which the eye is the instrument, required some light without in order to function. If the light within me had been darkness, then no outer light would have been of any value. And also if there had been no light without no progress could have been made.

From the viewpoint of the skeptic it is rather absurd that one could reach a distant objective by the process of striking matches which gave illumination for only a few feet at a time. Of course there had to be a trail or the matches would have been useless, and there had to be some persistence in following the trail or the wayfarer would be lost in the woods. All that I can offer is a box of matches and a trail that leads to a destination beyond our previous experience. If some one had asked me where the trail ended I could not have told him, for I had never been there before, but on the other hand I could have assured him that I was not lost in a great wilderness; because trails do not end in bewilderment. They are the product of previous experience and end in a definite goal. The important factor is whether or no you wish to go to the place where it is said to lead.

LET me apply this to the progress of scientific research. Supposing it would be possible, let us take a modern scientist back to the court of King Arthur. The British knights who were our forebears are gathered around us and listen to our scientific friend as he describes the automobile, the radio and electric power. When he finishes his tale, we can hear the skeptical inquiry, "Where are all these things? We cannot see them." The answer would have been, "They are hidden in the world about you. They can be found only as you follow the urge and develop the capacity within you. Then and then only, can you appreciate and ap-

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propriate the treasures that are now hidden from you."

Let us suppose that acting upon the suggestion some young and ardent scholars had begun to study. It is true that they could have made many mistakes, run into many blind alleys, revised many theories, lost their way many times, but they would have pressed on toward the treasure that was as yet hidden from their eyes.

Consider for a few minutes the primitive scholars. They spent years in their search, they were ridiculed by their companions, they are often mortified by their results, but with the light that was in them and the light that was given them, they pressed on. Occasionally when they were off the trail, somebody struck a match. They corrected their errors and they continued toward an unknown destination and finally came to the arrogance of Mid-Victorian science, confidently proclaiming that they had arrived.

But alas the Quantum theory and the dogma of relativity have dissipated the rock on which Huxley and Spencer stood into thin air, solid matter has become ethereal. Only a select few know what it is all about and they cannot tell us for we lack the wit to understand their vocabulary. Still we believe that these scientists are on their way and that as someone lights a few more matches they will continue on the path of knowledge to its ultimate destination.

But it took a lot of faith for the primitive scholar to venture in the dark and it resulted in a lot of mistakes on the part of those who were too cocksure. My point is that back of any progress whether of intellect or of soul are two factors: an eye that can see and a little light without by which they can find their trail.

Back of all scientific initiative lies an hypothesis; back of all discovery a belief; back of all business, a confidence; back of all spiritual progress, faith. In all of these processes there is a trail which leads men into the unknown; there are little lights which keep them on the path; and it is only as one develops the capacity within that he has any ability to judge of the values hidden from the casual and the inert. We are all in the same box. The paradise which the socialist offers us or the blessings promised us by modern science are just as visionary as is the millenium which Christians confidently expect. We are on our way; we must follow trails; no one has seen the end of any of them, and so all of us walk by faith and not by sight.

LET us consider this matter of a little light from another angle. Some scientists assure us that we are descended from apes. To prevent an endless discussion let us assume that we are, but instead of looking backward let us stand beside the first ape-man and ask, what induced him to take the step? He was such a fine ape and he became such a very poor man. What induced him to abandon his free life in the trees and live in a cave beset by enemies? There must have been some inner light that led him on because he could not have been guided by any previous observation.

It would seem that in the progress of life, things have happened because we are created with a light within and are led on by a little light from without. The primitive and the pioneer in science walked by faith in search for the substance of things hoped for and the evidence of things not seen.

If there be such a thing as righteousness it is not something external to us but internal as well. The good beyond us is not dependent upon external proof but rather upon internal experience. Men seek righteousness as they do knowledge and beauty because they have an inward urge which finds its satisfaction in the process because the result satisfies our need. No one who begins with a prejudice against music or religion has any adequate judgment as to its values.

We must come to the study of religion with clean hands and open minds. As Dr. Eddrington asserts, "I could no more ram religious conviction into an atheist than I could ram a joke into a proverbial Scotchman." In any line of endeavor we must seek if we would find. In our study of religion, let us follow the rule which puts first things first and each succeeding thing in its proper order.

It is this process which commend Holy Scripture to our consideration. First—let there be light, the eye and the box of matches. Then comes the law and its implications. Following that is the life of the Master as portrayed in the Gospels. After this the gift of the Spirit with the fruits of love, joy and peace. Then, and then only, will we have loyalty to the Brotherhood. All of which leads to the glorious liberty of the Sons of God.

In considering this order, let us bear in mind the statement of Aristotle that the "true nature of anything will be found only in the best that it can produce." Man's failure to follow the Master is no more of a proof that religion is futile than the failure to discover scientific truth would demonstrate the folly of scientific knowledge. Let us remember that if religion has failed to produce a righteous social order, science has contributed, by such inventions as poison gas, to the misery of mankind.

We are living in a social wilderness in which are trails that lead us somewhere and where the light of the body is the eye, and if thine eye be blurred thy whole body is full of darkness. Just now the light that is in us seems to be darkness and we do need a trail which we can follow, confident that we shall emerge from the wilderness only as we follow the proper path.

Personally I never realized the value of a trail until I was lost in a vast wilderness. The most joyous moment in my experience, came when after wandering for several hours, I came to the road which was the only trail in all that huge forest. I had followed paths made by wild animals, but they began nowhere and ended nowhere It was with a sense of joyous elation that I planted my feet in a road that led me to the camp where only I could find food and shelter.

I submit that if man is ever to arrive anywhere it must be when he finds a way that leads him to his ultimate destiny. I crave a trail, a seeing eye, a little light and a home at the end of the road.

The first question to be settled in our minds is

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whether there is any light without to cooperate with the light within to direct our steps. Is man's own intelligence the only factor in the problem or is there light to be had in our search for the treasures that are hid from those who do not seek them?

This is the third of a series of articles on "What I Believe and Why" by Bishop Johnson. The series is to continue for an indefinite period.—Editor's Note.

Talking It Over

By

WILLIAM B. SPOFFORD

LAST WEEK, in our news columns, there was a little item about a Civil Liberties meeting held last week at Trinity Church, Bayonne. A fuller report of that meeting appears in our news columns this week. On Sunday, January 16th, the rector of the parish told his congregation why he took the action he did. My space this week is given to the printing of that statement, not only because I wholeheartedly approve of what he says but more particularly because he has supported his fine words with definite action.

THE CHURCH AND LIBERTY

By

WILLIAM C. KERNAN

Rector, Trinity Church, Bayonne, N. J.

A WEEK ago last Saturday I was asked, along with other clergymen of this city, to announce at a religious service a meeting to be held in Bayonne protesting the appearance here of an American citizen who was to set forth his side of a matter that concerns us all. I was asked to join in this protest against his appearance on the grounds that his beliefs were obnoxious to some of our citizens. Knowing full well, as you yourselves also know, that our American tradition of free speech would thereby be traduced and put to shame, and knowing, also, that the Church of Christ would be made to appear to be on the side of the traducers, I refused to announce that meeting or to participate in it.

However, when, on the next day I saw that the impression was likely to be created in the minds of our citizens that the Church was on the side of suppression of Constitutional rights, I had no choice but to make clear the Church's position. And, under the circumstances as they developed, this clarification called far more for action than for words. That action was direct and simple. At the same time, it demonstrated to all that, though every agency under Heaven should fail men in their time of need, the Church of Christ would not and could not. That action was to issue an invitation to the man who was being denied his rights, to speak in the parish house of Trinity Church.

That was the right thing to do. For too many years the men of our country have been convinced that the Church is, and had to be, on the side of privilege, on the side of wealth, and on the side of the reigning majority. Men have said that if you want courage and justice look anywhere but to the Church. The Church, they have said, is alright for women and children who find religion a pleasant phantasy, and often a convenient way of escaping from the hard realities of life. The Church, they have said, is a tool of the oppressors of the people because the Church could teach the poor, oppressed ones that they should be content with their lot in this life, for afterwards, they would have Heaven to enjoy. The Church, they have said, is a kept institution, which owes its allegiance, not to Almighty God, but to the almighty dollar.

To many of us this has always seemed to be the worst blasphemy. To many of us the Church of the greatest hero of all time, our Lord Jesus Christ, has always been precious and sacred—something to be defended with our lives, something to whose welfare we had committed everything that we possess. We knew that the Church is the Body of Christ. We knew that He loves her with an undying devotion. We knew that He never failed to raise up a witness to her and to Himself when the times and the occasion called for it. We could not forget the youthful St. Stephen who faced his accusers and bore witness to Christ, although he knew that that meant his death. We could not forget the gallant St. Paul who, for Christ's sake, was thrice beaten with rods, who thrice suffered shipwreck, who lived "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." And all for Christ and the witness to His Church. We could not forget the countless martyrs of the Christian Church who paid with their lives for their allegiance to Christ. And we promised God that whenever the opportunity came, and wherever it came, we would, by His grace, be true to the Christian tradition.

And in our own day men are arising to make good that promise. Laymen, who are giving time and resources and good testimony to the faith and courage of the Church. Women, who know that Christian motherhood is a trust that imposes upon them the obligation to rear strong, Christian men. Clergymen, who stand ready to sacrifice everything for the witness of the Faith. And young men and women, whose lives are still in their hands, and who do not hestitate to keep faith with their Lord and Master, at whatever cost to themselves.

All of these, like their spiritual forefathers, insist with an earnestness that the timid cannot understand, that all men shall know that the Church is not now, and will not be in the future, on the side of privilege or oppression from whatever quarter they may come. They had rather see the Church go down fighting for the rights of men that are so dear to the heart of Christ than to make peace with oppression. For they know that God will raise her up a more glorious Church that she ever was before.

It was the right thing to do to invite to our parish house a man whose rights were being denied to him. For in so doing we did what we are here to do. We bore witness to Christ.

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STANLEY MATTHEWS ACCEPTS POST AS CLID SECRETARY

In announcing tentative plans for the annual meeting of the Church League for Industrial Democracy, to be held at St. George's Church, New York, February 21-22, the executive committee also announces the appointment of Mr. Stanley Matthews of Cincinnati as field secretary for the League for a six months' period. Mr. Matthews is a prominent layman of the diocese of Southern Ohio and was a deputy to the last General Convention. By profession an architect he is of a family that has distinguished itself in Church service. He is a brother of Miss Elizabeth Matthews, leader of the national Woman's Auxiliary and at present a member of the National Council and is a nephew of the Rt. Rev. Paul Matthews who recently retired as Bishop of New Jersey. Mr. Matthews' first trip is to be into the South, with visits to Louisville, Nashville, Chattanooga, Birmingham, Atlanta, Macon, Savannah, Charleston, Charlotte, Richmond and Alexandria. This trip is to be taken in February, after which plans are being made for a trip to the middlewest.

The annual meeting of the CLID is to open the afternoon of February 21st, with services in a number of New York churches on the 20th at which sermons will be preached on the relationship of the Church to industry. Following the business meeting on the afternoon of the 21st there will be a dinner at which the Rev. Angus Dun of the Episcopal Theological Seminary, Cambridge, and the Rev. Reinhold Niebuhr of Union Seminary, will speak on "A Theology for Social Action." On Washington's Birthday, following a corporate communion and breakfast, the second CLID conference will be held, also at St. George's, with the conference closing with a luncheon at which Dr. William E. Dodd, until recently Ambassador to Germany, and Mayor LaGuardia of New York, are to be the speakers. An effort is being made to arrange for the broadcasting of the luncheon meeting. A caterer has been engaged to serve both the dinner and the luncheon in the large parish hall of St. George's, with the committee in charge promising to keep the prices at a minimum. In addition to these meetings students from theological seminaries are to have their own conference, opening on Sunday evening, February 20th, at the General Seminary where they are to be the guests of the seminary's CLID chapter.



ALICE REX
Lectures About Delta Farm

During January and February Miss Alice Rex, field secretary of the League who represented the organization at the Delta Cooperative Farm throughout 1937, is lecturing on the farm in various cities, at the same time showing a motion picture. Her tour opened in St. Louis where she addressed numerous church groups from January 2-9. On the 10th a very successful meeting was held at St. Paul's, Evansville, Indiana, the Rev. Joseph Moore, rector, that was attended by manufacturers, members of cooperatives, teachers, ministers, a large number of workers that are members both of the CIO and the AFL, in addition to a crowd of church people. From the 12th through the 20th she was in Philadelphia where many meetings were held, including one with the clergy and another with the diocesan young people's organization that was attended by over six hundred. One of the most interesting meetings was the one held on January 17th at St. Paul's where the Rev. W. M. Sharp is rector. The church is next door to an industrial plant that is on strike, and the parish house has been used for a considerable time as a meeting place for the strikers. As the meeting for Alice Rex was held twelve policemen were patrolling the property. Incidentally both the policemen and the pickets came into the parish house at intervals to get warm. It was also learned that the workers recently voted $190 as a donation to the parish as a token of appreciation for the efforts made

(Continued on page 15)

COLLEGE WORKERS CONSIDER PROBLEMS ON THE PACIFIC

By Randolph C. Miller

As a result of the conference of college workers, which was held at St. Margaret's House and the Church Divinity School of the Pacific, Berkeley, Calif., on January 11-13, the members of the conference were able to obtain a sharper vision of their policies, programs, and purposes. This conference was organized by a college commission, Henry H. Shires, chairman, appointed by Bishop Stevens, chairman of the provincial department of religious education. Rev. Theodore Wedel of the National Council was present. At the first meeting, Mr. Wedel and Bishop Stevens spoke on the topic, "Christianity on the Intellectual Firing-Line," which led to a discussion of the paganism of the world. The group was reminded by Miss Ellen Gammack that "the Church is unconsciously jealous of the good pagans. It must admit its failure and then do something about it. . . . Corporate and self repentance is necessary before we can have any real influence." In his summary, the chairman of the evening, Bishop Parsons, President of the CLID, stated, "The secularism of the world, good or bad, cannot be stable until it rests back on God. It must repent. Our preparation for this work must include integration of our own intellectual processes, and then we shall have a myriad of approaches to meet specific needs."

Mr. Wedel spoke at the second meeting on "Our problem as apologists and evangelists." We can assume nothing in our students, he said, not even a vocabulary. Our problem is to teach the theological and historical aspects of Christianity, which conflict violently with modern evolutionary optimism. We must rely on a sense of the numinous, and teach by analogy and parable. The liturgical life is important. We must make the old language intelligible. The summary of the discussion, made by Dean Henry H. Shires of the Divinity School, stated that an intellectually respectable religion must be grounded in experience, especially the experience of worship, not minimizing the sense of sin, based on critical Biblical scholarship, and adapted to the "growing edge" of the students. The discussion throughout the day repeated the emphasis that the reality of God, in worship and conduct, must be central in one's approach to students.

At the fourth meeting, Miss Leila

(Continued on page 15)

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

With the approval of Bishop Washburn and Bishop Ludlow, but with the disapproval of seven of his nine vestrymen, the Rev. William C. Kernan opened the parish house of Trinity Church, Bayonne, N. J., for a meeting of the American Civil Liberties Union on the evening of January 14th. There was a brief report of the meeting in these notes last week. Mayor Frank Hague of Jersey City has centered his attack in his denial of civil liberties in his town upon Roger Baldwin of the Civil Liberties Union, so it was Roger Baldwin that Mr. Kernan asked to address the meeting. There were over 400 people jammed into the parish house, among them Bishop Ludlow who said at the end, "It was a grand performance and Bishop Washburn is entirely in sympathy with it." In sponsoring the meeting the rector defied the World War Veterans of Bayonne and Jersey City who a week before had banded together as a committee and forced the cancellation of a meeting Baldwin was to address under the auspices of the Town Hall Forum. That all the World War veterans do not however feel the same way about civil liberties is witnessed by the fact that the first speaker at the meeting arranged by Mr. Kernan was Mr. Hubert McCauley, a founder of the American Legion in New Jersey and a past commander of the Legion in Essex County. He declared himself to be a Roman Catholic and a Republican, who was at the meeting not to support any opinion that Mr. Baldwin might hold, but to protest against the "unsurpassed political oppression being exercised in Hudson County by Mayor Hague which denied constitutional rights to everyone with whom he disagrees."

Reports since the meeting, from the most reliable source, state that all of the vestrymen who had opposed the meeting had been under "terrific pressure" but that they were now coming around to Mr. Kernan's point of view. A statement explaining Mr. Kernan's position, which he presented to his congregation on January 16th, is printed in the "Talking It Over" column in this issue.

* * *

Date Set for Niemoeller Trial

According to a report from Germany, Pastor Martin Niemoeller, in prison since July 1st, is to be brought to trial on February 7th. He is charged with sedition for having vigorously opposed the policy of the Nazi government toward the Church. He was to have been tried in August, but the trial was summarily postponed when another Protestant leader, the Rev. Otto Dibelius, was sensationally victorious over Hanns Kerrl, the Reich Church Minister, in a libel suit in which Herr Kerrl himself appeared as a witness. Dibelius was acquitted and the decision indicated that statements he had made about the Church Minister to which the latter had objected were probably true. At Christmas Herr Niemoeller applied for permission to spend the holiday with his family, returning to prison afterward. His application was refused on the ground that he might repeat the same "crimes" for which he had been arrested. Earlier in the year he had as a matter of fact been released once by judicial officials, but he was immediately retaken into custody by the secret political police.

In Germany this past summer with the American Seminar, led by Sherwood Eddy, it was my good fortune with others to have an afternoon with these two leaders of the German Church.



BERNARD IDDINGS BELL
Issues Challenge to the Church

* * *

Honor Franklin at Historic Parish

Benjamin Franklin was honored on the 232nd anniversary of his birth with a service at historic Christ Church, Philadelphia, on January 17th. The speaker was President William Mather Lewis of Lafayette College who declared it was no good "for our leading public men to inveigh against governments overseas about whose problems and policies we know very little. Our form of government is best for us but that is not to say that it should be the best for everyone, or even for any other nation in the world." He advised diplomats to follow Franklin's example of simple honesty, frankness and serene poise. Benjamin Franklin's grave is in the church yard of Christ Church and representatives of President Roosevelt and of Governor Earle were present to lay wreaths on his grave.

* * *

J. Franklin Carter Preaches in Wilkes-Barre

The Rev. J. Franklin Carter, retired rector of St. John's, Williamstown, Mass., was the preacher last Sunday evening at St. Stephen's, Wilkes-Barre, Pa. Upon his retirement as rector he received the distinction of being elected a selectman of Williamstown by the largest vote ever received by a candidate for office. . . . On Sunday the 30th the preacher at St. Stephen's is to be Dr. Francis Wei of China.

* * *

St. Augustine's Has an Anniversary

St. Augustine's College, only Church college for Negroes, celebrated its 70th anniversary on January 13th. In all these years it has steadily fulfilled the original purpose of the founder; though it has never given a seminary training, a large number of Negro clergy received their academic training there, and the college has sent forth a steady stream of well trained teachers. The program of Jan. 13 was a simple but effective one. The celebration began with a thanksgiving service conducted by Bishop Penick. At the luncheon an interesting historical address was made by Prof. Cecil D. Halliburton. At the luncheon President Goold presented the oldest alumnus, one of the class that entered St. Augustine's when it was founded in 1868, William Henry Leath, a retired teacher, now living at Windsor, N. C. The special address in the evening was made by Dr. E. George Payne, editor of the Journal of Educational Psychology, on "The Church College in American History."

* * *

Massachusetts Clergy Meet at Swansea

Clergymen of Massachusetts held a conference at Swansea, January 24-25 under the auspices of the Boston chapter of the CLID. Prior to the opening of the conference a service was held on Sunday at St. Paul's Cathedral, Boston, at which the national executive secretary of the League was the preacher. The service was followed by an open forum in the crypt. The evening before he spoke at a meeting of the Medical

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Bureau to Aid Spain, sharing the program with Congressman Bernard of Minnesota who recently returned from Spain and Felix Frankfurter of the faculty of the Harvard Law School. Other forthcoming engagements include an address to the student body and faculty of the high school at Red Bank, N. J., the Baltimore Open Forum, and the student body and faculty of the New Rochelle High School.

* * *

Beano Starts Controversy in Maine

Bishop Benjamin Brewster of Maine last week sent a communication to the clergy of the diocese asking that "beano" be banned from their churches as a money raising instrument. Hardly had the communication been received before the Rev. W. Nevin Elliott, rector of Trinity Church, Portland, Maine, brought out his parish paper containing an editorial in which he questioned the motive behind the Bishop's pronouncement. He stated that "The Bishop's manifesto leaves one wondering whether the crusade is to be against the spirit of gambling or against the Church deriving benefit from games of chance. Or is it directed against one well-known parish which has been deriving some steady revenue from beano over a considerable period of years." The Bishop's letter has said: "In raising money for the church I wish to emphasize the fact that the employment of beano games, or similar games of pure chance, for the purposes of raising money for the church is entirely improper." He ended his communication by declaring that "such games are prohibited in this diocese." The church referred to in Mr. Elliott's editorial is not his own but is said to be St. Stephen's, whose rector, the Rev. Ezra F. Ferris, was recently acquitted at a canonical trial of neglecting his pastoral duties. Mr. Ferris stated to the press that Bishop Brewster several weeks ago had asked that beano games be discontinued as a means of raising funds at St. Stephen's, and that he has complied with the wish.

* * *

Listed Among the Top Six

Merwin K. Hart, layman who last year organized a laymen's league to protest against the holding of open forums by the CLID at General Convention, has named those he considers the sixty most "dangerous" people in the United States. He handed out his list in addressing the Women's Republican Club of Massachusetts the other day. The top six on his list are John L. Lewis of the CIO, Roger Baldwin of the Civil Liberties Union, Gardner Jackson, attorney of Washington, Dorothy Detzer of the Women's International League for Peace and Freedom, Benjamin Marsh of the People's Lobby and myself. He is flattering. Sometime he should drop in at my one-man, two by four office and see the place where, as he says, plots are concocted to overthrow democracy and watch the people stream in with their pockets loaded with gold with which to carry on the work.

* * *

Louisville Cathedral Aids Japanese Church

Christ Church Cathedral, Louisville, Kentucky, where the Rev. Elwood Haines is dean, is sponsoring the raising of a fund in the diocese to provide a chapel for the national Church conference center in Yamanashi Prefecture in Japan. The chapel will cost $2,850. Mr. Paul Rusch, professor at St. Paul's University, Tokyo, now lecturing in this country on the work of the Church in Japan, is a communicant of the cathedral.

* * *

Delta Farm Reports Progress

According to a report from Sherwood Eddy the Delta Cooperative Farm has shown real progress during recent months. However fear is expressed over the crop curtailment program of the federal government which doubtless will so limit the acreage that can be used for the growing of cotton that there will not be sufficient income to maintain the families now there. This emergency is to be taken care of by the establishment of another farm nearby, thus bringing up their production. Funds are now being raised for this purchase. The CLID is cooperating and any who may care to help can send their donations to the national office of the League.

* * *

Presiding Bishop in Rhode Island

Presiding Bishop Tucker was the speaker at the annual meeting of the Auxiliary of Rhode Island, meeting January 21st at St. Martin's Church.

* * *

Saying Grace in Italy

School children in Italy, who have their mid-day meal at school, are now required to say the following grace: "Il Duce, I thank you for what you give me to make me grow healthy and strong. O, Lord God, protect Il Duce so that he may be long preserved to Fascist Italy."

* * *

Archbishop Wants American Cooperation

The Archbishop of Canterbury, speaking on January 19th at the opening session of the upper house of the convocation of Canterbury on January 19th, urged that the United States and Great Britain cooperate in seeking "a friendly understanding" with Germany to meet the present confused international situation. He also urged Germany to eliminate the hindrance to such an understanding by ceasing to oppress the leaders of the Church.

* * *

Dean Noe Removed As Memphis Dean

Bishop Maxon of Tennessee has ordered the immediate removal of Dean Israel Noe as dean of the Cathedral in Memphis. In a kind letter the Bishop stated that by his absolute fast he was living contrary to the teaching universally held by the Church. He also said that he did not consider the dean to be his normal self and urged him to place himself under medical care. The dean is to continue to draw his salary for six months and is to have the use of the deanery.

* * *

Appeal Goes to the President

A number of Church people are among those signing a letter which has gone to President Roosevelt advocating a boycott against aggressor nations. The statement declares that "if such a suspension of trade had been inaugurated when Japan first invaded Manchuria in 1931, the conquests of Manchukuo, Ethiopia and China would have been prevented." Episcopalians signing the letter are the Rev. Karl Reiland, the Rev. Eliot White, Miss Elisabeth Gilman of

AN ANNOUNCEMENT!!

We have been advertising only spasmodically in these columns, but expect to be seen, or heard, or read (choice of one) from now on quite frequently.

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Baltimore, Mr. William F. Cochran of Baltimore and Miss Vida Scudder of Wellesley.

* * *

Ball Player Tells About Indians

Archdeacon W. K. Boyle of Minnesota, billed as a former professional ball player and a part Indian, is speaking this week in Philadelphia on the work among the Ojibway Indians of his diocese.

* * *

Bishop of Washington Is Honored

Bishop Freeman of Washington received the national order of "Al Merito" on January 18th, bestowed upon him at the hands of their ambassador by the Republic of Ecuador. It was bestowed for "outstanding service to the republic and humanity."

* * *

Large Bequest to Washington Cathedral

Frank B. Kellogg, secretary of state under President Hoover, bestowed $100,000 upon Washington Cathedral, according to terms of his will just probated in Minneapolis. The will disposed of about $700,000, most of which was left to his wife.

* * *

Encouraging Message From Bishop Roots

Bishop Roots, still in Kankow, China, writes: "The conviction grows that both the nation and the Church will emerge from this trial with new life and a rich contribution to the world-wide Church of the days to come."

* * *

Southern Bishops to Meet

Bishops of the province of Sewanee are to meet on February 3rd in Atlanta, Ga., with Presiding Bishop Tucker and Bishop Fred Bartlett, secretary of domestic missions, to discuss plans looking toward more adequate and efficient administration of work among Negroes.

* * *

Presbyterian Is Convention Speaker

The Rev. J. Hudson Ballard, Presbyterian minister of Portland, is to be the headline speaker at the banquet held this week as a part of the convention of the diocese of Oregon.

* * *

Mrs. Roosevelt Speaks On Peace

About a thousand women, representing a dozen organizations in various parts of the country, met in Washington from Jan. 18 to 21, in a national conference on the "Cause and Cure of War". Among the speakers was Mrs. Harper Sibley, widely known churchwoman, who spoke on "War and Religion". Mrs. Franklin Roosevelt visited the conference and made a brief extempore address. "I hope we shall never go to war", said Mrs. Roosevelt, "but I don't want to see us grow soft about our principles—and in the end they will make us realize that we shall have to pay a price for international peace. . . I want this nation always to decide between what is right and what is wrong. . . No nation can have everything it wants. We have to look at other people's problems—study them in relation to our own lives".

* * *

Wants Christians to Enter Politics

Governor Wilbur L. Cross of Connecticut, Churchman and vestryman, speaking in New York on January 21st before a Church group, urged that Christians enter politics and thus help to remove some of the bitterness. Declaring that everyone was calling the other fellow names he said it was only the injection of Christianity into the struggles of today that could bring about sanity.

* * *

Annual Meeting of the CMH

"The initials CMH can be characterized as expressing our interest in childhood, motherhood and the home", declared Bishop Larned, suffragan bishop of Long Island in speaking at the annual meeting of the Church Mission of Help in New York on January 17th. Through the 16 diocesan branches professional

CHINA AND SPAIN

In Loyalist Spain are a number of Homes, operated by trained social workers from the United States by the Friends of Spanish Democracy of which Bishop Robert L. Paddock is the chairman. It takes just $10 to keep an orphaned child in one of these Homes for a Month.

While wholeheartedly supporting the China Relief Fund being raised by the National Council, we also wish to present an opportunity to those who care to contribute to the relief work of those more directly resisting Japanese aggression in China. Madame Sun Yat-Sen, widow of the founder of the Chinese Republic, and Madame Chaing Kai-Shek, wife of the head of the Chinese army, jointly are administering a fund for the relief of Chinese children. Donations to this Fund will be forwarded directly to these two women through the American League for Peace and Democracy.

The Church League for Industrial Democracy is cooperating with these two agencies in this work of relief. Funds sent to us will be forwarded to the agency indicated, or otherwise split evenly for work in Spain and China.

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Bishop Edward L. Parsons
President

Mr. William F. Cochran
Treasurer

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social workers aided 6,316 girls, boys and babies during 1937, according to Executive Secretary Almon R. Pepper. Other speakers at the meeting were the Rev. Don Frank Fenn of Baltimore, Mrs. John M. Glenn of New York, Mr. Lewis R. Conklin of Newark, Miss Genrose Gehri, secretary in Chicago, Mrs. Frederick W. Brune of Baltimore, and the Rev. Frank Gavin of the General Seminary. Mrs. Theodore W. Case was reelected national president, with the following elected vice-presidents: The Rev. Don Frank Fenn, Mrs. Walter White and Mrs. Bradford Locke.

* * *

Interesting Bequest to Boston Parish

Christ Church, Boston, has received a bequest of $500 from the lineal descendant of an early rector, the Rev. Timothy Cutler, a graduate of Harvard who became president of Yale.

* * *

Convention in Texas

The convention of the diocese of Texas was held January 23-25 at Austin, with Bishop Quin and Bishop Bratton being headlined. In addition there were addresses on various phases of Church work by the clergy of the diocese.

* * *

Presiding Bishop Preaches to Seamen

Presiding Bishop Tucker was the preacher on January 23rd at the Seamen's Church Institute in New York. The music was supplied by members of the choir of St. Thomas Church, with T. Tertius Noble at the organ.

* * *

Women Are for Collective Security

The conference on the Cause and Cure of War, meeting in Washington, on January 21st unanimously passed a five point program for world peace, as follows: "More adequate appropriations for the Department of State; the reciprocal trade agreements program; adoption of a permanent policy of consultation with other signatory states in the event of the violation of the Pact of Paris; provision for co-operation with other nations in financial and economic measures, not including war, designed to withhold aid to a treaty-breaking nation, and legislation to give effect to the present policy of the United States to withhold recognition of any situation brought about by means contrary to the Kellogg-Briand pact, through placing conditions upon or prohibiting financial transactions with the violating state."

This declaration of working policy was prefaced by a summary of the world situation, described as "international lawlessness" which has become "intolerable."

* * *

Dean Grant Accepts Post at Union

Dean Frederick C. Grant, dean of Seabury-Western Seminary, Evanston, Illinois, has accepted a professorship at Union Seminary, New York, effective in September. He is to be the head of the New Testament Department.

* * *

Rectory School to Have Carnival

The Rectory School, Pomfret, Connecticut, is to hold a winter carnival, February 5th—sled races, toboggan races, ski races, hockey, skating races, a picnic on the ice, which is nice if you can take it.

* * *

Offer Scholarships for Essays

The Woman's Auxiliary of the province of Sewanee has offered the scholarships for summer conferences of 1938 for the best essays on "What is the Church?" The judges are Bishop Rhinelander, until recently the warden of the College of Preachers in Washington, and the Rev. Phillips S. Gilman of Gastonia, N. C. The contest is open only to women, with the prizes going to two white women who will receive scholarships for the Sewanee and Kanuga confer-

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ences and one Negro who will go to the conference held at St. Augustine's College, Raleigh.

* * *

Convention of Diocese of Chicago

A reception and dinner to honor Bishop and Mrs. George Craig Stewart is to be one of the highlights of the 101st annual convention of the diocese of Chicago, meeting January 31st. The speakers are to be Bishop Creighton of Michigan and Bishop Stewart. The convention will meet the following day at the Church of the Epiphany at which the annual reward of crosses for outstanding Church service during the previous year will be made. In his convention address Bishop Stewart is expected to deal particularly with young people's work, and it is expected also that he will announce the appointment of an archdeacon to succeed Winfred H. Ziegler, now Bishop of Wyoming.

* * *

Emergency Peace Campaign Closes

The Emergency Peace Campaign, started exactly two years ago, has been formally brought to a close, according to a statement received from the chairman, the Rev. Harry Emerson Fosdick. He declared that during the two years $543,680 had been spent on peace education in the United States by the committee.

* * *

Anniversary of Weekly Broadcast

The Rev. Edwin J. Van Etten, rector of Calvary Church, Pittsburgh, celebrated the 20th anniversary of a weekly broadcast over station KDKA on January 9th. He declared that it was the first broadcast of a religious service to go on the air in the country. The occasion was marked by the singing of a choir composed of old choir boys.

* * *

Memorial Service for Firemen

A memorial service for the eighteen firemen of Detroit who lost their lives in 1937 was held at St. Paul's Cathedral on January 16th, with 1,800 persons attending, including 700 firemen who marched to the church in dress uniform led by a band. There were 500 turned away from the service.

* * *

Institute on the Church's Program

Under the leadership of Mrs. W. L. Torrance, educational secretary of the Auxiliary in Michigan, 35 women met on January 17th at St. Paul's Cathedral, Detroit, for an institute on the Church's Program.

* * *

Church Leaders Address Catholic Club

Canon Bernard Iddings Bell of Providence and Mr. Clifford Morehouse, editor of the Living Church, were the speakers on January 24th at the meeting of the Catholic Club of Chicago.

* * *

New Bishop for Southern Virginia

The Rev. William Ambrose Brown, rector of St. John's, Petersburg, Va., was elected Bishop of Southern Virginia on January 11th on the eighth ballot.

* * *

Fighting Illiteracy in Spain

Loyalist Spain, in the midst of the war, is engaged in a gigantic educational program. Progress in the establishment of schools may be seen from one example, that of Sabadell. This town had 30 state primary schools a year ago with 2,000 children in attendance. Today it has 100 schools with 5,000 pupils. But primary schools are not enough. Adult illiteracy, the heir of the past, must be wiped out. For this reason

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the Ministry of Education decreed that "flying brigades shall be created to fight against illiteracy whose functions shall be to teach the illiterates to read and write, particularly in the countryside." These brigades are composed chiefly of members of youth and women's organizations under the control of the General Board of Primary Education. In this way the Government hopes to make up for the neglect of former governments.

* * *

Special Convention in Alabama

A special convention of the diocese of Alabama was held on January 19th to consider the finances of the diocese and to consider the election of a coadjutor.

* * *

A Significant Statement From Germany

The recent Manifesto of 87 leading Protestant clergymen in Germany against Rosenberg and the Nazis in regard to their hostility to the Christian church was significant in itself. Special importance was attached to it, because the signers included not only the heads of the Confessional Church but also Bishop Maharens and others who have been trying to find a bridge between the State and the Confessional Groups. Bishop Maharens is an able diplomat and a cautious ecclesiastical statesman and would have joined this protest only after the most careful reflection. His signature seems to indicate that Nazi leaders will be satisfied with nothing less than the total subordination of Church to state.

* * *

Japanese Start Chain Letters

An interesting sidelight on what is going on in the Far East is derived from a chain-letter which found its way to Geneva. It is part of the anti-foreign campaign conducted by the Japanese. "Make ten copies of this and send immediately to ten persons who are connected with foreign firms and supposed to be American-educated," the chain-letter urges. Excerpts from this letter are revealing. It warns:

"The Britains will monopolize the rich Yangtze valley with perhaps the Americans sharing. (Americans are now refusing to cooperate with the Britains because they are not certain of their part of the spoil which the Britains now seek to swallow alone.) The Soviets will most likely compel Nippon to sign a non-agression pact, plus the Mongolian and Sinkiang possessions, leaving perhaps only the North China as a reward for Nippon. Well, why should we be so foolish as to believe in the foreign help? Why not shake hands with Nippon and put up a joint front against the darn foreigners? When China and Nippon are united, we can dictate to the world and lead the colored people to fight for real equality."

Special attention is paid to America and its role in China. The letter continues:

"The Americans have sown in the hearts of the present Chinese generation the seed of anti-Nipponism. To keep the Chinese and Nipponese apart will give the foreigners always

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

The Heavenly Rest, New York
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a. m.

The Incarnation
Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days: Holy Communion 10 A. M.
Fridays: Holy Communion 12:15 P. M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

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Daily Services: 8:30 A.M., Holy Communion.
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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
Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral
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The Very Rev. Walter H. Gray, Dean
Sunday Services, 8:00, 9:30, 10:05, 11:00 a. m.; 4:30, 5:30 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.

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Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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a chance to advantage. Hence the present hostilities. If the Chinese keep up the resistance, Nippon might be exhausted to such an extent that when she has won the war, the foreigners may become so bold as to dictate to the Nipponese at the table, when the decision over the dividing of China spoil is to take place. With Nippon to play the cat's paw and China a fire-pot, the foreigners, as monkeys, enjoy seeing the war carried on which will lead to ultimate profit to themselves."

Hidden behind the pigeon English of this letter, which is supposed to have been written by a Chinese to his fellow countrymen, are the reports which several observers at the Brussels Conference have brought back from Belgium. It seems to these students of world affairs that the western powers are not the slightest bit interested in what happens to China except as their own interests might be hurt. This chain-letter reflects, naively, this attitude of the great powers.

* * *

Missionaries in China Remain on Jobs

In a letter addressed to Archdeacon Purdy of Albany, N. Y., his long time friend, the Rev. Robert E. Wood, in charge of St. Michael and All Angels, American Church Mission, Wuchang, China, says that, although thousands have left for places of safety, they felt tolerably safe at the Mission and decided to remain, relying upon the church basement as a dugout, with windows sandbagged. His letter was dated Holy Innocents Day and related the glorious Christmas observed in that sector, regardless of Japanese planes.

* * *

Nazis Active in Switzerland

In a recent referendum the Swiss decided by a majority of 285,517 votes that the Masonic lodges, the Oddfellows, and "similar organizations" should continue as legal societies. The referendum was the result of an initiative promoted by the fascist National Front which sought the dissolution of the Masonic lodges as "dangerous to the State." All of the 25 Swiss cantons, with the exception of Fribourg, rejected the proposal.

Revelations made by the "Bund" of Berne and the "Neue Zuricher Zeitung" showed that the initiative was financed by the German Ministry of Propaganda through Lieutenant-Colonel Fleischhauer, who operates a propaganda office in Erfurt, Germany. These revelations were largely responsible for the defeat of the measure. Correspondence was seized by the police in the house of Herr Todtli, former treasurer of the National Front, which showed that the initiative was of German origin, that it originated at a meeting held in Berne on September 22, 1935 at which a Hungarian agent of Goebbels presided, and that several grants of money had been made by the German Ministry of Propaganda.

In German-speaking Switzerland, where the Nazi German government is much less popular than in French-speaking Switzerland, these revelations caused a great stir and these German cantons cast a heavier vote against the proposed outlawing of the Masons than did the French cantons.

* * *

Why He Returned to the Church

A. J. Muste, known to many Episcopalians and a few years ago on the faculty of the school of Christian social ethics, sponsored by the CLID at the Wellesley conference, is now the director of the Labor Temple, a Presbyterian institution in New York. He was recently asked why he returned to the church after so many years in the left-wing political movement. This was his reply:

"I return from the left wing political movement, from radical Marxism, from passionate secular idealism, which made me condemn the Church as conservative, as retarding progress, as martyring free spirits. I return to the Church!

"Why?

"Because these years of experience have taught me that the Church of the redeemed is the only great redeeming agency. The nucleus of any effective movement against war, against a social order based on the spirit and method of war, will have to be composed of those who by the grace of God, and insight into the meaning of the Cross, have renounced the spirit of war; first in their own hearts and then, and therefore, in all relationships of life; of those who know the overcoming power of prayer and humility and sacrifice; of those who are not led astray by the will to dominate or destroy anyone, because Christ lives in them.

"The Church often fails in this, but I see no other agency doing it at all. That is why I return to the Church."

COLLEGE WORKERS CONSIDER PROBLEMS ON PACIFIC

(Continued from page 8)

Anderson spoke on "Methods in Student Work," saying that we must rely on the democratic method of letting the students assume responsibility for programs and policies. The relation of the advisor is that of being available when students need him, always partaking in the work. The concerns of the students offer opportunities for group and individual counseling.

A start was made toward a definite policy of student work. A resolution was passed stating that student work is a missionary responsibility of the province and the whole Church. Over half the students come from outside the diocese. Local parishes must recognize student work as a missionary activity.

It was voted to hold a conference on "Life and Work," in which religious aspects of all vocations would be stressed, with a final conference for the men on the ministry itself. This will be held on March 26-27, at St. Margaret's House for the women and at the Church Divinity School of the Pacific for the men. Mrs. Harper Sibley will be one of the leaders.

STANLEY MATTHEWS ACCEPTS CLID SECRETARY POST

(Continued from page 8)

by Mr. Sharp in their behalf. He is a member of the executive committee of the Philadelphia chapter of the CLID and a former president.

Following the meetings in Philadelphia Miss Rex visited Baltimore and is at present speaking in New York. From February 7 to the 16th her program is in charge of the Boston chapter; on the 18th and 19th she is in Connecticut, and then following the annual meeting her tour is to close with a week of meetings in Southern Ohio.

Further details about the annual meeting and reservations for the dinner and luncheon, announced on the back page of this paper, can be secured from the national office of the League.

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Reservations for the dinner and the luncheon must be made in advance. Dinner, $1.25. Luncheon, $1.

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February 3, 1938
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THE WITNESS



WILLIAM K. RUSSELL
His Parish Looks at Modern Life

WHO IS THE LORD'S BODY?

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CLERGY NOTES

BURGESS, JOHN M., has resigned as rector of St. Philip's, Grand Rapids, Michigan, to accept charge of St. Simon's, Cincinnati, Ohio.

BURTON, JOSEPH, formerly rector of St. Michael and All Angels, Savannah, Ga., is now the vicar of St. Thomas', Isle of Hope, Savannah, Ga.

CORNWALL, ARTHUR T., recently resigned as rector of the Ascension, Clearwater, Florida, and is now rector emeritus.

DAVIS, SAMUEL, curate at St. Paul's, Syracuse, N.Y., is to be ordained priest on February 5th at St. Luke's, East Hampton, L.I., by Bishop Stires.

GAMBLE, CARY, has resigned as rector of the Nativity, Huntsville, Alabama.

GAMBLE, E. W., has resigned as rector of St. Paul's, Selma, Alabama.

JENKINS, JOHN L., formerly of All Saints, Homewood, Ala., has accepted the rectorship of St. Paul's, Selma, Ala.

LLOYD, DONALD W., vicar of Christ Chapel, Brooklyn, N.Y., was ordained priest on January 24th by Bishop Stires.

LUND, G. CLARENCE, rector of St. Mark's, Adams, Mass., has accepted the rectorship of St. James, Milwaukee, Wisconsin. Address, 2960 N. Hackett Ave.

MACNAMARA, GEORGE B., Corry, Pa., has been called as rector of St. Mary's, Emmorton, Maryland.

PARKMAN, EDGAR M., formerly of the Holy Comforter, Montgomery, Ala., has accepted the rectorship of All Angels, Anniston, Ala.

PAFF, HARRY L., diocese of New York, has taken charge of Middleham Chapel and St. Peter's, Solomons', Maryland.

PEEPLES, DAVID N., senior priest of the associate mission, Eutawville, S. C., has accepted charge of St. Paul's, Savannah, Ga., effective March first.

POLLARD, IRVING S., diocese of New York, has accepted charge of St. Andrew's, Williston Park, Long Island.

ROBERTSON, SYLVESTER P., recently celebrated the tenth anniversary of his rectorship at St. Andrew's, Aberdeen, Washington.

SHORE, FRANK A., is to retire as rector of St. Luke's, Fort Myers, Florida, after serving 32 years in the ministry.

STETLER, ROBERT H., was ordained priest recently by Bishop Casady of Oklahoma. He is curate at Trinity, Oklahoma City.

WALKER, JOSEPH R., formerly rector of Trinity, Appalachicola, Fla., is temporarily in charge of St. Paul's, Savannah, Ga.

WATTS, WILLIAM J., acting rector of St. Paul's, Lock Haven, Pa., has accepted the rectorship of St. Luke's, Mount Joy, Pa., diocese of Harrisburg, with charge of St. Elizabeth's, Elizabethtown.

WILSON, ALBERT J. M., rector of Christ Church, Greenwich, Conn., has been elected Archdeacon of Fairfield, diocese of Connecticut.

The Christian Way Out

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THE WITNESS

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A. MANBY LLOYD

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WHO IS THE LORD'S BODY?

By
HERBERT W. PRINCE
Rector at Lake Forest, Illinois

THERE will be no spiritual reality in our missionary work at home and abroad, and no real blessing of God upon it so long as we continue our work independently of other Communions. Here lies the base of all our failure and discomfiture—it is our pride, our assumption of superiority, our bull-headed stubbornness. We continue to act in large-area missionary districts at home and in all missionary fields abroad with a sublime indifference to other churches and their work. Were there no Presbyterian or Methodist or Baptist or Congregational or Roman Church in the missionary field of Wyoming or Nevada or Anking or Kyoto our method could not be more exclusive and go-it-alone than it is. At home and abroad we are all fighting our separate battles against secularism, we are all struggling separately to maintain our parishes, and institutions, we are all making herculean efforts to sustain our separate prestige, we are all ceaselessly endeavoring to raise money for our separate organizations. We overlap, we each claim the earth, we are all certain we are the true church, or parts of it.

I do not deny there is a certain interchange of views and mutual understanding and appreciation of one another's national missionary boards. John Wood and Robert E. Speer are undoubtedly good friends and often meet in missionary committees and public platforms. But these pleasant and helpful associations do not change things. The Episcopal and Presbyterian Churches go their separate ways today precisely as they have done for the past 300 years. It is not possible that Christ the Lord and Fulfiller of both of us can be satisfied with this. It is not possible that He can be with us and bless us when the Roman Church calls all China its field and the Anglican Communion calls all China its field and the Presbyterian Church calls all China its field and the Baptist Church calls all China its field, and so on ad infinitum.

Our bishop goes out to Wyoming and he is the Bishop of Wyoming; so is the Roman Bishop, so in effect is the General Superintendent of the Methodist Episcopal Church. Accordingly each communion builds its important places—where? in the central towns, all together! Isn't it wicked, ridiculous, a mockery to discipleship to Christ? Of course it is; what is the use of blinking at it, keeping it under cover?

No wonder we are all hard up. No wonder none of us is winning the confidence of the non-church world. No wonder the progress of Christianity is so slow.

There is a remedy. Take Wyoming. (Bishop Ziegler will think I am taking a crack at him; not at all. I may be thinking of his predecessor, who died under the impossible strain of administering a territory as large as England, Wales and Scotland combined—think of it!) Yes, take Wyoming. *Must* we administer the whole state? Is it a Divine mandate the Episcopal Church has to cover every inch of American soil? Are we better, or something, than the Romans or Presbyterians or Lutherans? Is it a matter of eternal salvation for every living being to have a chance to belong to the Episcopal Church? We haven't succeeded in inducing more than our small proportion of human beings to prefer us to other members of Christ's Body.

Who *is* the Lord's Body? That is the question we never answer. We prate a very great deal about Christ's Body the Church of which He is the Head. Does any thinking person seriously believe any one of us has the right to exclude another denomination? Is the Roman Church a member of the Lord's Body? Yes. Is the Eastern Orthodox? Yes. Is the Anglican Communion? Oh my, yes! Is the Presbyterian? Its governmental form is admitted as primitive and apostolic. The answer is, "Yes." Is the Congregational? Its free worship "spontaneity" is recognized as an essential part of Catholic worship and was current in the primitive church. The answer is, "Yes."

Very well. If all these segments are members and parts of the Lord's Body how can we possibly be rivals for supremacy? How can the Lord's Body be healthy and virile when the acknowledged parts or members are pulling apart instead of pulling together? It can not be. We dare not be rivals; we must bring ourselves to be sharers in the Lord's Body of the same graces and gifts and leadership and authority.

NOW, without gloves, what should be done? Say to the Roman Catholic Bishop in the state where the Roman work is strongest: "We will stay out of this

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part of the state. You evangelize it. We sincerely believe you are as much a genuine part of the Body of Christ as we believe we are. Why should we act as if we did not believe it by working in the very same field where you are succeeding and thus placing ourselves in the position of rivals for members of the Lord's Body? We will take another portion of the state and leave this to you."

Before horror-stricken platitudes stop me let me cut up this Wyoming place a little more. We would make an arrangement in advance with Presbyterians, Methodists and others who are at work in the state: "Let us divide the territory in the Name and for the sake of Christ and His Church. Let us call this territory Christ's Kingdom, not Episcopal soil; and these souls Christ's, not ours. We believe He desires and yearns for followers, disciples, Christians. We do not believe He thinks much of the limiting adjectives which separate them into groups." "Other sheep I have which are not of this fold; them also I must bring and they shall hear My voice and they shall become one flock, one shepherd!" There it is—many folds, one flock.

I am aware the Protestant members of our Church will be aghast at the idea of relinquishing any portion of any field to the Roman Catholics, but Protestant or not, the question is, "Are we making any better Christians than the Romans? Do we or do we not admit the Roman Church is part of the Body?" The answers have been given. They do as good or better work than we do, and they are a part of Christ's Body, the Church. I am also aware the Anglo-Catholics within our ranks will howl over the inclusion of Presbyterians and Congregationalists within the sacred precinct of equality with ourselves as part of the Divine Body. But practice, common sense and 400 years of history answer the objections and the weight comes down hard on the side of the poor sectarians.

There are also objections to be raised on the score that it is a shame to deprive Episcopalians of their church because they live in a Congregational or Roman Catholic arranged territory. Yes, it is very, very sad, but not so sad when we happily remember we have included each of these groups in the Lord's Body. The Body is the organism, the Episcopal and Congregational adjectives are not.

The solid fact is that history, controversy and discussion have done nothing material so far to clear up our organic and sectarian difficulties. They never will, because Church order is not clear in Scripture or patristic history and no side has a monopoly of perfection either of system or holiness.

For good or ill, I believe good, we are separate parts of the whole Body, each doing his part and share according to conscience and the light each group has.

If we cannot unite let us at least cooperate with some degree of sincerity and practical wisdom and convince the world that we have a united front, a united program, that the Church is the Body.

We owe it to the world, we owe it to our Conscience, we owe it above all to Christ our Head. The Body is One.

Let's Know

By

BISHOP WILSON

LORD'S DAY

A GOOD many people speak of the First Day of the week as the Sabbath. Sometimes they qualify it by saying the "Christian Sabbath." Either name would have been indignantly repudiated by the first Christians.

Immediately after our Lord's resurrection the Christian community began meeting for Christian worship on the first day of the week—the Resurrection Day. Soon it came to be known among them as the Lord's Day. Those first Christians were naturally Jews and for a long time they continued to attend the synagogue worship on the Sabbath as well as Christian worship on the Resurrection Day because they considered the Gospel to be the completion and fulfillment of the Jewish faith. But more and more Gentiles came into the Church and they were not obliged to follow Jewish customs. They attended Christian worship without attempting to keep the Sabbath. With all his Hebrew background St. Paul objected strenuously to imposing Jewish requirements upon Christian converts.

Gradually the cleavage between Church and Synagogue increased and the Christians withdrew or were driven out from the Jewish services. They concentrated on the Lord's Day and deliberately left behind them the strict requirements of the Hebrew Sabbath. This continued for nearly three centuries while Christianity was suffering under recurrent waves of pagan persecution. The Lord's Day was a day of gladness and rejoicing when the Christians offered thanks to God, participated in the Holy Eucharist, and brought their offerings. There was no effort to refrain from ordinary labor on that day since their worship was held early in the morning. Just as Christ had modified many of the provisions of the Jewish Law, so the Christians considered their weekly remembrance of His resurrection to be of far greater importance than the Hebrew Sabbath.

Among the Romans it was the custom to declare a holiday from ordinary work on various festivals. When the emperor Constantine became a Christian he issued an order that the first day of the week should be counted as such a festival and work should cease on that day every week. Sometimes it is said that God made the Sabbath but a partly converted emperor decreed the Christian Sunday. This is scarcely true to the facts. The Lord's Day was a matter of common Christian observance long before the time of Constantine. He simply gave it the official rank which had previously been accorded to pagan festivals.

It was the Puritans who attempted to reverse the action of the early Christians and reinstate the rigid old Sabbath with a Christian flavor added. Instead of a day of joy and gladness they made it into a day of gloom and sanctimonious repression. Somehow it was supposed to be an honor to God to make themselves miserable on the day especially dedicated to His worship.

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Now has come the reaction. People refuse to be bound by Sabbatarian restrictions any longer but in the process they have also largely departed from the proper recognition of the Resurrection Day. In revolting from a hard Sabbath they ignore the kindly Lord's Day. We need to rearrange our spiritual thinking and recapture the spirit of those early disciples. When you are told that you really ought to go to Church on Sunday, thank God, make your offerings, and receive your Communion, you need have no fear of the cold cheerless Sabbath which in Calvinistic days was a nightmare to children. If Christ means anything to you, it is reasonable to pay Him your respects on the day designated by His apostles in grateful remembrance of His resurrection.

THE FACTOR OF PERSONALITY

By

BISHOP JOHNSON

IF SOME one gives you a problem to solve and in the solution you leave out one of the most important factors, your fancied solution will be futile. The important factor which the academic mind is prone to omit is that of human personality. We do not solve man's problems by ignoring the fact that man has an inner life as well as a group relationship.

You can assemble the various parts of an automobile and the thing will go because each unit in the mechanism has no other function than to cooperate with the whole. When you attempt to treat man as a nut or a crank you will discover that he has a factor which disrupts the mechanical adjustments. In short, he has personality. When one studies the various "isms" which claim to solve the problem of group relationships one is impressed with the fact that they leave out the vital importance of the human element. They ignore the fact that the same factor which caused them to rebel against existing institutions will eventually result in rebellion against the substitutes which they have confidently imposed upon man. That is why Communism has to use force and will continue to do so, because man still has the ability to plot and conspire against the regime in which he has been placed. It is a curious fact that the critics deny personality to the individual who possesses it and ascribes personality to a group which does not possess it.

There are in the universe just two possible persons: God and the Ego. The State is not a person; neither is the Church. When you say that the Church does so and so, or fails to do this or that, you are ascribing personality to a group which, while it is composed of persons, has no personality in itself. When you say that the Soviet does so and so, you really mean that Stalin and his group of advisers are imposing their Egos upon the public and claiming the right to dictate to the whole. Hitler is really the personality of the Nazis in Germany and Mussolini of the Fascists in Italy. And these dictators are treating other men as gadgets to carry out their demands in group relationships without taking into account that man has also an inner life which no political or economic system can regimentate.

There is a wide difference between organisms and organizations; between living beings and mechanical devices. For example, one cannot plant a Ford car and reap one hundred Fords. There is a difference between a machine and a seed. Moreover, when a Ford is through it is ready for the junk heap; when a seed is planted in the ground and dies, it brings forth more seeds. There is a vital difference between living organisms and political organizations which after all can only regulate man in his exterior relations but cannot provide the sustenance for his interior life. When any government plans to regulate man's exterior relationships, it is within the scope of its possibilities, but when it enters the sphere of man's interior belief and personal aspiration, it is meddling with that which is none of its business, about which it knows little or nothing, and in which it is assuming an arrogance which is intolerable. When any government attempts to orient scientific and historical knowledge to its dictation, it merely makes itself ridiculous. When dictators demand fawning subserviency from a group more intelligent than themselves in areas of interior life, they are guilty of rank hypocrisy.

After all that is said and done, the average man lives in a little world of personal relations which exist regardless of the political or economic system in which he moves. When men say that capitalism does this or that, or communism can do thus and so, they are attributing personality to a corporation which has no body to kick and no soul to save. What these groups actually do is dependent upon their leaders or dictators in any particular time and place. The effect of this false emphasis is to be seen first in the disregard of the moral law in private life and then in the scrapping of international law in public affairs.

THE brutality of modern warfare in its massacre of non-combatants indicates that the substitution of economic and political theories for the inculcation of private morality means a return to barbaric chaos as its ultimate destiny.

As Dr. Spenka has adequately described the situation, "Men are thinking in marble and building in mud." This is due to the fact that men impose academic theories which leave out of consideration the human element. No wonder that the world is muddled. It requires no self-sacrifice to theorize but it requires heroic effort to attain character. One falls back upon the words of Esdras, written more than two thousand years ago by a Hebrew sage: "Such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also." (4 Esdras IX:17)

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The state and the Church each has its sphere of responsibility. The state deals with man in his external relations; the Church deals with him in his interior experiences. There are things that belong to Caesar and those which belong to God. The circles intersect one another so that there is an area common to both, but the greater part of each circle is independent. When the state meddles with religion or the Church meddles with politics, it is at the expense of the function peculiar to each.

It is the business of the Church to produce the kind of people who desire justice and mercy in the state, but when the Church attempts to dominate the state, or the state tries to obliterate the Church, mankind suffers from the failure of each to attend to its own business in friendly relationship one with the other.

At present the Church is in an invidious position —for men demand of it that which it has neither the vocation nor the ability to do. It deals with the inner life of all men without respect of persons. As it may not use force to execute its demands, it necessarily is dependent upon the response which the individual may give to its appeal in any time and place. If it produces some men who are conscientious in their use of wealth and others who are content to labor without envy or hatred, it has done what it could. If some of its members fail to respond to its training, it is unable to force them to comply. It bears much the same relation in the realm of righteousness that the university bears in the realm of education.

There is no known force which will compel the student to become a scholar, or a Christian to become a saint. The Church exists to preach Christ and Him crucified, and if the mob demand that Christ come down from the Cross to save a messy world, His reply is that unless men will take up their Cross and follow Him there is no other way of saving them from themselves. The trouble is that men want the world saved without any personal sacrifice on their own part,— and this neither Christ nor the Church can do. There is not one responsibility for Churchmen and another for those without.

There is but one God, and we are all equally responsible to Him for our conduct. To say that because one man feels it is his privilege and duty to belong to the Church, therefore he has assumed a responsibility which the other man lacks, is to ignore the fact that we all have the same Father. A son who seeks employment and finds it, does not therefore exempt the other son from the necessity of rendering service of some sort. Certainly he has no right to retire into the area of mere thought and offer it as a substitute for sacrificial service.

How can any political system provide for the daily reactions of the individuals who compose it? The most vital things in life are those which deal with personal habits, family ties, community interests, which go on under any system and which do not receive their inspiration from the political sources.

"As the husbandman is himself, so is the husbandry."

Talking It Over

By

WILLIAM B. SPOFFORD

BISHOP JOHNSON, our editor, once said that the Roman Catholic Church is as good as the community in which it exists; that really to understand it one must go to a country where it has complete sway. Spain is one such country. There today Rome is supporting Franco. And in so doing American leaders of that Church claim they are fighting for liberty, freedom, democracy and decency . . . for those principles cherished by Americans.

John Langdon-Davies, in his *Behind the Spanish Barricades,* gives the following question and answer from a Catholic Catechism:

Q. What sin is committed by those who vote liberal?

A. Usually, mortal sin.

He was called down for this by a number of his Catholic friends in England who said it simply could not be true. He was sufficiently concerned about the matter to go to Spain for a Catechism, and for any books he might find explaining the Catechism. He has set forth in a leaflet, *The Spanish Church and Politics,* what he found in an official book explaining the catechism, written by R. P. Angel Maria de Arcos, S.J., which carries the endorsement of the Archbishop of Granada who says that the book contains "clear instruction on the most important questions of the day." The preface also states that "hundreds of thousands of copies have been sold."

THERE IS PRESENTED here questions and answers from this book without any comments, leaving it to each reader to draw any conclusions he may as to the part the Roman Church is playing in Franco's rebellion.

Q. How should we Catholics conduct ourselves beneath a Government hostile to the Church?

A. If it is in peaceful possession, to suffer it with patience, to pray and work all together, under the direction of the Bishops, for the triumph of truth, justice, and the Church.

Q. Is every Liberal Government hostile to the Church?

A. Evidently, since whoever is not with Christ is against him.

Q. How do those sin who, with their vote or influence, help the triumph of a candidate hostile to the Church?

A. Usually mortally; and are accomplices in the wicked laws contrary to the Church, voted by their candidate.

Q. Can the Church take part in politics?

A. The Church can and must take part in politics when it is a matter of faith, morals, customs, justice, and the salvation of souls.

Q. What are liberal principles?

A. Those of 1789: so-called national sovereignty, freedom of religious cults, freedom of the press, freedom of instruction, universal morality, and other such.

Q. What consequences result from these?

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A. Secular schools, impious and immodest periodicals, civil marriage, heretical Church in Catholic countries, abolition of ecclesiastical immunities . . . , etc.

Q. What does the Church teach about these?

A. That they are most disastrous and anti-Christian.

Q. What more?

A. That they never can be accepted as good, and may be tolerated only for as long and in so far as they cannot be opposed without creating a worse evil.

Q. Is there no grade of Liberalism which may be Catholic?

A. That is what its partisans claim: but the Church teaches that what is called Catholic Liberalism is not Catholic.

Q. Then there is no grade of Liberalism that can be good?

A. None: because Liberalism is mortal sin and anti-Christian in essence.

Q. Then whoever is liberal in politics sins?

A. Certainly: because in liberal politics there exists that Liberalism which the Church condemns.

Q. And if by "liberal" is understood something not condemned by the Pope?

A. Then he sins in calling himself liberal, knowing that the Pope condemns Liberalism. . . .

Q. Then a Catholic must be anti-liberal?

A. Without a doubt; exactly as he must be anti-Protestant or anti-Freemason; in short, against all the contraries to Christ and his Church.

Q. What of Communism, Socialism, Modern Democracy, Anarchism, and the like sects?

A. They are contrary to Catholic faith, to justice, and to all virture, and as such condemned by the Church.

Q. Do not they say that they want to root out from the world the abuses of the rich and to regenerate Society?

A. They say so; but their doctrines and works prove the contrary.

Q. To what do they pertain?

A. To Luther and other arch-heretics who, with the pretence of reforming the Church, teach and practice all kinds of vices.

Clerical Calling

IN THE days of long ago the pastoral call was quite an institution. When I was just a little boy, many years ago, I can remember the one or two occasions of the Rector's calling. I remember also listening at the crack of the dining room door, to see what would happen. I had announced his arrival at the front door, having recognized his flat hat and long tailed coat from a vantage point in the back yard. While Mother hustled up the back stairs to "straighten up" he was admitted into the parlor, sacred precinct where I only occasionally went. The shades were raised and the bright sunlight had a brief chance to light up the red plush covers and the family portraits which so seldom saw the light of day, much to my youthful disgust.

Then I heard his deep voice, "Peace be unto this house," and Mother responded from the hall as she entered the room. I do not know (even now) what the response was, but she was apparently ready with it, which made me proud that my Mother knew so much. After a formal greeting, he read a chapter from the Bible, then both he and Mother knelt down, each facing a chair, and he began to pray. I listened fascinated for a long while and then slipped out as quietly as I could, and went around to play innocently in the front yard, but chiefly to see the funny hat he wore. I remember he told my Mother, patting me on the head, that he hoped I would be a clergyman someday. She said she hoped so too; but I certainly did not. The years have passed and now I have to visit, but times have changed—for better or for worse? I wonder?

The dark gloomy parlor has passed out and so has "Peace be to this house." I wonder if they both went out together. The conversation runs along, and certainly I do not have to take the burden of it. In fact I find it hard to turn it into any useful channel. It generally consists of the "Reverend Mr. So and So of St. Somebody's Church, who is such a dear friend," or a description of our "dear Bishop." (I think perhaps that is the reason the Bishops of the Church publish their pictures so often; they have an idea of the verbal description admiring friends paint of them.)

Prayers? Well, no. With cocktails, cigarettes and the radio, there hardly seems a chance. Scripture? Well, on the few occasions that I feel impelled to read Scripture, I hesitate to ask for a Bible for fear there is none in the house, and I will increase the embarrassment of the occasion.

Of course, even this visit depends on my getting in, which in my experience I do only twice out of every ten calls. Certainly times have changed—for better or worse I can not say—but I do know that my Mother stayed at home.—THE POOR PARSON.

The Sissie

HE HAS a feminine voice and he walks with a mincing gait. He always wears a flower in his buttonhole and, when he is amused at anything, he giggles. As the smell of tobacco makes him sick, he always rides back in the coaches among the girls, who make fun of him, almost to his face. The men, who play auction-pitch for real money up forward in the smoker, say it is a good riddance. They call him a "Big Sissie" and say that it is hard to decide whether to kiss him or slap him on the wrist. Still, he takes wonderful care of his invalid mother and, all during the hard times, he has been helping out his brother, who has a large family and only occasional employment. He is going without his noon lunches now, so his brother's little Mildred can have music lessons.

Maybe he is as important in the sight of God as any one of those red-blooded "He Men."

THE CHURCHMOUSE.

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A JERSEY RECTOR HAS PARISH LOOK AT MODERN LIFE

By Donald C. Bolles

Geysers of words spout annually from pulpit, rostrum and the presses lamenting, decrying and deploring the "new" attitude of both the young and older generation toward marriage and family life as they watch our gretna green's and our Reno's seemingly convert marriage from a lifetime job into a mere incident in the merry-go-round of modern life. They view with alarm the blase attitude of youth towards love, marriage and divorce and cocktail drinking, condemn bridge playing parents who are content to let others rear their children and join in a true bill against both generations despite a sharp defense that challenges the use of standards of another day in writing the indictment.

Alarmists essay the role of clairvoyant to foresee a bad end for family life but the sanguine, recognizing in the indictment both truth and exaggeration, feel compelled to acknowledge that the complexities of modern life, have made many feel their resources are inadequate to enable them to cope with their problems as husbands and wives, and parents.

The collective sagacity of best minds has turned toward education and through this discouragingly slow process may come an enlightened age in which the young are better equipped than those of today to deal with the problems of family life. But what of the older generation whose members, for the most part, are beyond the sphere of influence of our educational system? Is there no help for those conscientious millions bewildered by the conflict of old and new standards, who gropingly are seeking the road that leads to contentment in matrimony and to rear children who will be a credit to themselves and society?

The Church has been a leader in deploring modern trends and rightly but it probably is fair to say that whatever it has done has been confined largely to its membership. In a nation where the stay-at-homes outnumber the church-goers is this enough? Should it not assume the leadership in the community in elevating the standards of family life and especially to bring aid and comfort to the bewildered who are rearing families?

Christ Church, Community Church in the West Englewood section of Teaneck, New Jersey, where one can glimpse the skyscraper skyline of New York five miles distant, took the broader view of its responsibility. The result was the institute on family relations, conducted during four weeks to cast light upon the "Background of Family Life"—the theme of the institute. It is written about here because so far as known it is the first effort of its kind conducted by one of our churches.

Through the foresight of the rector, the Rev. William K. Russell, the influence of the institute extended far beyond the church horizon. He solicited and gained splendid cooperation which enabled the institute to stand as a community affair with a roll of sponsors that included prominent figures in many walks of life — government, institutions, medicine and education. On the agenda were such subjects as family finance, the biology of the family, the father, mother, child relationship, and the spiritual nature of the family. These were discussed at evening sessions on four successive Thursdays by speakers eminently qualified to aid those seeking enlightenment. With the high school cooperating two afternoon sessions were held, one for boys, the other for girls, to hear lectures on "The Great Adventure" and "Looking at Love and Life." The separate sessions gave an opportunity for frank discussions of problems of sex and marriage. They were largely attended. The presentation by each authority was from the practical standpoint. It was as though each speaker was sitting alone with each individual in the audience discussing his problem. Sex—so long taboo—in public discussions was handled without offense.

Teaneck is a community of homes. It has no factories and less than a dozen apartment houses. Twenty years ago it was farmland and has grown into a community of 22,000 as married people were attracted to it as an ideal environment in which to rear families. Most of them own their own homes. With a varied denominational background they joined to found Christ Church twenty-two years ago when they outgrew cottage meetings conducted by the Rev. Fleming James, then rector in neighboring Englewood. One must know this to understand why such an institute as Christ Church sponsored met with the response it did, and why the community as a whole so readily accepted its leadership. In the same spirit the church lent its rector to administer the township's relief bureau for two years. The attendance at the night sessions in the Community House adjoining the church averaged 250, good considering the project was an innovation in the community. In an era when many decry the absence of men at

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BOOK URGES THE RECOVERY OF OUR LOST IDEALISM

By Gardiner M. Day

Recognizing the fact that the war and the depression so completely knocked out of current use the optimistic religious philosophies extant before 1914, Georgia Harkness, in this short and immensely readable volume, *The Recovery of Ideals* (Scribner's $2.00), gives a carefully thought out constructive philosophy of theistic faith. Miss Harkness, through her years of teaching, knows the mind of modern young people. The purpose of the book is to aid them in thinking through the present labyrinth of knowledge in order that they may discover for themselves "the true grounds on which one may believe in and live by moral and spiritual ideals."

Miss Harkness has executed this task with extraordinary clarity and beauty of thought. Commencing with a discussion of the causes of the dissolution of ideals, she turns to the nature of man himself and, taking as a clue to the universe man's original goodness; builds step by step until she reaches a triumphant faith marked by a combination of deep personal piety and social vision. It is just the book to commend to the recent college graduate who wants to believe but finds that the result of his four years of education has left him with one dominant impression, namely that religion, owing to the findings of modern science, cannot be given adequate intellectual support.

The author's most unique contribution is her suggestive solution for the problem of evil. Following Dr. Brightman, she believes that God is distinctly limited, but she differs from the personalistc philosopher in asserting that the divine limitation is not simply in His own nature but in the structure of the universe itself. God not only voluntarily limited His power by the creation of human freedom, but He is further limited by the thwarting of His purpose by the inertia in things and chance in events.

It is hard to imagine the shock which John Calvin would have received had he been given a religious philosophy, which instead of predestination upheld a theory of chance. To prevent misunderstanding, however, it may be well to quote Miss Harkness at this point, "By *chance* I do not mean any deviation from the orderly system of nature. In what we call an accident, physical forces keep functioning in their regular way, sometimes in intersection with human freedom as in most automobile accidents, sometimes quite apart from

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Different lands, different attitudes. Close to 2,000 Roman Catholics gathered in Brooklyn, January 26-27, called together by their bishop, and heard various speakers laud consumers cooperatives and credit unions and defend the rights of labor to a living and family wage. Several speakers argued for more government regulation of business and one or two business men who took the opposite position had a rather hard time of it. One of the speakers was Congressman James M. Mead of Buffalo who said that "no matter what may be said of the machine age, with its prolific ability to make jobs, and no matter what may be said about the intrusion of government into business, the old order produced the worst economic depression in history—and the American people never will be satisfied to go back to it." Speaking on the extent of radicalism among laborers, the Rev. John P. Boland, chairman of New York's Labor Relations Board, declared that it was confined largely to New York City and that there was little to worry about from that angle. The Rev. Ignatius W. Cox, Jesuit professor, came out strongly against collective security and the boycott of Japan, declaring that "a policy of economic and financial pressure is just as ghastly and horrible in its slow strangulation of whole innocent populations as the bombing of open towns. It leads ultimately to military measures and warfare."

* * *

Urge Minimum Wage for Pastors

The Presbyterian ministers of Westchester County, N. Y., have adopted resolutions calling for a minimum wage for pastors of $1,500 and house. The idea is to tax those receiving a higher rate of pay and thus provide a fund to be used to pay those under the minimum.

* * *

Newest Diocese Has Convocation

The new diocese of Oklahoma held its first convocation as a diocese at Oklahoma City on January 15th with much rejoicing. One of the high spots was the organization of the "Young Churchmen of Oklahoma."

* * *

Cooperators to Meet in Washington

A conference on the cooperative movement is to be held in Washington, February 14-15, under the auspices of the industrial division of the Federal Council of Churches. Outstanding leaders in this field are to give addresses.



HOWARD C. ROBBINS
Addresses North Carolina Conference

* * *

Lent Is Fast Drawing Near

I have had letters from several asking what we plan for special articles for Lent. The Church generally, as you of course know, is studying the place of the Church in Rural America. We are therefore to feature a series on this subject. We have asked Bishop Green of Mississippi, Bishop Fenner of Kansas, Professor Colbert of the University of Wisconsin, Mr. Murray Lincoln of the Ohio Farm Bureau, the Rev. Howard Kester who has worked so long among the sharecroppers, the Rev. Sam Franklin of the Delta Cooperative Farm, and the Rev. Gerald Berry of Delhi, New York, to contribute to this series. Each one of these men is an expert on rural life and the relationship of the Church to it. They have been asked to write their articles with study groups in mind, and at the end of each article there will be questions for classes.

Another series will be on the Life and Teachings of Jesus by Bishop Johnson. This is to be a part of the series now running but is so planned that it will stand alone as a series for Lenten study. Finally a number of subscribers have asked me to present the findings of the American Seminar, following our recent visit to Germany, Poland, Russia, the Scandinavian countries, England and France. Being a study group we did have an opportunity to meet outstanding leaders in all countries visited, and I shall do my best to interpret the findings in the light of the Christian religion.

We hope that the clergy will plan now to give their people this material by adopting the Witness Bundle Plan at least for the period of Lent.

* * *

Bishop Cook Undergoes Operation

A telegram dated January 27th from Charles A. Rantz, secretary to Bishop Cook of Delaware, states: "Bishop Cook was operated upon yesterday in Baltimore for the removal of a brain tumor. His condition is hopeful."

* * *

Notifying Them in West Missouri

Deaconess Charlotte S. Massey of the Philippines was scheduled to address the Auxiliary of West Missouri on January 20th, but discovered that she could not make it. She therefore got busy on amateur radio stations on January 10th and on the 12th Mrs. Albert Deacon, president of the Auxiliary, received a phone call from a youthful amateur radio operator in Kansas City, relaying to her the message he had picked up. It went from Manila to California, from California to Joplin, Mo., and from Joplin to Kansas City. "Of course she took a chance," reported the youth, "in using us amateurs, but we handle these messages all the time. There is no charge. It is just a part of our service."

* * *

Religious Workers to Discuss Boycott

Religious leaders are to go into a huddle in New York on February 5th to discuss the pros and cons of the Japanese boycott under the auspices of the American League for Peace and Democracy.

* * *

New Kind of Benefit at Long Island Parish

The Church of St. Alban the Martyr, St. Alban, New York, is holding something new in the way of benefits on March first. The gross proceeds will go to work outside the parish—to work among lepers, the blind, jobless seamen, war victims in China and Spain, the persecuted in Germany. Strikes me as a good idea—not only does it bring cash to worthy causes but has a real educational value.

* * *

Religious Groups Meet in Raleigh

Representatives of thirteen religious groups met in Raleigh, N. C., January 18-20 to discuss the general theme, "Thy Kingdom Come." Experts, including the Rev. Howard C. Robbins of New York, made talks and there was much discussion. There were a couple of resolutions passed. One expressed their sense of sin because of lynchings, their moral shame deeped because in no

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instance "was there a single arrest, indictment or conviction." They then voted to join forces with the Southern Interracial commission "in an earnest effort to eradicate economic and cultural inequalities which breed mob violence" and also as favoring "the adoption of such federal anti-lynching legislation as will assist the states in eradicating the lynching scandal." A second resolution was passed opposing the introduction of military training in high schools. Our correspondent reports that "there was no attempt at any union communion service, nor was there any suggestion that one be held."

* * *

Lectures on Marriage in Delaware

Lectures on marriage were given last month at the cathedral in Wilmington, Delaware, with a lawyer, a social worker and a parson holding forth. The legal aspects were presented by Attorney Henry R. Isaacs; the Rev. Charles Penniman, leader of social workers in the city, spoke on the sociological aspects, and the Rev. George C. Graham delivered a lecture on the religious side of marriage.

* * *

Endorse Appeal for China Relief

A number of distinguished Christians, including Bishop Stevens of Los Angeles, have issued an appeal on behalf of the Federal Council of Churches urging support of the appeal by the Red Cross for civilian war sufferers in China.

* * *

A Community School of Religion

A community school of religion is being held in Royal Oak, Michigan, with all the churches taking part as a venture in Church unity. The Rev. C. C. Jatho, rector of St. John's, is the dean. Thirteen churches are cooperating.

* * *

Bishop Oldham in North Carolina

Bishop Oldham of Albany, headliner at the annual meeting of the Auxiliary of North Carolina, told the women of the accomplishments of the Oxford and Edinburgh Conferences and outlined plans for further steps towards organic unity of the churches. Others to speak were Bishop Penick, the Rev. Francis A. Cox on China, the Rev. L. G. McAfee on the Philippines and Miss Mary W. MacKenzie on Liberia.

* * *

Report on British Cooperatives

The cooperative movement in England added a quarter of a million new members in 1937 and completed the biggest year in its history. Retail sales in England, Scotland and Wales were $1,250,000,000, a gain over the previous year of $150,000,000. The wholesale society did a business of over $600,000,000, with $190,000,000 worth of goods produced in cooperative factories. The membership passed the 8,000,000 mark.

* * *

Bishop Spencer Visits North Texas

Bishop Spencer of West Missouri, preached the sermon at the opening of the 28th annual convocation of the district of North Texas, meeting January 16-17 at Abilene. Bishop Seaman reported that 21 of the 28 parishes and missions of the district paid or overpaid their quotas to the National Council in 1937. He also said that the 139 confirmations was a new high for the district. A car load of Lubbock Churchmen, driving 170 miles to the convocation, stopped to aid a fellow traveller in distress. Realizing they would be late for the opening they turned on their car-radio, heard Bishop Spencer's sermon and thus missed only the few minutes required to park their car when they arrived. "In North Texas," said Bishop Spencer, "the Church goes out to meet you half way and leads you in."

* * *

Work Resumed at New York Cathedral

Bishop Manning announced on January 25th that preliminary work looking toward the completion of the sanctuary and choir of the Cathedral of St. John the Divine, New York, is to commence at once. He stated that funds were on hand for this work and expressed the opinion that "the necessary million dollars can be raised without difficulty by the many friends of the cathedral if all will give their generous help."

* * *

Church Life Has Fine Year

The Church Life Insurance Corporation, subsidiary of the Church Pension Fund, had the largest year in its history in ordinary life insurance production last year, according to a statement made last week by William Fellowes Morgan, president, the increase over 1936 was 18%. It was also announced that a general retirement plan for lay employees of the Church, not included in the federal social security act, has been endorsed by a commission appointed by General Convention to study the matter. The Church Properties Fire

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Insurance Corporation, also a subsidiary, reported that nearly 3,000 of our churches are now insured by the corporation for a total of $81,000,000.

* * *

Quiet Hour For Acolytes

The Rev. Kenneth R. Forbes, rector of St. Andrew's, Stamford, Conn., conducted a quiet hour for acolytes under the auspices of the Order of St. Vincent on January 16 at Seabury Memorial Church, Groton, Conn. Twelve candidates were admitted to the order.

* * *

Keep Religion Out of Politics

A resolution, introduced by the Rev. Jones Hamilton, favoring the patrolling of highways to prevent lynchings was defeated at the convention of the diocese of Mississippi, meeting at Jackson, January 18-19. It was vigorously opposed by laymen who insisted that "religion must be kept out of politics." A resolution introduced by the Rev. Charles Hamilton urging the legislature to establish a school for delinquent Negro youth was passed. Bishop Coadjutor Green in his address stressed the social emphasis of Christianity and declared that we cannot convert part of a man and ignore his economic and political life. However the Rev. Val Sessions, chairman of the social service department, opposed any resolutions on social matters, including regulation of child labor and standards of hours and wages. The resignation of Bishop Bratton as Bishop of the diocese was accepted, subject to the approval of the House of Bishops.

* * *

Acolytes Meet in New Haven

The annual festival of the acolytes of Connecticut was held at Christ Church, New Haven, on January 23rd, with 200 acolytes in the procession. The Rev. Clarence R. Wagner, rector at Groton, was the preacher.

* * *

Bishop Wilner Is Consecrated

Robert F. Wilner was consecrated suffragan of the Philippines on January 25th. Bishop Mosher was the consecrator, with Bishop Reifsnider of North Tokyo and Bishop Hall, English bishop of Hongkong as co-consecrators.

* * *

No Word from Wuhu Missionaries

No direct word has come from the missionaries in Wuhu, China, in the district of Anking, since the Japanese occupied it early in December. Wuhu is a river port about sixty miles up the Yangtze from Nanking, twenty-five miles up river from where the Panay was sunk. Bishop Huntington, returning to China, sailed from Vancouver January 22. Since the middle of January the newspapers have been reporting attempts by Chinese forces to recapture the city, the Chinese on positions above the city and the Japanese aiding their troops by shellfire from warcraft on the river.

* * *

Alabama to Elect Coadjutor

At a special convention of the diocese of Alabama, meeting January 19th at Montgomery, it was voted to elect a Bishop Coadjutor at the regular annual convention in May. The sum of $6,000 to complete the diocesan quota was underwritten as was also a similar sum to guarantee the salary and expenses of the new bishop.

* * *

Nazis to Tax Catholic Church

Nazi authorities last week placed a sweeping ban on all Catholic youth organizations, accusing them of anti-Nazi activities and therefore hostile to the state. Also commencing April 1st real estate and property belonging to the Church, hitherto exempt, is to be taxed. There is also grave doubt if German Catholic leaders will be allowed to attend

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the forthcoming Eucharistic Congress to meet in Hungary. It will be recalled that Protestant leaders in Germany were forbidden to attend the Oxford and Edinburgh Conferences last summer.

* * *

Memorial to Bishop Shipman

The Rev. Henry Darlington announced last Sunday that a stained glass window is to be placed in the Church of the Heavenly Rest, New York, as a memorial to Bishop Herbert Shipman, former rector.

* * *

Berkeley Has a Celebration

Celebrating the 210th anniversary of the arrival of Bishop George Berkeley to America, students and faculty of the Berkeley Divinity School, New Haven, drove to the Good Shepherd, Shelton, Conn., following a chapel service, and there continued the celebration.

* * *

Justice Black Lives at Seminary

The Alabama alumni of the Virginia Seminary held a reunion on January 18th at Montgomery, taking advantage of the special diocesan convention. The Rev. Alexander Zabriskie of the seminary faculty was the headliner with the Rev. C. C. J. Carpenter, rector of the Advent, Birmingham, chairman. Incidentally Professor Zabriskie told the men that the home of "Miss Maria", former beloved librarian of the Seminary, had been remodelled and is now the home of Supreme Court Justice Black.

* * *

Want More Spent For Relief

Churchmen and social workers, meeting in Washington, January 15th under the auspices of the Conference on Unemployment and Taxation, pointing first to the increase in the number of the unemployed, passed resolutions calling for greater federal spending to take care of the emergency and increased taxation to pay for it.

* * *

A No-Silk Style Show

Junior Leaguers modelled fashions at the home of Mrs. Gifford Pinchot in Washington on January 28th, with nothing shown made of silk. The speaker at the meeting was William E. Dodd, former Ambassador to Germany, who is to be the speaker at the luncheon to be held in connection with the annual meeting of the CLID in New York, February 21-22.

* * *

Why Dean Grant Goes to Union

Asked to comment on his resignation as dean of Seabury-Western to accept a professorship at Union Seminary, New York, Dean Frederick C. Grant said, "After thirteen years in the administrative field I desire to devote myself to teaching, writing and research. I am greatly interested in the cause of Church unity and the Union Seminary, an interdenominational institution, is in the forefront of movements for unity."

* * *

A Banquet for Cap Pullinger

The Rev. B. W. Pullinger, known, so I am informed by our correspondent, to a host of friends as "Cap", was the guest at a banquet on January 19th. It was held at Grace Church, Detroit, and marked the 20th anniversary of his rectorship. He got a number of gifts, including a cake from the American Legion in which he is active.

* * *

A Message from Bishop Clingman

From Bishop Charles Clingman of Kentucky: "May we have a brief paragraph to express publicly to THE WITNESS and many of its readers our appreciation of the service which was rendered us and the generous help given to those Churches in the Diocese of Kentucky which suffered from the ravages of the Ohio River flood a year ago. Constantly grateful for sympathetic interest and generous help, we are especially so on this the first anniversary of this disaster."

* * *

Missions Stressed at Rhode Island Meetings

The importance of missions and the need for greater support was stressed at meetings held in the diocese of Rhode Island. Presiding

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When Children Need a Laxative



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Bishop Tucker was the speaker at one attended by over 500 members of the Auxiliary, held on January 21st. That evening he addressed 175 men who gathered for a dinner given by the Churchman's Club of Providence. Another speaker was the Rev. Howard M. Lovell, formerly a master in a school in Alexandria, Egypt, who spoke of conditions among the natives of that country.

* * *

Large Offering For Indebtedness

St. James, Los Angeles, not only received over $1,000 in its Christmas offering but also an additional $10,000 to reduce the indebtedness. —St. Mark's, Glendale, California, asked for $1,200 as a Christmas offering. It got over $2,000. Bit late with this news but since it is cheerful I pass it on.

* * *

Both For and Against

They tell a story about the Rev. E. W. Gamble and the Rev. Cary Gamble, clergymen of the diocese of Alabama who are identical twins. They love each other as brothers should but they do not always agree. One day in diocesan convention E. W. Gamble spoke vigorously for a resolution. A bit later Brother Cary spoke as vigorously in opposition from the opposite side of the hall. Whereupon a layman arose and said, "How that man Gamble is allowed to advocate a measure, and then a bit later from the other side of the hall stand up and vigorously oppose it, I do not understand."

* * *

Expert Tells Clergy About Movies

The clergy of Newark were told about the effect of movies upon high school children at a clericus on January 24th by Alice V. Keliher, director of the commission on human relations of the Progressive Education Association. "Men in White" inevitably led to a discussion of the marriage problems concerning people taking professional training. To postpone marriage, marry for money, or to be careful in the selection of a mate were some of the questions raised. Excerpts from "Black Legion" leads inevitably to the discussion of the whole matter of race prejudice, in attitude toward foreigners, with the youngsters strongly reflecting the adult attitudes which they themselves have been exposed to. In one group, she told us that "Fury" led to a condemnation by the young people of the "community perjury" expressed in that picture. "The Devil is a Sissy" and "Dead End" always provokes livelv discussion because it is close to the experience of most groups that are exposed to it. The problem of an individual from a different social strata wanting to be a part of the



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gang belonging to another social group is something very real to most growing youngsters. She expressed her concern with the fact that the attitude that one ought to do anything for money and monetary success so persistently crops up in all groups that she has dealt with. She unquestionably proved that moving pictures are educational in that individuals who see them are subject to an intense emotional impact and that they identify themselves with the characters. Only by reflection through some educational method such as she has been using, can they disentangle themselves from their feelings and see with clarity and new depth the essential problems.

* * *

Convention of Upper South Carolina

Increased number of confirmations and a sound financial condition were reported by Bishop Finlay to the convention of the diocese of Upper South Carolina, meeting at Rock Hill, January 18-19. He stressed the importance of work with Negroes and declared it to be "the major missionary challenge in this field of the Church." One of the highlights of the convention was an address by Attorney-Vestryman William C. Turpin of Macon, Ga., who quoted figures which showed by marked decreases that the Church is losing ground rather than going forward. He stressed the fact that any living organization cannot remain static, but must grow if it is to live. As his reason why the Church is losing ground, Mr. Turpin said we are failing to face the serious problems that are before the world today. Until we come to grip with these problems and put the principles of the Christian Gospel to work, we will continue to lose ground. As an illustration, the speaker chose three major problems which the Church must face and overcome, namely, missions, world peace, and the race problem. The Church must become discontented with 20th century social values and make every effort to improve them.

There was considerable excitement over a resolution introduced by the Rev. A. Rufus Morgan of Columbia, that would forbid the clergy from marrying any who did not present certificates showing that they were free of veneral diseases. A committee reported favorably but after considerable debate it was re-committed for further study, to be reported at the next convention.

The Auxiliary of the diocese met earlier at Aiken, with Mrs. James R. Cain of Columbia, member of the National Council, urging a united Christendom and Dr. John W. Wood speaking on the missionary work of the Church.

* * *

San Antonio Parish has Festival

St. Mark's, San Antonio, Texas, where the Rev. Arthur McKinstry is rector, recently held a festival service with the Rev. Thomas Carruthers of Houston as the preacher. It was followed by a parish meeting at which Rector McKinstry reported that the missionary quota of the parish had been over paid and that the 1938 pledges would be the largest in the history of the parish. Interesting thing about this parish is that eleven men have entered the ministry from there. Among them: Bishop Juhan of Florida, the Rev. Clarence Horner, rector of Grace Church, Providence, the Rev. DuBose Murphy, rector of St. Clement's, El Paso, and the Rev. Everett Jones who is now a canon of

Services in Leading Churches

The Cathedral of St. John the Divine
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Sundays: 8, 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). 9:30, Morning Prayer. 5, Evening Prayer.
Saturdays: Organ Recital at 4:30.

Church of St. Mary the Virgin
New York
46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 9, 11 (Sung Mass).
Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a. m.

The Incarnation
Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days: Holy Communion 10 A. M.
Fridays: Holy Communion 12:15 P. M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish
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Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
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Saints' Days: 10:30.

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Daily: 8, 12 and 3.

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Buffalo, New York
Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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, 5:30 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.

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St. Paul and 20th Streets
Rev. Don Frank Fenn, D.D.
Rev. Harvey P. Knudsen, B.D.
Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days—Holy Eucharist — Mon., Wed., Sat., 10:00 A. M.. Tue., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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the Washington Cathedral. Several young men from the parish are today studying for the ministry.

* * *

Secretary to Visit Cuba and Canal Zone

Miss Edna Beardsley, assistant secretary of the Woman's Auxiliary, is to sail on February 12th for the Canal Zone and Cuba where she is to meet with Auxiliary groups.

* * *

Report from Council's Treasurer

Lewis B. Franklin, treasurer of the National Council, reports January 29th that the books for 1937 will be closed with all bills paid. The total of collections however for the year were less favorable than in 1936. Totals collected on "expectations" last year were $39,023 greater than in 1936, but then there was a supplementary appeal that yielded $220,000 whereas there was no such appeal in 1937.

* * *

Convention of Diocese of Maryland

A budget of $91,000 was offered to the convention of the diocese of Maryland, meeting in Baltimore on January 25th, but since expectations reported by parishes did not allow for it, the convention voted to reduce it by $10,000. The Rev. H. W. B. Donegan, rector of St. James, New York, was the speaker at the convention dinner.

* * *

Little Rock Parish Reports Progress

Reports submitted at the annual meeting of St. Paul's, Little Rock, Arkansas, show that the parish is in the best condition it has been in several years. All bills paid, including its share to the National Council. They also wiped out a debt of $4,000 and an additional $7,000 was paid on the parish house debt. Meanwhile the many organizations of the parish were active. Bishop Johnson, incidentally, is to conduct a mission in the parish in March, according to an announcement by Rector W. P. Witsel.

* * *

Peace Work in The Sunday School

For many years the World's Sunday School Association has upheld the Christian ideal of world peace. At its last convention in Oslo, Norway, it resolved to inaugurate and maintain programs of teaching and worship as shall lead to interracial understanding, international concord, and the abolition of war. Attempts are now being made to put this program into effect, as reports from various countries indicate. Lesson material, children's periodicals, outlines for church discussion groups, and radio programs are included in these plans for peace education. Various suggestions have also been made for a Children's Peace Sunday, ranging from the Sunday preceding Armistice Day to the Sunday before Christmas. Aside from special programs on these days, they are also to be used for the exchange of messages between Sunday schools of different lands. It is believed by the Committee on Peace Education that an awakened realization of the community of spirit and ideals among Christians is the most effective contribution which the Sunday schools can make in the cause of international and interracial peace, justice and brotherhood.

* * *

Kansas Getting Ready for Lent

The diocese of Kansas, if it follows the recommendations of Bishops Wise and Fenner, will spend a night each week during Lent studying the lives of great Christian leaders. Among those selected are Bishop Schereschewsky, John Frederic Oberlin, Bishop Hare, Bishop Hannington and Bishop Talbot.

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☆

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THE CHRISTIAN WAY OUT, a symposium on present economic and international developments by sixteen leaders of America and England. 50c a copy.

THE STORY OF THE CHURCH by *Bishop Johnson*, a brief history of The Church from Apostolic times to the present day. 50c a copy.

A wide selection of tracts are offered at 5c a copy or 100 tracts (sorted if desired) for $3. Have them on hand to give to those asking questions; place them in your tract case.

Christianity and War by *Dean Frederick C. Grant*
The Inner Life by *Bishop Cross*
The Christian and His Money by *Bishop Washburn*
On Running a Parish by *Bishop W. Appleton Lawrence*
The Challenge to Youth by *Leslie Glenn*
Why I'm For the Church by *Charles P. Taft*
The Meaning of the Real Presence by *G. A. Studdert-Kennedy*
Why Believe in God? by *Samuel S. Drury*
Why Believe in Jesus? by *Albert Lucas*
What Christianity Demands of Me by *Edric A. Weld*
What Christianity Demands of Society by *G. Gardner Monks*
Why Pray? by *Oscar Randolph*
Why Worship? by *Charles Herbert Young*
The Disciplined Christian by *Charles L. Street*

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A JERSEY RECTOR HAS PARISH LOOK AT MODERN LIFE

(Continued from page 8)

church services the male attendance was one of the most encouraging aspects of the Institute.

The question period following the lectures mirrored the interest of the audience. Reluctance was apparent at the start but as the "students" came to feel at home they lost their timidity. Written questions overcame the embarrassment of some. All questions, written and oral, seemed to reflect the desire of the individual for guidance and assistance in solving some personal problem of family life.

The interest among physicians and welfare workers was widespread and they were loud in their praise. An outstanding factor in the success of the institute was the alacrity with which the press grasped the significance of the project and the liberality with which it was treated. The Bergen Evening Record of Hackensack, the county's only daily newspaper, boosted it with long stories, editorial comment, and its columnist, William Caldwell, twice devoted his entire column to it. Other newspapers were kind. The Institute won warm approval from various leaders in our Church. The Rev. Howard C. Robbins, former dean of the Cathedral of St. John the Divine and a member of the church's commission on marriage and divorce commented —"This is precisely the sort of thing that the commission on marriage and divorce is interested in and most hopeful about." The Rt. Rev. Benjamin M. Washburn, Bishop of the diocese, said of it:

"You are doing something supremely worth while in your institute and I am glad the response is so excellent. It only goes to prove that people are conscious of their need of just such an opportunity as you are providing them."

What were the results as viewed by the Church? Let us ask the young rector about it but first a word about him. Christ Church is the only church Mr. Russell ever has known. He was called to minister to it eleven years ago when he was graduated from Virginia Theological Seminary and was ordained in the West Englewood Church, which in many ways is unique. Its ministry is broad and the service of its rector broader. For years he has served as chaplain to the Bergen County jail, is a member of the township's planning board and vice president of the Bergen County council of social service agencies. He is not averse to charting new paths and last spring announced he would require couples who asked him to perform the marriage ceremony to provide certificates showing them free from social disease and in good health.

Here is what he said in retrospect about the Institute: "Pre-marital and marital instruction from the Christian standpoint and understanding of life is one of the most challenging things to which the Church can lend its efforts. The Church can gain a hearing whenever it has something to minister to the heart hunger of the people. The response which this Christian program received from secular agencies—the press, people beyond our immediate church membership, has been one of the most enlightening and encouraging things about our initial endeavor. Few things which the parish has done has been so favorably received. From the response of the people present, their written questions, their desire to secure mimeographed copies of addresses for study and the increased number of interviews, talks with the rector all indicate that the institute met a need and unlocked doors for the church's wider pastoral ministry. The written questions of our boys and girls showed an appalling amount of misinformation and a great desire for truth. It nailed as a fallacy the oft-heard statement that the younger generation knows more than their parents. We have every reason to feel the institute filled a real need and similar works should constitute a definite part of the program of every parish."

BOOK URGES THE RECOVERY OF OUR LOST IDEALISM

(Continued from page 8)

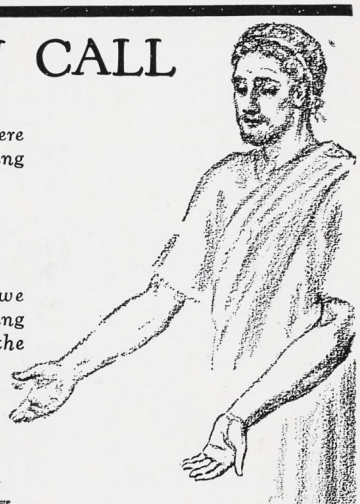
any human will as in earthquakes and landslides. Some of these accidents could be prevented by taking thought; some could not. Chance is present, however, in the fact that by no criterion of judgment which we should think of applying elsewhere can these particular juxtapositions of circumstance be held to be the manifestation of a system of values."

In a brief 200 pages, Miss Harkness has given a most lucid, rationally justified and comprehensive religious philosophy for the modern thoughtful Christian. She builds with great care the foundation, and then in the last few pages states her faith in certain great affirmations in the realm of "the soul's invincible surmise." I can scarcely think of a single volume which might be better adapted to help a young college graduate, taking his place in a community and finding himself in a quandary as to what he believes, than this presentation of a modern religious philosophy by Miss Harkness.

THE MACEDONIAN CALL

ACTS 16:9

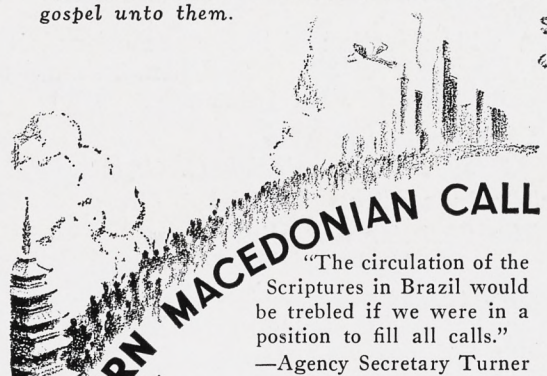
And a vision appeared to Paul in the night . . . there stood a man of Macedonia and prayed him . . . saying come over into Macedonia and help us.

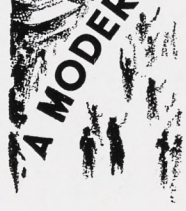


THE RESPONSE

ACTS 16:10

And after he had seen the vision immediately we endeavored to go into Macedonia assuredly gathering that the Lord had called us for to preach the gospel unto them.





A MODERN MACEDONIAN CALL

"The circulation of the Scriptures in Brazil would be trebled if we were in a position to fill all calls."
—Agency Secretary Turner

". . . for we get calls from all over the country. It is very discouraging at times not to be able to grant these requests. I do hope that sometime soon . . ."
—Agency Secretary Penzotti

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American Bible Society, Dept. W., Bible House, New York, N. Y.

Conscious of the great opportunity and need confronting the American Bible Society, and eager to respond to this modern Macedonian call, I gladly send herewith the amount checked.

*Name*_____

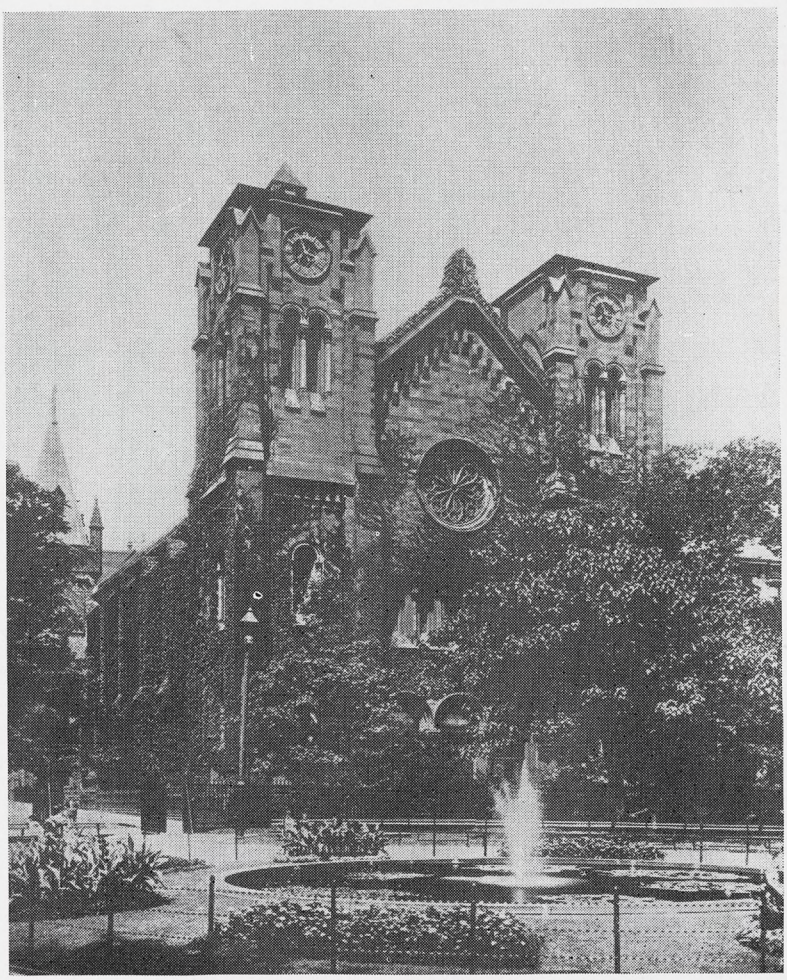
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THE WITNESS



ST. GEORGE'S CHURCH

ST. GEORGE'S CHURCH, NEW YORK

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CLERGY NOTES

CATLIN, LLEWELLYN B., formerly of Christ Church, Pikeville, Ky., became the rector of St. John's, Versailles, Ky., on February 1st.

DUDLEY, GEORGE F., retired clergyman of the diocese of Washington, has accepted the rectorship of St. George's, Rumson, N. J.

FORBES, HARRY L., 72, on the staff of Chicago City Mission. died on January 25th.

FRITZ, CHARLES E., St. Stephen's, Gilroy, California, has accepted the rectorship of Trinity, Menlo Park, Calif., effective March 1st.

LONG, GEORGE E., in charge of St. Thomas, Beattyville, Ky., and missions in Lee and Estill Counties, is also in charge of Patterson Farm, owned by the Girls' Friendly Society and the Auxiliary of the diocese of Lexington.

MERRILL, GEORGE G., until retirement in 1923 the rector at Stockbridge, Mass., died on January 31st in his 71st year.

MERRY, ROBERT E., rector of St. Philip's, Wiscasset, Maine, has resigned to enter the School of Applied Religion, Cincinnati, Ohio, after which he expects to go into college work.

MILLER, FREDERICK C., vicar of St. Paul's, Walnut Creek, Calif., has resigned, effective June 1st.

MITCHELL, AUSTIN B., JR., assistant of the Blue Grass Associate Mission, diocese of Lexington, was ordained priest on January 30th by Bishop Abbott.

PHINNEY, ARTHUR O., has resigned as rector of St. Stephen's, Lynn, Mass., to accept the position as archdeacon of Lowell, diocese of Massachusestts.

RIDDICK, ELBERT D., former Presbyterian minister, was ordained deacon recently by Bishop Huston of Olympia. He is now in charge of St. Paul's, Bremerton, Washington.

SWEETSER, ROBERT, assistant at the Advent, Boston, has accepted the rectorship of St. Michael's, Auburn, Maine.

THOMAS, LLOYD B., for twenty years the rector of Trinity, Oakland, California, is now the vicar of St. James, Paso Robles, California, St. Mark's, King City with charge of the Salinas Valley Missions. Residence at Paso Robles.

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THE WITNESS

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FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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PLANS OF A GREAT PARISH

By
ELMORE M. McKEE
The Rector of St. George's, New York

WORKING at St. George's at the beginning of its sixth quarter century is a stimulating and an exciting business. Stimulating because the parish is a microcosm of modern life, and all its major problems bear down upon us. Exciting because the future of St. George's is in more than the usual sense a gamble and one can never be quite sure of one's neighborhood, one's congregation and one's financial resources.

The names of Milnor, Tyng, Rainsford, Birkhead and Reiland symbolize the history of this great American parish. They make us know that we of the present St. George's have much to live up to; but also that we are true to the great liberal traditions of the parish if we engage fearlessly and creatively in many experiments. Liberty; democracy; humanity; social service; volunteer leadership; pioneering—these are among the historic marks of this parish. To these marks it is our aim to be loyal. There is still freedom of the pews and of the pulpit; democracy of membership with a foundation well-laid among the four hundred families of the neighborhood, mostly east of Second Avenue, and with many others from uptown and the other boroughs; there is still social service in the form of clinics, the Boys' Club, two summer camps, the work of the Deaconess office; it is still a high honor to be a vestryman or junior vestryman or Sunday School teacher or a committee member; it is still expected that new ideas will be proposed rather frequently. For these reasons, and because of the quality of leadership and interest furnished by our incomparable vestry (its present members are: Charles C. Burlingham, senior warden; William Fellowes Morgan, junior warden; H. H. Pike, Wolcott G. Lane, George E. Brewer, Allen Wardwell, Henry H. Pierce, Frank E. Hagemeyer, Charles Cheney Hyde, Norman H. Davis and Robert C. Hill), I know of no parish where I would rather serve. I say this after fifteen months of joy—and some pain. One of the greatest joy-producing factors in our parish life has been the exceptional work of George Kemmer and his choir of sixty children and nearly sixty adults. They furnish a good bit of the dynamic for moving ahead.

We believe in planning. Dioceses, communities and parishes suffer for the lack of planning. Perhaps the church should move, be closed up, combine with another—let us face realities. We must appraise our work and the need for it; alter it or supplement it. We began this year with planning. The parish staff and a group of lay members held a retreat at St. Martin's House, Bernardsville, New Jersey, in September, at which we looked ahead at the coming year. Planning for personnel was of course of the first importance. Leland B. Henry came last May to carry large responsibility in education, in the direction of all parish activities and in general as my senior partner. Charles D. Kean, having had five years in journalism before he entered the General Theological Seminary, came in September to help in many ways and especially to give leadership in social service. John S. Kromer came in the autumn also to give two days a week with young people. Miss Lucy Gray became choir mother when Miss Bearse retired. The other members of St. George's admirable staff, have been here for a good many years and give the newcomers the value of much experience. John Tiedeman, sexton and undertaker, joined Dr. Rainsford's staff in 1892, and is a living embodiment of the history and greatness of the parish. Other veteran members of the staff are George W. Kemmer, organist; Miss Helen Cunningham, Miss Gertrude W. Berthet and Miss Margaret Gieb of the clinic; Miss Jessie Holeman and Deaconess Marling of the deaconess office, Mr. Cecil C. Lange and Miss Gertrude Koch in the treasurer's office, and Miss J. H. Purcell, Rector's secretary. New members of the staff are Miss Isabelle Hayes, clergy's secretary, and Miss Mary Appleton, social worker.

IN MARCH, 1937, we appointed sixty-five persons, men and women, to serve on six survey commissions. Almost with unanimity every one who was asked agreed to serve; including vestry and junior vestry and over forty others. The commissions are: worship, education, finance, parish activities, social service and relations to the community and world at large. They will

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report in writing before Easter, 1938. Meetings may have been frequent or infrequent. Each member of a commission has had a special responsibility for investigation assigned to him. Churches and social agencies have been visited; letters written, data gathered. With a year in which to work, there has been time to analyze parish trends, to appraise organizations, to make community contacts, to deepen insights and convictions. The printed reports will be submitted to a parish meeting in the spring, and under the direction of the chairmen of the commissions, all of them from our "younger" leadership, a series of major objectives for activity in the next few years will be set forward, and some detailed suggestions given. Probably the commissions, as they adjourn, will recommend the creation of departments of worship, education, finance, parish activities, social service, and relations to the community and world at large. Already certain major recommendations are in effect. I foresee a movement to deepen our devotional life; and at the same time a correlative movement to make St. George's a strong outpost in the "Christianity versus Chaos" movement of our times, in neighborhood, metropolis and around the world.



ELMORE M. McKEE
Rector of St. George's, New York

One of the pioneer movements in the parish, suggested by the community and world at large commission is the plan now under way to take the former Deaconess House, at 207 East Sixteenth Street, opposite the rectory, and which has been rented for a number of years, and call it "Rainsford House" when the lease expires during the summer. If the necessary funds can be raised to put it in proper condition, we will then secure as residents some twenty men just out of college or professional school who come to New York to work. They will pay board and room charges so that the house will be self-supporting, and will give to the head or jobmaster four or five hours a week of their after-business hours for volunteer social service in our Boys' Club or in the settlements of the city, or with organizations such as the Citizens' Union. College chaplains are keen about the plan; likewise undergraduates to whom we have presented it. Fifty or more distinguished friends of Dr. Rainsford have sponsored it, including President Butler, William Jay Schieffelin, Frederick Keppel, Theodore Roosevelt, Herbert L. Satterlee, Karl Reiland, Frank Nelson, Bishop Scarlett, John N. Lewis, Theodore Sedgwick, Philemon Sturges, Charles C. Burlingham, Robert C. Hill, and many others. We hope "Rainsford House" will become a post graduate center for younger laymen anxious to apply Christianity to the chaos of the world. The group will change from year to year; building up its own alumni association. Prominent New York laymen will be available as associates and visitors at the weekly round tables. We believe this scheme to be a worthy memorial to Dr. William S. Rainsford, rector from 1883 to 1905, expressing as it does his instinct for pioneering in social service and his capacity to enlist and put to work young men.

Vision and Faith

By
NORMAN H. DAVIS
Attorney and Vestryman at St. George's

IT IS obvious that the world is today in the throes of a grave material and spiritual crisis. The material foundations of society are not only severely shaken, but there is a deterioration in moral values and principles. Laws and moral precepts upon which civilization has been built, and which are essential safeguards to the peace and security of men and nations, are being challenged and undermined by those who embrace the barbaric doctrine of force and might. Many of our fellow men are pursuing, and pursuing recklessly and with desperation, false and deceptive gods.

We are indeed living in a time of strife and conflict, and of anxiety and confusion. Many of our fellow men,

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who have lost their sense of direction, are seeking escape in sordid materialism, in blatant cynicism, and the cruel philosophy of "the devil take the hindmost." Some are thinking in terms of despair and destruction. Others have reverted to the unchristian system of tyranny of man over man.

What is most needed today in a world torn by war and strife and dissension, shaken by disbelief, baffled by blind struggle, is a mobilization of moral forces. The principles of Christianity must be revitalized. Moral forces must challenge the paradoxes of an era of democracy where tyranny is rampant, in a civilization pledged to peace where war is an increasing scourge, of an age of freedom where free men are reduced to the status of slaves.

I have for many years been closely associated with efforts to solve a multitude of complex international problems. I have been obliged to study the world as an independent whole, and to consider the problems which we face as chapters merely in the greater problems which confront mankind. I have come to the conclusion that until there is a moral disarmament there will be no substantial material disarmament; that until peoples have the vision to build upon a solid foundation of mutual confidence and good will there will be no lasting peace; that until we turn from the blind pursuit of ephemeral material things to the search for spiritual guidance and strength the crisis of our civilization will not be solved.

The chaos and confusion, the strife and discord which are causing such grave anxiety everywhere today, could so easily give way to peace, harmony and confidence, if peoples and nations would only have the vision and the faith to apply to the solution of their material problems the spirit and principles of Christianity. The Golden Rule, which is so simple, would, if applied, solve all of the difficult and complex problems that beset mankind. This simple Rule, which many consider visionary, remains the only practical way to insure peace, happiness and human progress.

ST. GEORGE'S AND MISSIONS

By

KATHERINE C. PIERCE

Member of the National Council

AT THE conclusion of one hundred and twenty-five years of independent existence it is proper to glance back into the past to discover the foundations upon which St. George's of the present is creating opportunities to share in fulfilling the mission of the Church. The "History of St. George's Church" shows that at least ten former assistant ministers or curates left St. George's to go into the mission field, the earliest being Rev. J. E. Cook, who was appointed secretary and general agent of the committee for foreign missions in 1853. Unfortunately this history does not give biographical sketches of the deaconesses and women workers, and it would therefore be impossible or very difficult to discover how many women went to the mission field, but we know that Deaconess Chappell came to us after having served as a United Thank Offering missionary. St. George's has done mission work in the parish for many years, but it is the intention of this article to consider the relationship of the parish to the General Church.

Our conception of the purpose of the Church has grown and developed through the years. Whatever the old ideas may have been, we believe that its mission is to proclaim that Jesus is the Way, the Truth and the Life, and to make it possible for everyone to follow in that Way. We know now that we must give people of all nations an opportunity to know Christ and that if we deny Him to any nation we are in fact denying His universality. We believe that Christianity is the hope of the world and that we must bring it into all of our relationships. We believe that education without religion is not education, and that we must use our influence to secure religious training for children and adults of our own parish and throughout the world. The education of adults is essential not only for their own sakes but in order that their homes may be Christian homes in which Christian standards of family life are maintained. We believe that the Church must concern itself with the political and social order if it is to keep its contacts with real life. We should set the example in such perplexing questions as race relations. Fortunately this has never been a serious problem at St. George's, as for more than forty years one of the most distinguished members of the Negro race, Mr. Harry T. Burleigh, has been a member of our parish and by his presence and influence has taught us the injustice of race prejudice as well as the contribution his race has to make to the life of the Church; but we still have much to learn about relations with the people of other races. Our Boys' Club with representatives of more than sixteen nationalities is among other things an adventure in international understanding.

Situated as we are in down-town New York, we see in our own neighborhood the evils of improper housing and standards of living that are really below subsistence level, and we know that these conditions can be found in the cities of the Orient just as much as in America, and it is just as much our duty to remedy them.

During the past autumn we have had a series of seminars based on the findings of the Conference on Life and Work held in Oxford last summer. The fact that one hundred and ten people were willing to give a night a week for eight successive weeks studying

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these questions shows that the parish is alive to its educational opportunity. The members of the seminars were progressive in their thinking, and in at least one respect they went beyond the Oxford findings. In the report on the Universal Church and the World of Nations the delegates at Oxford condemned war as a sin and then said that Christians took three positions in regard to war: the first one, that normally a Christian must take up arms for his country was unanimously rejected by our group. We were divided between those who take the pacifist position and those who believe that it is right to participate in a "just" war.

The study of the Oxford reports did not end with the seminars. We are relating them to the missionary work of the Church in a series of addresses on the Church and education, the Church and the social order, the Universal Church and the world of nations, and concluding with an address on building a Christian world. We are also having a course of three lectures on the history of Christian missions. In order that our interest may take practical form there are regular sewing meetings where we can give the service of our hands. Our gifts are sent to support the program of the Church as set forth by General Convention.

We look forward to the future with confidence, believing that through wider knowledge of the purpose of the Church will come a deeper sense of responsibility to carry out its mission, and that this will be expressed by moving on from discipleship to apostleship as we give ourselves ever more fully to the task of making this troubled world the Kingdom of our Lord.

Serving the Community

By

CHARLES C. BURLINGHAM

Attorney and Senior Warden at St. George's

NEW YORK is a mobile City. When Henry James revisited its glimpses in 1906 after a long absence from America, he was struck by the fact that Columbia University had moved up again—the third time within his memory. "It has taken New York," he said, "to invent * * * its 'moving' university; and does not that quite mark the tune of the dance, of the local unwritten law that forbids any planted object to gather in a history where it stands?"

For the word "university" Mr. James might have substituted "Protestant Churches." They, too, have been on the move. When the well-to-do members of a church have moved up town, the church has usually followed. On the lower East Side one finds a few Protestant church buildings, either abandoned or standing grim and gloomy monuments of the past in the midst of an Italian or Jewish population.

St. George's is still a parish church. It has been on Stuyvesant Square ninety years. About ten years ago the vestry was brought face to face with the question whether to move on or stand fast. For the most part the well-to-do members of our church had moved up town; many of moderate means had moved to the other boroughs or to the suburbs. But about 450 of our 1200 families still lived in our parish, that is, within a radius of a mile of Stuyvesant Square, and so, after careful consideration, we decided to stick. We raised and spent a good deal of money on the church, which was in need of repairs, fitted up the crypt as a place of rehearsal for the choir, installed a new organ, changed the galleries and made permanent improvements in the structure.

The results have justified our decision. For many years the neighborhood of Stuyvesant Square was one of the principal centers of the German population of the city, and there are still many German families there, as can be seen on one of the great nights of our year when we decorate the church for Christmas and the German mothers come in and sing Heilige Nacht. But there have been great changes in the neighborhood. Not long ago one of our parishioners, when asked to contribute said: "Why should I give to a church set in the midst of Jews and Italians?" From a study of youth made by the research Bureau of the Welfare Council in 1934, we made it plain to this lady that there are still many Protestants in the neighborhood. Between 9th and 34th Streets and 4th Avenue and the East River there are 3700 Protestant families, which means over 15,000 souls. This is but a drop in the human bucket; but we think they need us and other churches, too, and the population is changing again. New apartments are being built in the neighborhood with many families who, if not Protestant, are at any rate neither Catholic nor Jewish.

DOCTRINE IN THE CHURCH OF ENGLAND

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St. George's is not only a parish church. It is a free Church, without pew rents. We have no chapel to which the poor are relegated. Rich and poor worship and work together.

St. George's is an institutional Church. We have a Boys' Club, a Men's Club, a large branch of the Girls' Friendly Society, a Fresh Air Camp, a Dental Clinic, and a Clinic for the Prevention of Illness. Our choir is made up not only of professional singers, but of girls and boys of the congregation. These organizations strengthen the neighborhood feeling and create, as it were, a sense of proprietorship in the church. To lop off any of these activities would be not only a disappointment, but a real loss to the neighborhood, and besides, they draw people to the church and tend to hold them.

As social work is far more developed in New York today than when, in the '80's Dr. Rainsford made St. George's an institutional church, it is sometimes suggested that we should rely on the settlements, clubs, clinics and other facilities of the city rather than maintain our own. We still adhere, however, to the idea of a union of work and worship in one body, and we believe that we can do more for young and old by maintaining a close relation between these two forms of the Christian life.

This is our historical position, and with God's assistance we are confident that, under our new rector, we shall be able to maintain it.

Prayer Book Inter-Leaves

MORE ABOUT HYMNS

MARTIN LUTHER deserves to rank with St. Ambrose in the value of his contribution to the hymnody and music of the Church. Like every great leader he was both a traditionalist and an innovator. He loved the old folk songs and music, secular and religious, which flourished in the late Middle Ages in Germany as hardly anywhere else. He re-shaped this traditional material, and tied it up to the Reformation movement. "I want the word of God," he said, "to be kept alive among the people by singing." He himself wrote nearly forty hymns, and in setting them to music he had the cooperation of a real genius, Johann Walther, the organist of his Wittenberg church. Many great men followed in Luther's steps—such as the pastor, poet and composer Nicolai, and Gerhardt, perhaps the most popular of German hymn writers. This great movement came to its supreme expression, of course, in the Bach Cantata, that "exposition of the foundations and principles of the Christian faith—and none more searching or inexorable, deeper or more precise has ever been" says Alfred Einstein. It is interesting to learn that today when cruel persecution is falling on the Lutheran Church a great revival of chorale singing is taking place in the "Bekentnis" congregations.

John Calvin had none of Luther's love of poetry and music; and as he thought it necessary to have Bible sanction for every Christian activity, including worship, he frowned on the organ (as in fact Luther and Thomas Aquinas and the early fathers had done) and he went back to the old tradition expressed by the Council of Braga in 503 A.D. when it voted that "no poetical compositions other than psalms are to be sung in the church."

It is a sad fact that at this critical period of the "new learning" the Church of England chose to follow Calvin rather than Luther. Neglecting its own poets and musicians it set its heart on metrical psalmody. For two centuries the doggerel of Sternbold and Hopkins, Tate and Brady, held the field. In 1737 when John Wesley introduced hymn singing in his S.P.G. mission in Georgia he was summoned before the grand jury. That, however, was the beginning of the end. Stubborn tradition had to crumble before such hymns as those of the great Congregationalist Isaac Watts and the Churchman Charles Wesley. Today we are even beginning to appreciate the Lutheran chorales. Tradition is sometimes a big handicap.

These stray observations are written in the hope that some layman may be stirred to a greater appreciation of his rich heritage in the hymns and music of the Church, and may think it worth while to undertake a course of reading—which would naturally include Greek hymns, Latin monastic hymns, sequences, German chorales, metrical psalms, modern hymns of the Methodist and Catholic revivals. Rectors might be persuaded to give Lenten talks on some such plan. Or congregations might sing hymns in groups, specializing one month or one Sunday in Greek hymns, another in Latin hymns, and so on, with short explanations by the rector.

As to books—Julian's "Dictionary of Hymnology" is indispensable, and should be found in every self-respecting public library. Canon Douglas' "Church Music" is competent, sane, up-to-date, interesting; and it lists gramophone records which could be used to illustrate talks on hymns and the musical parts of the service. Aigrain, "Religious Music," is a good short book. And for a general background there is nothing better than "A Short History of Music" by Alfred Einstein.

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



ST. GEORGE'S SUMMER CAMP

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NEW YORK PARISH DEVELOPING ITS FINE TRADITIONS

By CHARLES D. KEAN

St. George's Church is looking ahead. The parish program, as it has been developed this winter, is aiming not only for immediate use but for the life of the parish in the coming years. St. George's hopes to serve its community. The program is twofold —both increasingly departmental and increasingly united at the same time, departmental in the sense of clarifying objectives and responsibility, united in the sense of becoming an all-parish program.

A year ago five survey committees were set up, and much of the development has been because of the work of these committees. In the field of social service we have been closely cooperating with the social agencies serving the same community, and there has been much participation in community welfare activities, together with the improvement of the procedure in dealing with particular cases. In the field of education there has been a completely revised curriculum and set-up for the Sunday School, and several outstanding developments have taken place in the field of adult education. In the field of parish activities there has been the formation of a parish council which sponsored a large bazaar in December and is looking forward to united parish life for the coming year.

St. George's does not think it has more than begun the job by any means, but to a certain extent the parish sees where it is going. There has been a wave of discussion of the Oxford Conference, but St. George's claims the honor of being one of the first parishes in the United States to attempt to apply Oxford to its particular life. One hundred and ten parishioners, beginning early in November, spent five weeks discussing the reports. Again the parish does not rest upon the fact that Oxford has been discussed. It is thinking of practical applications for the future.

St. George's Church is interested in serving its community. The parish believes that it must meet the needs of its own neighborhood—conceived in ever widening circles—if it is really to justify its existence. One step in this direction is to place the parish house facilities at the disposal of the nearly one thousand graduate nurses from the many hospitals in the immediate vicinity. Recently a meeting was held when plans were considered for the formation of a neighborhood branch of the Guild of St. Barnabas for Nurses.

St. George's looks ahead not in terms of changing the past, but rather in bringing the great pioneer work from Rainsford down to the present to its logical fruition. The outward set-up of organizations and activities has been changed very little, and only where newer needs have demanded newer answers. The clinic remains with its full line of well-baby, dental and general medical care, the organizations of the parish continue their regular programs, outwardly very much as they have always been. Several new groups have been formed. The old organizations include the Girls' Friendly Society, Men's Club, Boys' Club, Married Women's Society, Mothers' Club, and Kings' Daughters. Although with a fairly long history, the Young Peoples' Fellowship has been reorganized and is really a new organization. Also, a Boy Scout Troop has been launched.

On the other hand, however, no parish can be content to dwell upon the glories of its past. Even real glory makes a very stale crust to substitute for the bread of life, and so, within the fabric, as it already exists, the parish is trying to look ahead in line of the type of service which this community demands if the Gospel is really to be preached.

With the passing of years and the development of community services, the form in which men and women experience their needs changes. Two or three generations ago the need for education in its strictly secular sense was evident. Today this is not true. Today the Church is situated with a large high school a block away. Medical facilities have also been expanded in our community. Old fashioned philanthropy has given away to social service. Therefore, instead of trying to fit into miscellaneous details of peoples' lives, the parish cooperates with those facilities available in the community which are able to specalize in particular problems. The role of the parish is more subtle.

An illustration can be seen from the conception of the problem of social service in St. George's Parish. Instead of trying to do miscellaneous social work in every possible field the parish now conceives its role as that of being the most easily accessible bureau of advice and information, and from this standpoint the social agencies of the city are called upon to meet particular social needs with the parish cooperating, placing its chief emphasis upon a pastoral understanding.

St. George's looks ahead. It looks ahead in the hope that its next quarter century may write another chapter worthy of the traditions behind the present.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

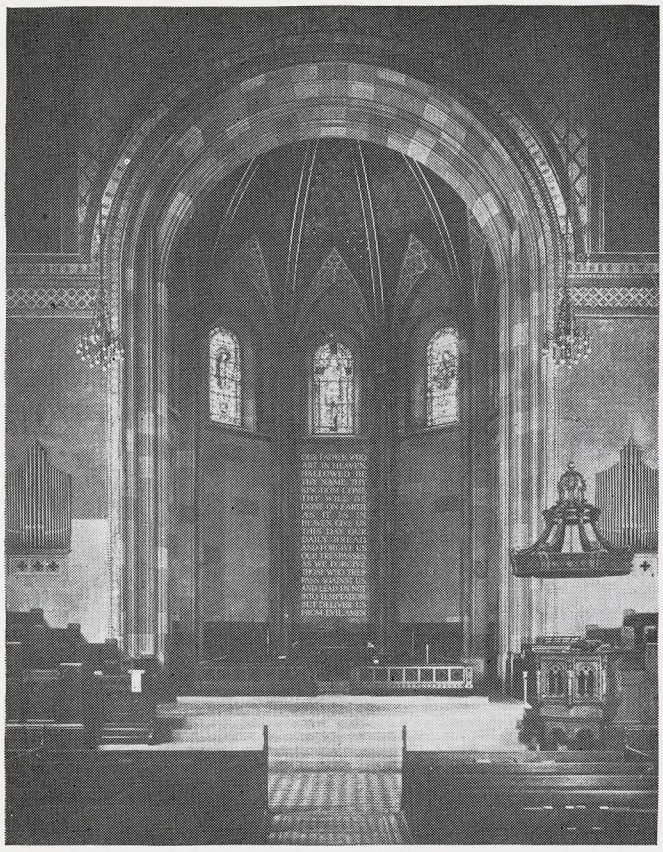
Edited by W. B. SPOFFORD

Cardinal Hayes of New York last week addressed a letter to all the parishes of his archdiocese in which he urged members of the Roman Catholic Church to buy and read regularly at least one Roman Catholic paper. The letter was in connection with the Catholic Press Month which began February 1st and during which efforts are made to strengthen and propagate the Catholic press. The Cardinal used rather strong words: "In vain will you build churches, preach missions, found schools. All your efforts will be destroyed unless you can wield the defensive and offensive weapons of a press that is Catholic, loyal and sincere. I will make any sacrifice, even to pawning my pectoral cross, ring and cassock, to support a Catholic newspaper."

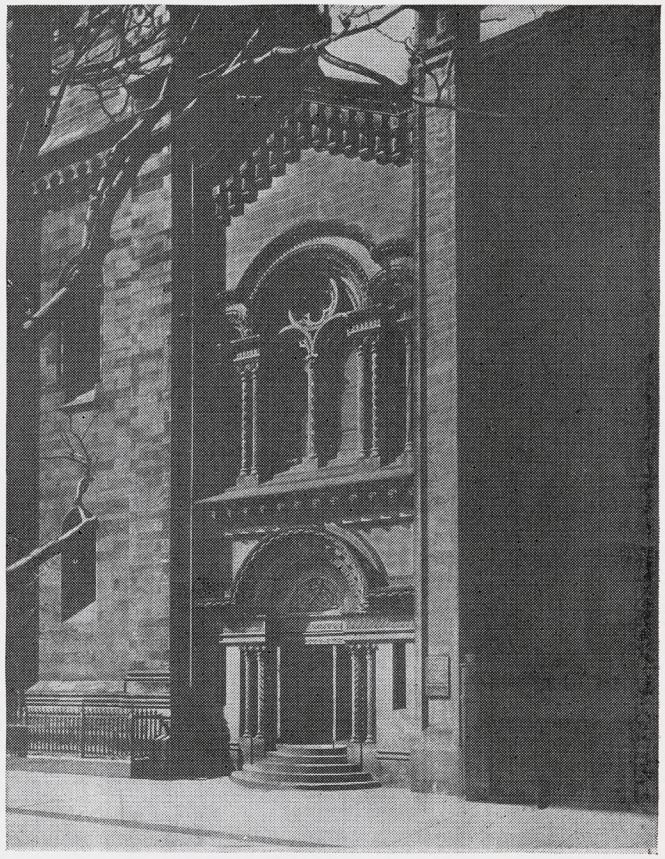
We in the Episcopal Church are sweetly indifferent to our press, but I am not going to make a speech about that now. What I am doing is to urge you, and particularly you rectors, at least to see that the people of your parish have an opportunity to read a Church paper during Lent. Perhaps they will form the habit and wish to continue as regular readers. We have three series of articles lined up for Lent. First there is the series on the Church in rural areas, the subject being especially studied this year by the Church. Articles are to be contributed by seven experts, as we announced last week. There is also to be a series on the Life and Teaching of Jesus by Bishop Johnson and a third series in which I shall attempt to present the findings of the American Seminar, following our visit to eight European countries this past summer.

The first Lenten number will be that of March 3rd, so Bundle Orders must be received at our Chicago office, 6140 Cottage Grove Avenue, not later than February 26th. The price of the paper in bundles for the seven weeks of Lent are $2.80 for a bundle of ten copies each week; $7 for a bundle of 25; $13 for a bundle of fifty and $25 for a bundle of 100 copies. An announcement is to be sent presently to all the clergy, with a return postal enclosed for your order, but may I suggest that you do not wait for that but write a postal card order at once, stating the number of copies desired and where they are to be sent. We are not asking that you hock your pectoral cross (if you have one) or your cassock, in order to do this, but just to send in your order and then arrange to have

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INTERIOR OF ST. GEORGE'S



EXTERIOR OF THE CHAPEL



THE GREAT AUSTIN ORGAN



ST. GEORGE'S CENTENARY CHAPEL

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someone in the parish distribute the papers each week, selling them at five cents a copy. These special series of articles, incidentally, are planned with study groups in mind so that we are offering you material on three divergent topics.

* * *

Reservations Must Be Made

The executive committee of the Church League for Industrial Democracy announces that reservations must be made for the annual dinner and luncheon to be held at St. George's Church House, New York, February 21st and 22nd. Accommodations are limited so that places can be guaranteed only to those who indicate in advance that they plan to be present. The Rev. Angus Dun of the Cambridge Seminary and the Rev. Reinhold Niebuhr of Union Seminary are to be the speakers at the dinner and the Hon. William E. Dodd, former Ambassador to Germany, is to be the speaker at the luncheon. Meetings and conferences of the League are to be held Monday afternoon starting at 2 p.m. and Washington's Birthday morning following a corporate communion and breakfast. The office of the League is at 155 Washington Street, New York.

* * *

Holy Cross Fathers Conduct Mission

A teaching mission was held the last ten days of January at Calvary, Syracuse, N. Y., conducted by Father Whittemore, superior of the Order of the Holy Cross and Father Turkington, member of the order. Rector C. Bertram Runnalls stated at the close that "this was undoubtedly the deepest spiritual experience this parish has ever known."

* * *

Albany Priest Has a Birthday

The Rev. William C. Prout was given a surprise party on January 31st by the clergy of Albany. It was his 90th birthday. He has spent his entire ministry in the diocese of Albany, was secretary of the diocesan convention for sixty years, and was assistant secretary of six General Conventions.

* * *

College Workers Meet in New York

Workers among college students, representing eight dioceses of the province of New York and New Jersey, went into a huddle on January 26th at the Church of the Heavenly Rest, New York, to consider their problems. The Rev. Niles Carpenter, professor at Buffalo University, said that students were asking fundamental questions on religion but that faculty members were "religiously more illiterate." The Rev. John Crocker, Princeton, also cracked down on the professors by saying that "the college pastor can speak with more authority on religion just because he has said his prayers than many scholarly authorities familiar only with other subjects." Among the forty-one leaders taking part in the conference were the Rev. Theodore Wedel, national secretary of college work; the Rev. R. E. Charles, Cornell; Mr. George E. Rath, Columbia; the Rev. I. G. Rouillard, Skidmore; the Rev. H. E. Hubbard, Elmira; Professor Henry N. Ogden, Cornell; the Rev. A. Stewart Hogenauer, diocese of Newark; the Rev. Irving A. McGrew, Hobart.

* * *

State of China Relief Fund

By the first of February the total received for the China Relief Fund was over $107,000. The General Convention authorized the National Council to raise $300,000.

* * *

Bishop Cook Remains Critically Ill

Word from Johns Hopkins Hospital, Baltimore, on February 3, states that Bishop Cook, who recently underwent a serious operation, is displaying surprising strength but remains critically ill. The operation for tumor on the brain is said by surgeons there to have been performed too late, and because of the long and extensive development of the malady, they hold little or no hope of recovery.

* * *

Asks Men to Aid New York Cathedral

Bishop Manning in addressing the Church Club of his diocese last week urged the 500 men present to pledge their support to the campaign for $1,000,000 to complete the choir and sanctuary of the Cathedral of St. John the Divine. Other speakers at the annual dinner were Presiding Bishop Tucker and Professor Howard R. Patch of Smith College.

* * *

Junior Vestry for New York Parish

The Rev. George Paull T. Sargent, rector of St. Bartholomew's, New York, inducted into office nine young men to serve as a junior vestry the other day. It will be their responsibility to develop among their generation interest and leadership in the affairs of the Church, particularly the Church School, weekday activities, young men and women in the community club, ushers, and junior Auxiliary. The rector, wardens and vestry, according to the parish

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bulletin, will have charge of "the women of the parish organized for service" and the men of the parish over forty years of age.

* * *

New Archdeacons in Massachusetts

The Rev. Arthur O. Phinney, for six years the rector of St. Stephen's, Lynn, Mass., has been made archdeacon of Lowell and is to devote full time to the work. The Rev. Howard K. Bartow, as previously announced here, recently resigned as rector at Quincy to accept the post of archedeacon of New Bedford. Raymond A. Heron, to be consecrated Suffragan Bishop on the 16th, is to continue as archdeacon of Boston and head of the City Mission work.

* * *

Historical Exhibit in Boston

Valuable historic material, the property of various parishes, went on exhibition recently in the library of the diocese of Massachusetts, including a Prayer Book printed in 1595.

* * *

Ohio to Have Bishop Coadjutor

Bishop Rogers of Ohio requested a Bishop Coadjutor at the annual convention of the diocese, meeting January 27th at Trinity Cathedral, Cleveland. The request was reported on favorably by a committee and a committee of five clergy and five laymen was appointed to make a study of financial adjustments that will be necessary. They are to report at a special convention when it is expected that the coadjutor will be elected. Presiding Bishop Tucker was a speaker at the convention, later addressing seven hundred people at the dinner of the Church Club of Cleveland, held at Emmanuel Church.

* * *

Convention of Diocese of Michigan

Presiding Bishop Tucker addressed 850 Church people of the diocese of Michigan at a dinner held in connection with the convention of the diocese, meeting on January 26th in Detroit. One of the exciting features of the convention was a memorial presented by the Detroit Clericus which stated that the Church must today concentrate on the welfare of the family. It resulted in the appointment of a commission of four clergy, four laymen and four laywomen who are to study and report later on such matters as the effectiveness of schools, the effectiveness of churches, the radio, newspapers, present conduct of business, class warfare, competition between churches, warfare between nations, use of liquor, extent of gambling . . . with other matters covered by the unusual "etc., etc." It is a large order and should bring forth an interesting report.

* * *

Christmas Gifts in China

Here is something unique in the way of Christmas gifts—a Chinese friend sent the House of the Merciful Saviour at Wuchang fifty sandbags to protect the house from air raids.

* * *

With Religious Education Workers

Miss Mildred Hewett, on the staff at Christ Church, Cambridge, Mass., has accepted the post as secretary of religious education at the Redeemer, Baltimore. . . . Miss Florence V. Miller is now the secretary of religious education for the diocese of Delaware. . . . Mr. F. L. Fay has left the staff of Trinity Church, Buffalo, to be the secretary of religious education for a Congregational Church in Hartford. . . . Miss Mary L. Stewart is now the director of education at Christ Church, Pensacola, Florida. . . . William C. Beck, secretary of religious education for the diocese of Washington, died suddenly in January. . . . Deaconess Eleanor P. Smith, Honolulu, is now educational director at Trinity, Watertown, N. Y. . . . Miss Margaret Markel has resigned as educational worker at the Heaven-

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ly Rest, New York. . . . Miss Blanche Johnson is the director of education at the Good Shepherd, Augusta, Ga. . . . Miss Erna Blaydow, All Saints', Brookline, is now the educational worker for the City Mission, Boston. . . . Miss Elizabeth Yundt, is dividing her time as director of education between Christ Church, Lexington, and the diocese.

* * *

Roman Trend in Church of England

According to Walter Poynter Adams, layman of the diocese of Truro, England, there are 3,000 priests of the Church of England who are praying regularly for unity with the Roman Church. He said he has evidence of a concerted effort to bring the Church of England into the Roman fold which he was to present at the next meeting of the Church Assembly.

* * *

New Parish House for St. James

Plans are announced by the Rev. H. W. B. Donegan for a new $186,000 parish house of St. James Church, New York.

* * *

Convention of West Texas

Bishop Bartlett of Idaho, executive secretary of domestic missions, was the guest of the diocese of West Texas, meeting in convention on January 25th at San Antonio. Following the convention he made a survey of the work in the diocese in order to determine strategic points for advance work. The convention created six convocations, each to be presided over by a dean; also they voted to have a campaign in the fall to wipe out the indebtedness of the diocese and to provide an endowment for the support of the Episcopate.

* * *

Henry McNulty Makes His Appearance

The latest word regarding the Rev. Henry A. McNulty of Soochow is contained in a letter from Bishop Roberts in Shanghai dated December 28, which says that Mr. McNulty came to Shanghai December 23 with two other foreigners of the Soochow refugee committee who have been aiding some 60,000 refugees in the camp at Kwangfoh, near Soochow. As no word had been received from him for a month, he was received with joy and amazement by the mission staff when he arrived at night, wearing some shoes that had been left behind by his son and carrying practically all his worldly possessions, which half filled a duffle bag. The mission property at Soochow, he said, had not been destroyed but had been systematically looted for at least a month after the Japanese occupation of the city. Nearly all his household belongings he knew to be gone. His refugee committee at Kwangfoh had been unable to send or receive any communications to or from Shanghai for four weeks. Funds known to have been sent by some Soochow business people in Shanghai never reached Kwangfoh. Mr. McNulty and two others of the committee finally obtained military passes permitting them to enter Shanghai, with the promise also that he might return at once, but at the time Bishop Roberts was writing Mr. McNulty had been unable to procure a pass to return and was compelled to remain in Shanghai knowing the thousands of refugees were waiting his return and his help. Feeding the throng of refugees had

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been something of a task, but it had been possible to obtain rice and salt and even some vegetables; fish were caught from the lake.

* * *

Convention of Diocese of Georgia

Bishop Maxon of Tennessee and Alexander Guerry, newly elected head of the University of the South, Sewanee, were the headliners at the convention of the diocese of Georgia, meeting February 9th and 10th at the Good Shepherd, Augusta.

* * *

Convention of California

Bishop Nichols of Japan was the speaker at a missionary mass meeting held on February 1st in connection with the convention of the diocese of California, meeting at Grace Cathedral, San Francisco. Mrs. Nichols and the Rev. Spence Burton of the Cowley Fathers were the headliners of the Auxiliary convention meeting on February 3rd.

* * *

Former Church College to Close

Bard College, formerly run under Church auspices as St. Stephen's, has announced that it would go out of business at the end of this academic year for lack of funds. Run in recent years by Columbia University, the authorities state that $60,000 annually is needed to carry on and they see no prospect of raising the fund.

* * *

Results of World Conferences

The results of the world conferences held last summer at Oxford and Edinburgh are to be presented by notable speakers on Wednesday evenings during Lent at St. Mary's, New York. The speakers are to be William Adams Brown of Union Seminary; Robert W. Searle, secretary of the New York Federation of Churches; James Speers, layman of New York; Mrs. Henry Hill Pierce whose article appears in this paper; Wallace T. McAfee, assistant of the New York Federation of Churches; Henry Smith Leiper of the Universal Christian Council and Rector Charles B. Ackley.

* * *

New Officers for Life Insurance Corporation

Due to a marked increase in business during recent years, the Church Life Insurance Corporation, subsidiary of the Church Pension Fund, added to its officers at a recent meeting of the directors. Bishop Davis of Western New York and the Honorable Frank Polk of New York were elected vice-presidents and Mr. John Carey was made assistant vice-president.

* * *

Bishop Abbott in Pennsylvania

Bishop Abbott of Lexington is assisting Bishop Taitt of Pennsylvania during February, confirming in twenty-three parishes.

* * *

Presiding Bishop to Address Newark Club

Presiding Bishop Tucker is to be the speaker at the annual dinner of the Church Club of Newark on February 17th.

* * *

St. Mark's Rector Is Instituted

The Rev. C. A. Brocklebank was instituted as rector of St. Mark's-in-the-Bouwerie, New York, on February 6th by Bishop Manning.

* * *

Convention of Southern Ohio

The announcement that Southern Ohio had raised $11,000 for the China Relief Fund; an address by Francis C. M. Wei and the address of Bishop Hobson were the highlights of the convention of the diocese of Southern Ohio, meeting January 25-26 at Christ Church, Springfield. Francis Wei, in his address, did some vigorous cracking down on Japan for her undeclared war and also took a slap at democratic nations by saying that "China was caught unprepared and ill equipped because the Chinese had been simple minded enough to believe in the nine-power treaty which guaranteed the territorial and administrative integrity of China." Bishop Hobson in his address spoke of the necessity of a spiritual forward movement in the homes of

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Church people, and also the need of careful preparation for confirmation. No person should be confirmed, he declared, who does not realize that to worship God every Sunday in His church is a requirement for church membership.

* * *

Bishop Davis has an Anniversary

Bishop Davis of Western New York celebrated the eighth anniversary of his consecration on January 23rd by preaching at Trinity, Buffalo where he was rector when elected. The Thursday following he was host at a luncheon for the clergy, followed by a conference at which Bishop Gilman spoke of conditions in China.

* * *

Mabel Lee Cooper Resigns

After thirteen years as secretary for teacher training of the department of religious education of the National Council, Mabel Lee Cooper has resigned because of illness.

* * *

Methodist Youth Condemns War

The executive committee of the National Council of Methodist Youths asserted last week that it would not support the United States government in a Far Eastern War. It condemned the foreign policy of the present administration; jumped on the President for his rearmament program; complained because the Ludlow bill, requiring a popular vote before a declaration of war, was not supported by the administration; but

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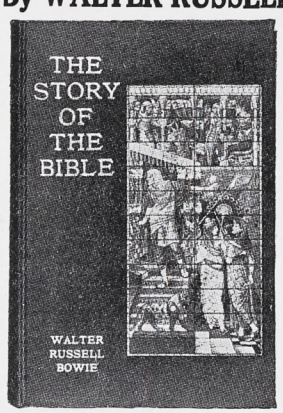
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did give the administration a pat on the back for insisting that there must be a restoration of purchasing power to bring the country out of an economic tail-spin.

* * *

Bishop Stewart to Visit Holland

Bishop Stewart of Chicago is to visit Holland next May as one of a committee of fourteen from America to consider the formation of an International Council of Churches.

* * *

Young People Meet in Louisiana

The challenge of Christianity to youth was the theme of the convention of the young people of the diocese of Louisiana, meeting at the state university on February 4th. The Rev. W. G. Christian, Vicksburg, Mississippi, and the Rev. J. S. Ditchburn, student pastor at the University, were the headliners.

* * *

Convention of Diocese of Pittsburgh

The 15th anniversary of the consecration of Bishop Mann was observed at the convention of the diocese of Pittsburgh, meeting January 25-26. At a luncheon he was presented with cash by the clergy with which to buy books while the laity handed him a purse containing over $2,000 with the request that he do with it exactly as he liked. Presiding Bishop Tucker and Bishop Gilman of China were the speakers at a missionary mass meeting held in connection with the convention.

* * *

An Interesting Confirmation Class

The Rev. William Porkess presented an interesting confirmation class at St. Stephen's, Wilkinsburg, Pa., on January 30th. Numbering thirty-two, the largest in recent years, the adult members came from five communions. There was a mother and three daughters; a father and daughter; a husband and wife; a husband, wife, son and daughter and a father and son.

* * *

Work of Detroit City Mission

More than 7,000 free dinners and 28,000 free luncheons were served by the City Mission Society of Detroit, according to the report presented to the directors by the Rev. George Backhurst, superintendent. Free beds were provided for 3,244 men during the past year, with an additional 30,579 paying a small fee for a night's lodging at Mariners' Institute, headquarters of the society.

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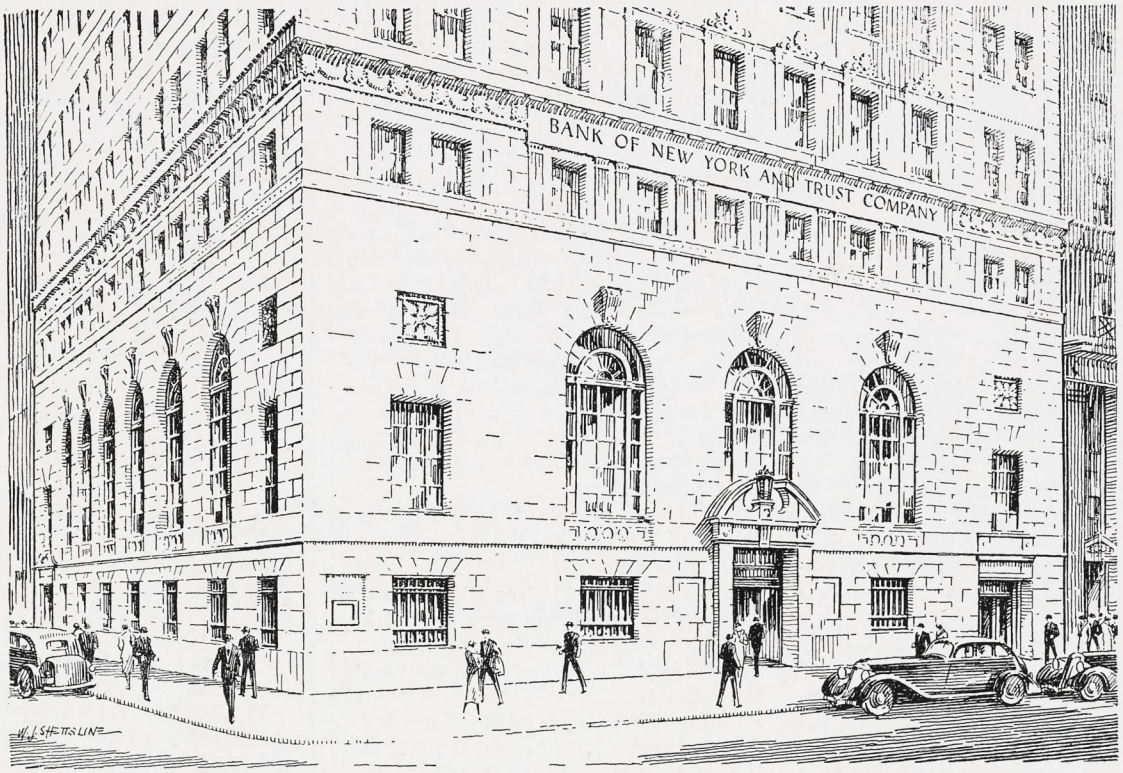
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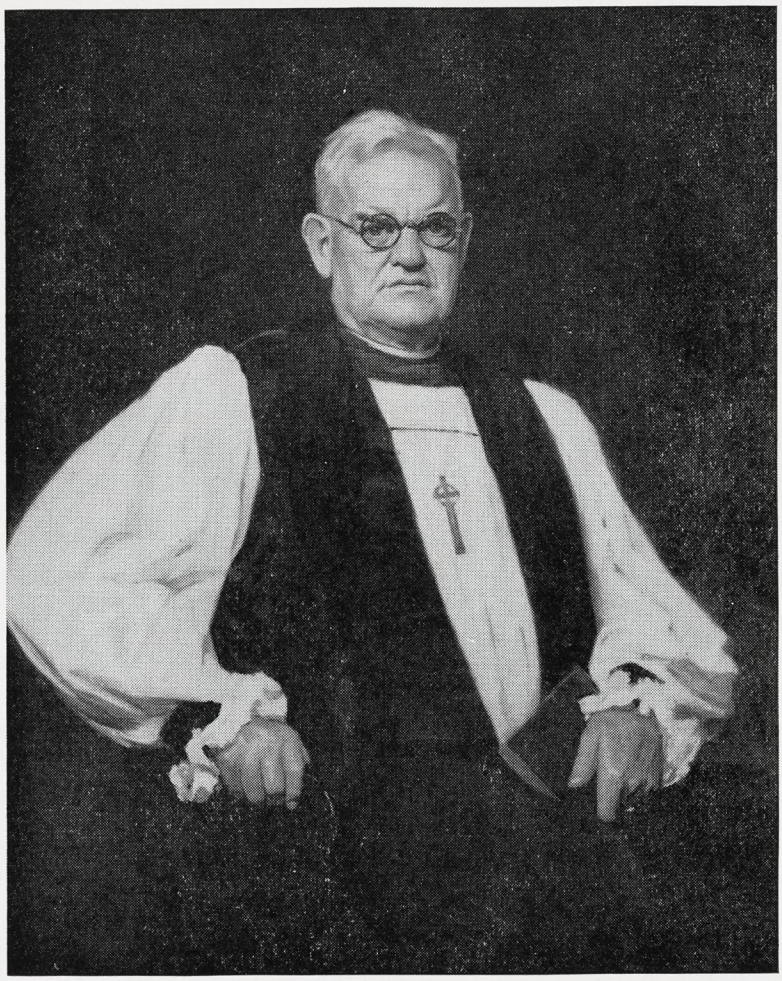
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GEORGE ALLEN BEECHER
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GRACE AND SOCIETY BY NORMAN NASH

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CLERGY NOTES

EDWARDS, WALTER E., was ordained priest by Bishop Sterrett recently at St. David's, Scranton, Pa., where he is now rector.

FRASER, DUNCAN, assistant at the Epiphany, Washington, D. C. was married on February 7th to Miss Dorothy Sollers of Newport, R. I.

HUSKE, B. F., St. Mary's, Kinston and Grace Church, Trenton, N. C., has accepted the rectorship of Trinity, Lumberton, and Grace Church, Whiteville, N. C.

KEAN, CHARLES, assistant at St. George's, New York City, was ordained priest on February 2nd by Bishop Perry in Providence.

LLOYD, DONALD W., was ordained priest on January 24th by Bishop Stires of Long Island. He is the vicar of Christ Chapel, Brooklyn.

MITCHELL, AUSTIN B. Jr., has moved his residence from Baldwin Hotel, Paris, Kentucky, to Montgomery Hotel, Sterling, Kentucky.

MOSELEY, E. F., formerly of the Advent, Williamston, N. C., has accepted the rectorship of St. Mary's, Kinston, N. C.

POLLARD, IRVING S., formerly of the staff of New York City Mission Society, is now in charge of St. Andrew's, Williston Park, Long Island.

ROUNTREE, JACK R., in addition to his work at Emmanuel, Farmville, N. C. and other missions is to serve Grace Church, Trenton, N. C.

SPENCER, IRVING, retired priest of the diocese of Los Angeles, is now the chaplain of Margaret Hall School and the Sisters of St. Anne, Versailles, Kentucky.

SWEZY, HAROLD C., formerly of Rock Springs, Wyoming, is now in charge of Christ Church, Stewart Manor, Long Island.

TORREY, A. J., recently of St. Luke's, Charleston, W. Va., is now in charge of St. Mary's, Charleroi, Pa., and Trinity, Monessen, Pa.

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THE WITNESS

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Associate Editors
FRANK E. WILSON
H. ROSS GREER
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GRACE AND SOCIETY

By

NORMAN NASH
Professor at Cambridge and Member CLID Executive Committee

IN NO other doctrine does Christianity appear more clearly as a redemptive religion than in its teaching concerning God's love in action toward men. "Aristotle represented God as that absolute good which, unmoving and changeless in itself, the soul pursues and longs for. To Christianity, it is the soul that is pursued; and God is forever restless, in quest of what to him is lost" (Hocking, Human Nature and Its Remaking, p. 422).

While St. Paul is the classical theologian of grace, and the term is not found in the gospel-traditions of our Lord's sayings, yet the latter's stress on God's pursuing love, the challenge to respond in repentance, the teachings on forgiveness, and especially Jesus' sense of mission "to seek and to save that which is lost" justify the statement that Christianity is essentially a religion of grace. It is our Lord, too, who makes plain that the child of God must imitate the Father's love. So Christianity starts with an ethic as well as a theology of grace. The dutiful elder brother of the immortal parable, the proud Pharisee praying in the temple, remind us that an ungracious Christian is no Christian at all, and that Christian morality as well as theology is forgiving and redemptive. The Christian like the Christian's God must go the second mile.

God's—and therefore man's—generous love spans the whole of human need. The rain falling on the fields of both good and bad is not only a symbol of God's unmerited forgiveness, but an actual expression of His loving-kindness over all His works. Thus it is His will that men's bodies as well as souls be healed, and that the cup of cold water and the cup of the sacrament alike be shared. When Christians have been truest to their Lord, they have ministered in self-forgetful generosity to both the material and the spiritual needs of their fellows.

They have not always kept their Master's balanced vision of God's grace and man's need. A recent story of a conversion runs: "Two rooms in a tenement, five children. Unemployed. Illness. Most of the money used to go on drink. . . . There are still the two rooms in the same tenement. Still five children. He is still unemployed. There is still illness. But now they are sons of God. He ends up by a plea to those who have not yet been changed: 'You could be as happy as we are if you want'." An evangelism content with this accomplishment has been too common in Christian history. It is only part, though an essential part, of the Good News, and if it is thought to be all of it, it may give a false religious sanction to the inequities and evils of human society, and may contribute to such a rejection of Christianity as we see in Russia today. "There's a wideness in God's mercy" which rebukes our false spirituality.

Truer to its origin is the long and splendid record of generous service to the myriad needs of men through Christian history. It is notable that such services are not reserved for "the deserving," since they are the work of those who are aware that God has dealt with them far beyond their own desert, and that His compassion is all the greater where the moral and spiritual darkness is most profound.

It would be idle to deny that sometimes these Christian ministrations have been condescending or demoralizing. The condescension appears when the services are performed by those who forget, if they have ever known, God's unmerited grace to them; and the demoralization has ensued when they have been heedless that their aim is to transform weakness into strength by transmitting God's grace to lives in need of more than bodily or financial aid.

The mystery of grace has led the theologians into many a controversy over the freedom of man's response and his subsequent moral effort. But all theories have recognized that grace is operative only when a man responds, and thereafter "runs the straight race through God's good grace". Here too we find an ethical corollary: Christian ministry to human need is not just doing things *for* people, but should aim to elicite response and work *with* them, drawing out their powers and respecting their freedom. God's self-limiting patience with human stubbornness and weakness is in striking con-

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trast to men's readiness to dominate and coerce even in the name of Christian service. Here is often not only a failure to recognize that we are *not* God, but also a mistake as to the nature of Him who *is*.

THE most difficult theological problem connected with the doctrine of grace is the relation of God's justice to His gracious mercy. St. Paul's antithesis between law and grace was largely chronological; but retribution is a very present spiritual and social reality, and men *do* reap as they sow. Some Christian radicals, from the days of St. Paul's antinomian opponents to our own time, have found in God's grace the ethic of anarchy, and condemned all retributive justice, all restraint in the name of law whether moral or penal. To these revolutionaries, justice and love are mutually contradictory.

Here an issue in Christian theology and ethic has far-reaching social bearings. Is it wrong to punish? Is it a denying of God's grace to restrain the wrong-doer, whether he be a conscientious or an ordinary lawbreaker? Shall we love God and do as we please?

Most Christian thinkers and all societies of the Christian era have stopped far short of Tolstoi's radicalism. Ancient Catholicism, impressed with the wickedness of fallen man, followed St. Paul's doctrine of Romans XIII, and accepted the necessity of the state as an instrument of God's justice. Similarily, "we are not of those who dream of perfection in this world", wrote a Puritan as he sailed for Massachusetts Bay. So most Christians, Catholic or Protestant, have rejected a daring reliance on God's grace, and the bishop's treatment of Jean Valjean, presenting him with the candlesticks he stole, remains too dangerous or too lofty for most Christians, to say nothing of the state.

Yet we all profess to admire the bishop, and even the most legalistic of us recognize that human justice must be tempered with mercy, that retribution is not all of equity, and that in any case "judgment", i.e., final condemnation, is for God alone. Both because men are fallible and because God is gracious, the Pharisee's dominance of society is theoretically unsound and practically harmful. Basically, if Christianity be true, men deserve what they need; and a society composed of sinners, administering a loveless justice to its weak and its wrong-doers, is a Pharisaic society, too grudgingly redemptive for its own health. As believers in the God of grace, forgiven men must both practice an active, helpful forgiveness in their own dealings with others, and labor to permeate the ways of the great society with that same spirit. They will be counted men "who dream of perfection in this world", as have many others in the past who saw in slavery, in the treatment of criminals and insane, or in a heartless economic system, not the will of God for a fallen world, but the thwarting of that gracious will. Their danger will of course be utopianism, and their lot often will be disillusionment. Yet without them the world at its best remains Pharisaic, and at its worst vindictive.

Finally, the belief that God cares for each of His creatures and would win him and his fellows for His will is the strongest hold of those who today contest the rising prestige of a secularism which makes personality the slave of the group, relies on force and rigid indoctrination to secure social harmony, and threatens both religious and social freedom. Others may reckon Stalin, Mussolini, or Hitler their Messiah; but not they whose Christ reigns on the cross, and whose God is the God of grace.

This is the first of a number of articles to appear at intervals on the general subject, "A Theology for Social Action," written by leaders of the CLID under the chairmanship of the Rev. Joseph Fletcher, director of the School of Applied Religion, Cincinnati.

Let's Know

By

BISHOP WILSON

Pogroms

MANY fine things can be found in the record of the Middle Ages. There is, however, one persistent blot which any student of history finds it difficult to excuse—namely the ghastly persecution of the Jews.

Of course it was a brutal age when mercy was at a discount and Christianity was still struggling to break through the crust of heathenism from which many peoples had barely emerged. Even so the treatment of the Jews can scarcely be condoned. They were despised as money-lenders when it was made the only occupation which they could safely follow. Harried from place to place, they never knew when they might be obliged to flee at a moment's notice. They could not carry farms and merchandise with them in the haste of flight so they specialized in cash and jewels. Abused on all sides, their own gentler qualities were submerged and they became shrewd and grasping. Robbed by their neighbors, they naturally veered toward retaliation.

In the thirteenth century the Jew was forced to wear pieces of colored goods sewn to his clothing. It was the Jew-badge and was a mark of infamy. Many of them became wealthy through money-lending and so became the prey of kings and princes always in need of funds. They were robbed and then turned loose to make more money so they could be robbed again. Sometimes a whole community was driven out of a country and their goods confiscated. Presently they were allowed to return and accumulate more wealth only to be driven out and plundered once more. Toward the end of the thirteenth century every Jew was driven out of England "forever", which actually meant several centuries. As Lewis Browne has said "William Shakespeare wrote his 'Merchant of Venice' probably without ever having seen a real Jew".

In country after country the Jews were segregated in Ghettos (why should we complain today if they are clannish and race-minded?). This policy began in Venice where they were confined to a filthy section of

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the city near the "Gietto" or gun factory—probably the origin of Ghetto. Their quarters were invariably the worst—dirty, crowded, insanitary.

In France they were pursued from city to city and the same in Germany. Perhaps the worst was in Spain where the Inquisition descended upon them in all its virulence. Large numbers of them were forced into baptism for the good of their souls but underneath they were just as much Jews as ever. Hence even these baptized Jews were despoiled, tortured, and murdered.

Toward the end of the Middle Ages large numbers of them fled to Poland and Turkey where they obtained a temporary respite from their persecutors. Still "pogroms" continued to occur—temporary outbursts of mistreatment. Nevertheless the tide was turning and the old ferocity came to be frowned upon. Apologies were made to the Christian world when pogroms occurred and sometimes the perpetrators were punished. In the middle of the last century full civil liberties were granted to the Jews in England. At last it looked as though Christendom was approaching a little nearer to the spirit of the Merciful Savior. More and more people looked with horror on the old times of Jew-baiting and wondered at the savage animosities which outran the bounds of all reason a few centuries ago.

Now Germany makes progress by going backward and Rumania follows suit. Even in the United States anti-semitic elements tremble on the brink of racial insanity. It's a good time to keep our heads, learn something from history and remember that Jesus was a Jew.

CHRIST IN HISTORY

By

BISHOP JOHNSON

I AM writing these articles in which I give a reason for the faith that is in me in the hope that it may present our faith as a reasonable way of life and one which is most helpful in leading men to love joy and peace in this life, and also to have a radiant hope that "the God in whose hands our breath is and whose are all our ways" has an adequate answer to our prayers.

I am confident that the intuition which urges us to seek the Kingdom of God and His righteousness is as genuine a hunger as that which impels us to quench our thirst before we have sufficient intelligence to tell us how or why. I think that the words of the psalmist are elemental when he says, "Like as the hart desireth the water brooks so longeth my soul after Thee O God." And as in our physical thirst we may find life or death in accordance with that which we imbibe, so in the world of St. Paul, "to the one we are the savor of death unto death and to the other the savor of life unto life." The warning that we are to take heed what we hear is similar to the caution that we take heed what we drink. The possession of a desire is no guarantee of its satisfaction unless we endeavor to seek that which legitimately satisfies that desire.

Bad religion is as injurious as infected water and instead of satisfying our thirst it will produce a fever whose thirst cannot be quenched. We should therefore pursue our quest for the pure waters of life with the same carefulness that we exercise in the physical realm. We should also have an open mind to those facts and truths which lie at the basis of all rational investigation. Towering over all other characters in the influence that He has exerted in human history is the person of Jesus Christ, whether you assume such influence to be beneficent or injurious. No student of history has any right to dodge the question "What think ye of Christ?" Is He, as is claimed, God's revelation of love to mankind or is He the most egotistical upstart of all time? It is difficult to hold an intermediate attitude for His claims are such as no man of sanity and benevolence could utter unless they were the statements of fact. If as He claimed He was the Son of God then we have the right to expect that His advent was prepared and not an isolated incident in history. As St. Paul expresses it, "when the fulness of time was come God sent forth His Son."

If all history is merely a succession of unrelated events, there is no more use in studying it than there would be in recording the fall of autumn leaves. Just as the scientist finds an order in chemical elements so the historian looks for a purpose in human relations. God is working His purpose out, not only in the physical elements, but also in the story of mankind. History is like a piece of tapestry which has a mechanical background but an artistic center. The warp and the woof can be made by machinery but the design is the work of an artist. To say that there is an order and purpose in the details of a material universe and none in the whole structure of man's history is to regard God merely as a mechanic and a mathematician who has not the wisdom to be an artist. To say that He is a technician in the minor details and a blunderer in the major ones is to state an absurdity. Either the order of nature has no intelligence behind it or else He that has begun something will finish it in all its parts.

IF CHRIST be the Son of God then He will be the central figure in the design. The ancient world will converge in His coming and the modern will emerge from it. We tacitly acknowledge this fact when we say B. C. and A. D. and the Romans bore witness to the fact when they put the inscription on His cross in the

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texts of Greek and Latin and Hebrew. For historically these three civilizations converged in Christ. Athens and Rome and Jerusalem are three monuments of human failure—each set on the hill and each contributing its wealth (like the three Wise Men) to the Babe of Bethlehem.

For the Messiah to broadcast His gospel to all the world two things were necessary: a people prepared for His coming and a world prepared for His message. The most weird people in all the world are the Jews who for more than four thousand years alone of all civilized nations have preserved their identity in spite of numerous efforts to destroy them and in spite of the fact that for nearly two thousand years they have had neither country nor capitol. Do not forget that back of the Messiah were a people expectantly awaiting His coming, in prophecy, in ritual, and in the small remnant who never gave up their expectation and fashioned their lives accordingly.

Christ could not have come to Athens or Rome for they would have ignored Him. In Jerusalem they both opposed and accepted Him. He was a figure who could not be ignored for there was the arena in which alone the battle could be fought. We are in a position to evaluate the prophecies that preceded Him with the achievements that followed. In Peter and John and Paul were potential disciples; in Annas and Caiaphas potential enemies, but no one in Jerusalem was indifferent.

Just as the Hebrew background supplied sufficient material for discipleship—so the Greek and Roman prepared the world for the spreading of His evangel. The Greek furnished the culture and the language of His gospel, created the cities in which synagogues were located as receiving stations for a national broadcast with Jerusalem as the basis of a national hook-up. Rome unified society, broke down impervious religious barriers and built highways of communication.

Paul's missionary journeys would have been futile before the creation of the Roman Empire or after its dissolution. Each race had its great men and its mission. The Greek lived in the past. Her great men were her poets, philosophers, artists and dramatists. Rome lived in the present. Her great men were captains of finance—statesmen and warriors.

Jerusalem still lived in the future. Her great men were her prophets. It was a strange providential coincidence that all these favorable conditions should have existed when the one man who could utilize them was active for three short years. It has something of the same sort of thing as one sees in the heavens in the timing of the planets or on earth in the succession of the seasons.

Surely St. Paul was right when he described it as "the fulness of time,"—the timing was so perfect.

So I believe that Christ is the central figure in the tapestry of human history whose life fulfilled the expectation of the Jews at the only time and place in which He could have founded a world religion.

Talking It Over

By
WILLIAM B. SPOFFORD

A VITAL CHANGE was noticeable at the meeting of the National Council in New York last week. In the past, with authority divided between a Presiding Bishop and a President of the Council, leadership was lacking. As a result what leadership there was had to be supplied by executive secretaries. Now however there is a man in command and, as he himself stated, he is to take sole responsibility for everything that goes on at Church headquarters. Indeed he said that he was delaying the appointment of a first vice-president in order that his contact with the whole organization may be direct and not have to filter through a second person. This of course is all to the good. One cannot help but wonder however how Church people generally will react to his statement that he sees no necessity for a change in the present set-up at headquarters. General Convention, in giving him a free hand, most certainly expected him to institute a thorough-going reorganization. For him to announce, thus early in the game, that no changes are necessary and that the present system of departments is to continue is disappointing. Some people attending General Convention are aware that the Budget Committee felt so strongly on this matter of reorganization that they seriously considered calling upon the officers and the staff at 281 to resign. They did not do so only because they wanted Bishop Tucker to have a completely free hand. His statement before the National Council does not jibe with General Convention.

MARTIN NIEMOLLER, six feet of manhood, was brought to trial before three hand picked judges wearing Nazi badges. He was defended by three lawyers, likewise picked by the Nazis. He did what Christians expected him to do. He dismissed his Nazi picked attorneys and declared that he would conduct his own defense. For this "arrogant" action Niemoller has been sent back to his prison cell to cool his heels a while longer on the pretense that a new defense attorney must be chosen and that he must have time to prepare his case. It is the same old Nazi game of persecution. But they have got there hands on someone in this man Niemoller. He says that the state shall not enslave the Church and he means it—means it so much that when some of us were in Germany last summer we were told that Hitler might fall over the issue the crusading parson has raised. We had a day with Niemoller and other Church leaders too the very week he was arrested—and there is no question about their determination to fight the issue to a finish. But it has to be kept in mind that they fight a lone battle since, because of the rigid control of the press and the radio, there is no way of informing the German people of the issues. It is doubtful if one out of a hundred people in Berlin even knew that Niemoller was brought to trial.

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It makes it easy to railroad the man to prison or even to his death. I will have more to say about our meeting with Niemoller in the Lenten articles.

ARE YOU interested in Hitler's tactics in the United States? Some weeks ago Norman Thomas and others went to Jersey City and held a protest meeting against Mayor (I am the Law) Hague's dictatorship. It was a quiet and peaceful meeting, held in a Methodist Church, with no sign of a cop anywhere about. But a few days later Hague sent around his building inspectors to give the church plant a thorough going-over with a view of condemning it as unsafe for meetings.

A GENIAL RECTOR from Pennsylvania writes to ask if I will join him and others of the American Legion in an effort to send Fritz Kuhn, exponent of Naziism and head of the German-American Fund, back to his Hitler Fatherland. My answer is "No." I am very sure that I disagree with everything that Fritz Kuhn is trying to sell the American people, but I would defend him in his right to try to sell it. Democracy is not maintained by surpressing minorities but by allowing everyone a chance to have his say. Legal action should be taken against men not for their opinions but for their overt acts. And illegal action should never be taken against anyone.

DO YOU WANT TO BALANCE your parish budget? Here's how. Have a parish dinner, get a caterer to serve it, let the parishioners develop an illness as a result, sue the caterer, persuade those winning suits to turn their settlements into the parish treasury. It was all handled quite as simply as that in Massachusetts, with the parish coming out with a net balance of $959 to apply on the parish deficit after all bills were paid. Out of $1,187 collected in settlements but $35 was paid out in medical fees. The rector, as a result, was able to announce in his parish bulletin, that the year closed "with no outstanding bill or claim against St. ——— Parish. This achievement is not due to any one person nor to any drive for money in order to balance the budget, but rather to the splendid loyalty and stewardship of the membership of St. Mark's". And he might have added to the thoughtfulness of Caterer Jones in serving some rather ancient baked beans at a parish supper.

Adolph Keller

By

W. BERTRAND STEVENS

The Bishop of Los Angeles

JUST before the Oxford Conference on Life and Work, Cardinal Faulhaber of Germany said to Dr. Adolph Keller, "Tell your friends at the conference not to interpret our failure to send delegates from the Roman Catholic Church as an unfriendly act." This is important in itself, but it is also illustrative of the kind of message that Dr. Adolph Keller is able to carry from group to group, both in Europe and the United States. All religious groups have confidence in him and he, in turn, has a remarkable understanding of their varying points of view. (By the way, it was he who invented the term "bridge church" to describe Anglicanism.)

Dr. Keller is better known in the United States than many of his European contemporaries. He has written extensively for the religious press of America and has lectured in all parts of the country. He has so many connections and interests that it is difficult even for some of his friends to place him definitely. He is a professor at the University of Geneva, general secretary of the central office for Inter-Church Aid, secretary of the Swiss Church Federation, a secretary of the Universal Christian Council, and other things too numerous to mention. He is at home and always welcome in the capitals and chancelleries of Europe and in every sense is a world citizen.

Adolph Keller was born in Rudlingen in Switzerland in 1872. He was educated at the Universities of Basle, Geneva and Berlin. At the latter university he was a student under Harnack. His early ministry was spent in Cairo where he served as pastor and teacher. During this period he became a member of a scientific expedition to the Monastery of St. Catherine on Mount Sinai, an expedition that worked on texts later used by Dr. Moffat in his translations. On his return to Switzerland he was in charge of important parishes in one of which (in Geneva) Karl Barth served as his curate. In more recent years Dr. Keller has devoted himself to his teaching, writing and lecturing. Each summer he conducts at the University of Geneva an "International Theological Seminar" which is attended by students all over the world, and in the leadership of which prominent Anglican scholars have had a share. Geneva, Yale, Edinburgh and other universities have honored him with degrees.

One's first impression of Keller is of a vast inexhaustible kindliness. He has one of those bearded, spectacled faces that seem to exude good humor and understanding. The second is of an intense earnestness which, in conversation, makes him leap without warning into abstractions and deductions that seem to him fundamental. It would be unfair, however, to picture him as one who has no conversational nickels and dimes. He is humorous, quick in his retorts and a delightful dinner companion.

His connection with the movement for unity goes back many years. He was at Lausanne, at Stockholm, at Oxford and at Edinburgh. Of the many books he has written seven or eight deal with the ecumenical ideal. He is especially proud of his acquaintance with American churches and religious leaders. Perhaps he knows us better than we know ourselves. It might be wholesome for us to call him in to analyze our present religious situation with our "emergency" budgets, our apathy towards missions and our invincible parochialism. But would we listen? I wonder.

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MORE MONEY MUST COME TO BALANCE COUNCIL BUDGET

By W. B. Spofford

The National Council, meeting February 8-10 at the Church Missions House in New York, found itself $47,554 short of the $2,282,080 necessary to execute the 1938 budget and therefore called upon the Church to supply this additional amount by April 1st. Failure to do so will mean that the following cuts in the budget will become effective on that date; foreign missions, $27,779; domestic missions, $10,575; college work, $400; American Church Institute for Negroes, $3,400; general administration, $5,400. There were those among the twenty-five Council members present who felt that these cuts should become effective at once. "To ask for more when the Church has already done everything it can to meet the budget is bad psychology," is the way it was put by one member. However after considerable debate it was voted to institute a "quiet" campaign for the additional amount, with confidence expressed by officers that the money can easily be raised.

Those who left General Convention last fall convinced that a complete reorganization at Church headquarters was on the way are to be disappointed, if the statement of Presiding Bishop Tucker at his first Council meeting since taking office is indicative of future action. He declared that he saw no necessity for any changes in the present organization. "Departments," he said, "are absolutely necessary, with experts in charge." He also told the Council that he was not yet ready to announce nominations for the offices of first and second vice-presidents, two new posts created by General Convention. The office of first vice-president, the post of second in command, Bishop Tucker declared needs further study as to its precise duties, while the second vice-president, who is to have charge of all promotional activities, must be a man of very special abilities and he indicated that time was required to find the right man. Before the Council adjourned however a resolution was passed urging the Presiding Bishop to fill this office at the earliest possible time.

Returning to the matter of the budget, it was stated by Treasurer Lewis B. Franklin that 70 of the 99 dioceses of the Church increased their giving to the Council's work this year over 1937; 17 have pledged the same amount, whereas 12 dioceses are promising less this year. The budget as adopted is $134,000 in excess of the amount spent by the Council in 1937.

Bishop George Craig Stewart of Chicago was elected to the Council to fill the vacancy caused by the elevation of Bishop Tucker to the office of Presiding Bishop. He has been a member of the Council for a number of years but refused to stand for reelection at General Convention since he felt that a complete new setup was called for. It was also announced at the meeting that the Rev. A. B. Parson, assistant secretary of foreign missions, would visit the mission fields of the Far East in the fall when he will also represent the Church at the International Missionary Council that is to meet in India in December.

The national executive board of the Auxiliary met February 4-7, also at the Church Missions House, with young people's work the subject most emphasized.

LENT: 1938

THE first Lenten number of THE WITNESS will be that of March 3rd. It is to have three series of articles to run through the seven Lenten Numbers; one on the Church in Rural America, with contributions by outstanding authorities. This series is particularly timely since it is the subject under discussion throughout the Church this year. Bishop Johnson is to contribute a series of seven articles on The Life and Teachings of Jesus, and the Rev. William B. Spofford is to present the findings of the American Seminar after visiting eight European countries this past summer. We urge rectors to order Bundles, not only for use with discussion groups but also for general distribution in the parish. All orders must be received at our Chicago office not later than February 28th to insure delivery of the first Lenten Number.

MRS. SIMKHOVITCH ADDRESSES SOCIAL WORKERS

Mrs. Mary Simkhovitch of Greenwich House told 250 attendants at the annual social service dinner of the diocese of Long Island that the only basis for Christian social action was the spark of divine life in every man that differentiates him from the beast. Elmore McKee of St. George's, New York, summarized the economic report of the Oxford Conference and held up the church as the ideal meeting point of the different classes, races and interests in the community.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. Spofford

The National Council, meeting last week in New York, passed the following resolution: "Resolved, that the National Council of the Church commends to Church people everywhere the various periodicals of the Church; believing that wider reading of these periodicals will do much to create an informed and interested membership, which will, as a result of this knowledge, be inspired to share in the maintenance and development of the Church's Program in parish, diocese, nation and world."

* * *

Convention of Los Angeles

The convention of the diocese of Los Angeles opened the other day with but $16,000 pledged toward the $25,000 they promised the National Council for 1938. A committee therefore went into a huddle with rectors, one after another, and by the time they were through they had the promise of a total of $24,246. The convention also voted to raise the diocesan missionary assessment to help restore the salaries of missionaries recently cut. A resolution was unanimously passed expressing disapproval of the acts of unfriendliness toward Japanese in the United States. The first mission to be admitted as a parish in ten years came into union with the diocese when they made Grace Memorial Mission a parish, with the Rev. Douglas Stuart now a rector rather than a vicar.

* * *

Charges Church with Taking Tainted Money

There was quite a stir in the Assembly of the Church of England on February 10th when a layman charged that the Church was receiving "tainted money" in the form of ground rent from houses of prostitution. The estates commissioner, Sir George Middleton, declared in answering the charge that every effort was made to have leases surrendered whenever they learned of the bad uses of property belonging to the Church, but since they possess in London alone over 30,000 houses, it is difficult to keep track of them all. The Assembly appointed a committee to investigate the matter.

* * *

Negro Status Better in South

Bishop Bartlett of Idaho, secretary of domestic missions, told the National Council on February 9th that the status of Negroes in the South is improving. He had just returned from the conference of thir-

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teen southern Bishops held at Atlanta, where he learned that in seventeen of the twenty-one southern dioceses Negroes are now represented in diocesan councils and at Auxiliary meetings.

* * *

Auxiliary Meets in East Carolina

Ellis B. Tucker, missionary to China, was the speaker at the annual meeting of the Auxiliary of East Carolina, meeting January 26-27 at New Bern. A younger brother of the Presiding Bishop, he declared that the present situation in the Orient presents the Church with a great opportunity "to make Christian the people of that great nation." Others to speak were Bishop Darst, the Rev. John W. Gummere of Charles Town, W. Va., and Mrs. Henry J. MacMillan, former president of the Auxiliary of the province of Sewanee.

* * *

Presiding Bishop to Visit Salt Lake

Bishop Tucker has signified his intention of being present at the synod of the Pacific which is to meet May 2-6 at Salt Lake City.

* * *

Special Convention for California

The diocese of California is to hold a special convention on April 19th to elect a Bishop Coadjutor. Contrary to previous announcements, Bishop Parsons is not to resign but plans to retain oversight of diocesan institutions and candidates for the ministry, turning over to the coadjutor the oversight of parishes and missions.

* * *

Convention of Louisiana

Gratification for the wiping out of the diocesan debt, the coming centennial celebration, and more support for the University of the South, Sewanee, were the high lights of the convention of Louisiana, meeting in New Orleans January 26-27. Pledges to the National Council were so disappointing that the amount promised for 1938 had to be cut under the giving in 1937.

* * *

Mystery Play to Be Broadcast

The mystery play "Everyman" is to be broadcast on March fifth over a national hook-up from the Cathedral of St. John the Divine, New York. The play has been broadcast from several cathedrals in England but this is the first time that it has gone on the air in this country.

* * *

Japanese Student Enters School

The Rev. Ken Imai was to have entered the Graduate School of Applied Religion in Cincinnati last September. Instead he was called to military service in Japan. However, after five months of training he has now been released and is on his way to the school. He will find there the Rev. Leighton T. Y. Yang of Wuchang, China, who has entered the school from the Virginia Seminary for the second half year.



FRANKLIN GIBSON
Dean of St. Mark's, Salt Lake City

* * *

Princeton Chaplain Visits Cambridge

The Rev. John Crocker, Harvard football star and an alumnus of the Cambridge Seminary, now student pastor at Princeton, conducted a quiet day at the Seminary on February 7th, opening the second semester.

* * *

National Council Shares in Estate

The National Council and Grace Church, New York, are to share in the residuary estate of the late Lucy D. Akerly, two-thirds to the former and one-third to the latter. The size of the estate is not yet known.

* * *

Special Sermons in New York Churches

Sermons on The Church and Industry are to be preached in a number of New York churches next Sunday, the rectors cooperating with the Church League for Industrial Democracy that is to hold its annual meeting the following days at St. George's Parish House. In the Church of England there is an annual Industrial Sunday, sponsored by the Industrial Christian Fellowship, and it is hoped that the Sunday nearest to Washington's Birthday may come to be such a day in this country. The parishes cooperating this year in New York are the Ascension, the Rev. Donald Aldrich; St. George's, the Rev. Elmore McKee; the Incarnation, the Rev. John Gass; Grace Church, the Rev. W. Russell Bowie; Chapel of the Intercession, the Rev. Tagart Steele; Grace Chapel, the Rev. William B. Sperry; St. Philip's, the Rev. Shelton Hale Bishop; Holy Trinity, Brooklyn, the Rev. J. Howard Melish; and St. James, New York, where the preacher is to be the executive secretary of the CLID. The annual meeting of the organization opens the following afternoon at St. George's, with a dinner that night at which the Rev. Angus Dun of Cambridge and the Rev. Reinhold Niebuhr of Union are to speak on "A Theology for Social Action," and closes with the annual luncheon on Washington's Birthday with the Hon. William E. Dodd, former ambassador to Germany, as the speaker.

* * *

Bishop Budlong to Hold Quiet Day

Bishop Budlong of Connecticut is to conduct a quiet day on February 28th at Christ Church Cathedral, Hartford. It is primarily for the clergy but others are welcome.

* * *

Pleads for Better Race Relations

Miss Roberta J. Dunbar, speaking at the February meeting of the Rhode Island Inter-Church Council for Social Action in Providence, made a plea for better race relations between the whites and colored persons, and fairer treatment for the colored race. She stated that in Rhode Island are 8000 colored persons, of whom 5473 are in Providence. Colored members of the professions are: 3 physicians, 5 dentists, 27 registered nurses, 4 lawyers, 7 pharmacists, besides 14 prominent business men. Miss Dunbar thinks that race relations are improving.

* * *

Chicago Renews Pledge to Council

The convention of the diocese of Chicago pledged $54,000 to the National Council for 1938, the same amount as was pledged last year. Bishop Johnson of Colorado in his address to the convention suggested that city parsons give a portion of their time each year to rural communities. The honor crosses, awarded annually to those who have distinguished themselves in Church service, went to Deaconess Fuller, for 17 years the head of Chase House; Miss Helen Hazard, superintendent of the women's state prison; Austin J. Lindstrom, banker and member of the National Council and the Rev. Harold L. Bowen, rector of St.

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Mark's, Evanston. Bishop Fenner of Kansas, in an address to the Auxiliary, went after "petty sectarian jealousies and divisions in rural communities." He called upon the Church to emancipate women in rural communities from "the little druggeries and uninteresting ecclesiastical chores which have been their lot for years." Bishop Fenner, an authority on rural work and formerly the head of the department for rural work of the National Council, is one of the seven to contribute to the series of articles to appear in this paper during Lent on the Church in Rural America.

* * *

Mayor LaGuardia Heads Committee

Mayor LaGuardia of New York is the chairman of a committee to raise the funds necessary to complete the sanctuary and choir of the Cathedral of St. John the Divine, according to an announcement by Bishop Manning. They hope to find 1,000 persons to give $1,000 each.

* * *

Service for Acolytes in Providence

A service for acolytes was held in St. Stephen's, Providence, R. I. on February 2nd; an annual event for the young men of the diocese who are members of the acolytes guilds.

* * *

Bishop Jett On Vacation

Bishop Jett of Southwestern Virginia, wise man, takes his vacation in the winter. What's more, and even wiser, he does not let anyone know where he is going. He is away this month.

* * *

Bequest to Church At Amenia Union

Under the will of the late Lola J. Sherman, St. Thomas Church, Amenia Union, New York, has received $40,000 in trust. The Rev. Thomas R. Hazzard is in charge.

* * *

Pennsylvania Church Now a Parish

St. John's, Westfield, Pa., where the Rev. Donald C. Means is rector, was a mission for 54 years. Free of debt, the operating budget doubled, vicar's salary increased, missionary quota more than doubled, it became an independent parish as a result of action taken the other day at the diocesan convention.

* * *

Youngstown Rector Has Anniversary

The Rev. Leonard W. S. Stryker, for twenty years the rector of St. John's, Youngstown, Ohio, celebrated the event on February 2nd. There were services, including the presentation of a large class for confirmation, and a reception at which Bishop Rogers spoke.

* * *

Organists Meet in Pittsburgh

The Pennsylvania chapter of the American Guild of Organists sponsored a service on February 2nd at Trinity Cathedral, Pittsburgh, Pa., the first time such a service has been held there.

* * *

Preaching Mission in Dallas

Distinguished Churchmen are visiting the diocese of Dallas from February 13 through the 27th, holding services in 23 parishes as a part of the diocesan-wide preaching mission. Among them we find Bishop Wise of Kansas, Bishop Johnson of Colorado, Bishop Fenner of Kansas, Bishop Scarlett of Missouri, Dean Sprouse of Kansas City, the Rev. James P. DeWolfe of Houston and the diocesan, Bishop Moore.

* * *

Modern Marriage Clinic in Detroit

A number of Church people were speakers at the Modern Marriage Clinic, held in Detroit for six days this month. Bishop Page, the Rev. Gilbert Appelhof Jr., rector of St. Thomas Church, and Mrs. W. L. Torrance of the Woman's Auxiliary had places on the program.

* * *

Convention of Diocese of Florida

Plans for the centennial celebration to start in April, was the prevailing note at the convention of the diocese of Florida which met at Jacksonville, February 4th. Bishop Juhan in his address stated that there had been an increase in confirmations, in church attendance and giving and a noticeable improvement in the building and renovation of church property.

* * *

Church Group Discusses Laws

Clergymen of Greater Boston met last Sunday at the Church of the Good Shepherd, where the Rev. Burdette Lansdowne is rector, to consider social legislation now before the state legislature. The meeting was sponsored by the United Christian Council for Democracy, a united front Church group in which the Church League for Industrial Democracy represents the Episcopal Church. Among those signing the call to the conference were Mr. Lansdowne, the Rev. Arthur Lichtenberger, the Rev. A. L. Kinsolving, the Rev. Norman Nash and the Rev. Paul T. Shultz.

* * *

Moving Ahead in Olympia

Bishop Huston was able to report at the convention of the diocese of Olympia (state of Washington) a marked increase in the number of confirmations and an upward trend in receipts. An interesting action taken at the convention was the report of a commission that strongly urged support of the consumers' cooperative movement. Among the distinguished visitors was Bishop Rowe of Alaska. The headliner at the Auxiliary meeting was the Rev. T. DeWitt Tanner of Bellingham who lectured on India, visited recently as a part of a world tour. Bishop Huston in his address pleaded that we all work diligently for Church unity.

* * *

Wisconsin Ministers Discuss Unity

The ministers at Appleton, Wisconsin, in their association have been discussing Church unity, in no vague

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language but definitely, according to the Rev. William J. Spicer, rector of All Saints. A Methodist minister presented a report on Edinburgh and Oxford, after which there were several meetings for a frank and careful study of the various denominational attitudes. They are now going on to study life and work with equally intensive study.

* * *

Hartford Cathedral Reports Progress

Real progress has been made during the past year at Christ Church Cathedral, Hartford, where the Very Rev. Walter H. Gray is dean. There were 111 persons baptized; 130 confirmed, so that the communicant strength is now 1,535, with 2,200 baptized members. The debt was reduced 50% during 1937. There were 1,141 services held at the cathedral with the staff also ministering to the people in ten Hartford institutions. Also there are now 463 children and young people receiving regular religious instruction.

* * *

New Hall Dedicated At St. Mark's, Salt Lake

A two day carnival was held at St. Mark's, Salt Lake City, Utah, February 4-5, to mark the opening of the new Bishop Spaulding Memorial Hall. The building is a handsome and serviceable one, in harmony with the church. The dean of the cathedral is the Very Rev. Franklin Gibson who went to Salt Lake a couple of years ago from Los Angeles and under whose leadership great progress has been made.

* * *

A. T. Mollegen to Address Southern Churchmen

The Rev. A. T. Mollegen, professor at the Virginia Seminary, is to be the headliner at the meeting of the Fellowship of Southern Churchmen, meeting in Raleigh, N. C., April 19-21. His subject is to be "The Place of Prophetic Religion in the South." Another leader will be the Rev. James Myers of the Federal Council of Churches who is to lead a discussion on the cooperative movement.

* * *

The Appointment of New Anglican Bishops

Lord Hugh Cecil told the Assembly of the Church of England on February 8th that it was "unseemly and in the technical sense of the word scandalous" for Prime Minister Neville Chamberlain, Unitarian, to advise the crown on the appointment of Anglican bishops.

He was speaking in favor of a proposed measure to repeal a law dating from the reign of Henry VIII penalizing clerics who neglect to consecrate bishops so appointed. The Archbishop of Canterbury suggested consultation with authorities on the repeal measure since it affected royal prerogative.

Lord Hugh Cecil, a prominent layman, said he knew Chamberlain was "thorough and conscientious" in all matters, but thought his religion incompatible with the advisory function.

"If we lived in the reign of Henry VIII a Unitarian would not be in Downing Street," he said. "He would be burned at Smithfield. If Chamberlain has ceased to be combustible at Smithfield, that has been due to a movement of enlightenment and toleration. Why should not we have the benefit of a movement whereby the people become more tolerant and more human?" (The speaker referred to the burning at the stake of victims of England's sixteenth-century religious conflicts, which usually occurred at Smithfield, a marketplace on London's outskirts.)

He suggested also the removal of archbishops and bishops from the House of Lords.

* * *

Modern War Is Described by Missionary

For weeks Wuhu, China, has been the center of new fighting between the Japanese who occupy it and the

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Chinese attempting to recapture it. Constance Anna, missionary at St. Lioba's Mission, describes conditions just before the city was taken by the Japanese in a letter which she luckily got out by way of Hankow:

"At 9:45 the air raid signals came, so I did not go to Morning Prayer, but Dr. Anderson went. We never leave this building without one of us here. At 10:50 the planes came. The Doctor came to the Stanley Memorial Building with planes flying over her head. The others got under trees and bushes. There were some dreadful minutes. Oh, the bombs that fell, and how the building did shake! This lasted about forty minutes. Then the planes left, and we could see the fires everywhere. The Kutwo steamer, just coming in to the hulk, was hit and burned and the hulk was also burned. The Tatung steamer was struck and sunk. Then on the foreshore were hundreds of people, and oh, will I ever forget the poor, poor people brought in to us. They carried them on stretchers, old doors, chairs, boards, and some just in comforts. It was awful, and our place was running with blood everywhere, from the front gate all through to the dispensary. They were on the ground, on tables, and any place, and had to wait their turn. The Methodist Hospital had the same. Dr. Anderson, Father Morse, Mr. Craighill, Mr. Lanphear, my staff, the servants, all the amahs and myself worked from 11 that morning until 6:30. We had breakfast but nothing else till night. A lot that were not badly hurt but shocked could be sent out after cleaning and dressing.

"On Monday again, oh, the sight! And Tuesday by 7 the planes were coming—about sixty bombs and all heavy ones—then the guns. Well, for one hour it was awful, but praise the Lord, no damage done here. We are all safe. Yesterday was quiet but last night on the long street we counted seven fires. It was so awful that one's heart ached until one felt sick. We went to bed at 12:30 after two explosions. The Chinese bombed the bridge at the west gate. Then all night long one was up and down, a flash here and a blast there. We are still going strong here but have just heard that Nanking is taken and the Japanese are fifteen miles from Wuhu. Father Morse is nurse in the men's ward and he carried patients to the hospital. I don't know how many we dressed during the two days, but I suppose about sixty. The dead were in hundreds—no one will ever know the real number."

* * *

Roman Catholicism Grows in England

The London Roman Catholic periodical, *The Tablet,* has published a remarkable study of the development of Roman Catholicism in England in the last seventy-five years, revealing the growth in Roman Catholic church life over that period. In 1851 England possessed 596 Roman Catholic churches, while in 1879 there were 1134. In 1925 there were 2064; in 1935, 2388. In the diocese of Westminster, to which London and its suburbs belong, the number of churches has increased since 1851, when there were 50, to 168. A similar increase is shown in the number of priests. In 1851 all the dioceses together contained 739. In 1879 there were 1578; in 1925, 2966; in 1935, 3700. There were 62 Roman Catholic monasteries in England in 1851, and five times that number in 1879. In 1925 there were 860, and in 1935, 984.

* * *

Another Story of the Gamble Twins

This from Bishop McDowell of Alabama: "I notice you have printed a joke about the Gamble twins. In this part of the world there are many good stories about these delightful men. I think this is the best. Once when the Gamble twins were indulging in public debate that waxed long and vigorous, the Rev. Stewart McQueen, a noted wit, rose and walked to the door, paused a moment and said in a fervent voice, "Thank God they're not triplets!"

"They are both great fishermen, but their chief employment has been an active ministry of social service; they are men exactly after your own heart, fighting the battles of social justice for the Negro, the worker, the oppressed. They are of one mind on that. They are striking looking, being about 6 feet, four inches, straight and well built, handsome and greyhaired. They look almost exactly alike. They and their ministry really deserve a write up."

* * *

Reality in Prayer

Bishop Jenkins of Nevada gives these two illustrations of prayers that have the note of reality about them. A little girl being asked to say

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grace, and being a bit shy on account of the presence of the bishop, said; "God is loving, God is good, and I thank Him for this grub." The other is of the two Indian girls who after performing their Sunday duty of cleaning the church said: "Dear God, we have swept the Church and done our best. Goodbye, Amen." He also tells this story on a clergyman who was asked to pray for a sick man by the name of Nat Guy. Thinking, as some clergy will, that he would remember the name without difficulty he did not bother to write it down. But when time came for the prayer he could not recall whether the name was Nat or Pat Guy. So in his mental dilemma he prayed for "A certain Guy."

* * *

Why Some Favor Rearmament

The cost of naval shipbuilding has sky-rocketed to such an extent that even Congress is "surprised." A super-dreadnought today costs $71,000,000, yet only a few short years ago these floating fortresses were paid for with $35,000,000. Moreover, this enormous sum does not by any means include all the costs. Norfolk Navy Yard estimates the cost of laying down ship ways to permit the construction of new battleships at $750,000, while Newport News men say it will cost $1,500,000. To be able to build the ship they got, Brooklyn Navy Yard had to install a 6,000 kw. power plant extension and many new machine tools. None of the costs of these additions come out of the money voted for the ships. The statement that labor gets 85 per cent of all money spent on warships is obviously untrue. Interest on construction costs, overhead and direct material costs would be very conservatively estimated at 30 per cent. Another survey, in fact, allots only about 45 per cent of warship costs to labor.

* * *

American Girls Working for Peace

The Y.W.C.A. with a membership of 500,000 young women and girls, has decided to embark upon measures in the cause of peace and international collaboration in the struggle against aggression. The governing body of the Y.W.C.A. urges support of President Roosevelt and of Secretary of State Hull in a policy of collaboration with other nations and of non-application of the Neutrality Act, which makes no distinction between the aggressor and the victim.

* * *

Britishers Will Not Support War

More than six out of every ten men in Britain today would not volunteer in the event of war. Nearly eight out of every ten women would not urge their husbands to volunteer. This is the result of one of a series of surveys of public opinion carried out by "Cavalcade," weekly news magazine. Interviewers con-

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ducting the surveys are scattered throughout the country. Results obtained are claimed to be within 2 per cent accurate for the country as a whole. An attitude of the "hardest cynicism" toward war was found among those questioned. In the case of both sexes the age group between 30 and 50 yielded the strongest anti-war sentiment, while those under 30 were the least "peace-minded." The result of the survey led "Cavalcade" to comment that "the outlook for British pacifist organizations appears good." Particular attention was paid to the Peace Pledge Union whose paper, "Peace News," welcomed the findings of the survey.

* * *

How to Cure Unemployment

"The moral measure of a nation, of an economic system, of a civilization itself, is to be found in the condition of its least privileged citizens," declared Rev. James Myers, Industrial Secretary of the Federal Council of Churches, in a radio address the other evening. "Not only an economic but a moral crisis is involved," he declared, "in the November total of between eleven million and sixteen million workers who, according to the recent National Unemployment Census, were wholly or partially unemployed."

"The only adequate relief for the unemployed," Mr. Myers emphasized, "is the abolition of unemployment. It is a moral evil, a shame and a sin against humanity. Like human slavery, unemployment cannot be merely relieved; it must be abolished. While there will be differences of opinion as to the forms of social change and the specific measures which should be adopted by industry and government to abolish unemployment and make regular employment possible for everyone, what is needed most by all classes of society is the will to accomplish this result. There must be born in our nation a moral urge strong enough to overcome all obstacles, all practical difficulties, all selfish fears, all outworn economic theories and all political alignments which may stand in the way. But until this can be accomplished, the unemployed must be

---

A MINUTE
PRESENTED TO THE NEWARK CLERICUS REGARDING
THE REVEREND ROBERT W. TRENBATH

WE WHO were associated with Robert W. Trenbath in the life of the Diocese of Newark as well as in the fellowship of the Newark Clericus recall his career in the Ministry as Rector of St. James' Church and Christ Church, Trenton, and as Registrar, Examining Chaplain, and member of the Board of Religious Education of the Diocese of New Jersey, as builder of a parish house of distinction, and as Rector of St. James' Church, Upper Montclair, for twenty-two years, as a member of the Board of Missions of this Diocese, and as a deputy to the General Convention of 1937. Yet we know that his success was achieved, not simply by occupying positions of honor, but by the giving of faithful service to the people in his cures and to the Church. He was always ready to help those in distress and vigilant to win them to the Kingdom of God. His warm heartedness and great-heartedness made him a sterling friend as well as a pastor beloved for his sympathy and understanding. Along with these qualities went an intellectual keenness, a rugged and courageous honesty, and a frankness and outspokenness in expression of opinion which made him both an admired preacher and a helpful counsellor. He hated sham and always sought reality, yet not apart from but within the Church to which he gave a life-long loyalty.

But we are thinking more particularly of what this man meant to us in his association with us—of his stimulating thought on matters of common interest, shared without reservations yet always with modesty and humility, of his wit and humor, of his personal winsomeness, of his unfailing geniality. In his mind and character strength was wonderfully combined with simplicity. He was a deeply and warmly human person. To some of us he was a faithful and true friend through many years. One whom we delighted to have among us has gone away, and we shall greatly miss his presence. "Rest eternal grant unto him, O Lord, and let light perpetual shine upon him."

Be it resolved that this Minute be spread upon the records of the Newark Clericus and that a copy thereof be sent to Mrs. Trenbath with an assurance of our deepest sympathy.

Services in Leading Churches

The Cathedral of St. John the Divine
Amsterdam Avenue and 112th St.
New York City
Sundays: 8, 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). 9:30, Morning Prayer. 5, Evening Prayer.
Saturdays: Organ Recital at 4:30.

Church of St. Mary the Virgin
New York
46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 9, 11 (Sung Mass). Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days: Holy Communion 10 A. M.
Fridays: Holy Communion 12:15 P. M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish
Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation
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Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School. 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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
Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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, 5:30 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.

Baltimore, Maryland

St. Michael and All Angels
St. Paul and 20th Streets
Rev. Don Frank Fenn, D.D.
Rev. Harvey P. Knudsen, B.D.
Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days—Holy Eucharist—Mon., Wed., Sat., 10:00 A. M., Tues., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M
Thursdays: 7:30 A.M.

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cared for, and by methods which will do the least damage to their rightful pride and self-respect. This means work-relief and employment on public works for the able-bodied employable men and women, with adequate direct relief for other needy cases."

* * *

A Few of the Questions Asked

The Rev. A. Ronald Merrix, rector of St. Paul's, Oakland, California, meets on Wednesday evenings for informal talks with those interested in baptism or confirmation. He began by asking them what questions they would like to have answered. These are those that he got:

What confirms our faith in God?

Is Christianity based entirely on the Bible, or also on other sources, such as nature?

Why do college professors make atheists out of their students?

What attitude should we assume toward prayer? If our prayers are not answered are we to "resign" ourselves to the belief that it is God's will?

Explain Jesus' miracles.

Explain old creeds. How can we interpret them?

Define the word "Catholic" as used in the Prayer Book.

When did the American Episcopal Church start, and where?

What is the meaning of baptism? Why be confirmed?

Some people say they have communion with nature, why attend the Communion service?

What is the meaning of the colors in the church?

What is the difference between the so-called "High" and the "Low" Churchmen?

What about laws and rules of the Episcopal Church pertaining to marriage, divorce, etc.?

How many of them can you answer?

* * *

How to Nail up the Church

The Rev. Edward Heim, rector of St. John's, Long Island City, has a little message that he recently sent to his parishioners, called "How to Nail up your Church."

Nail 1—Do not go to church when the weather is too warm—a close atmosphere is not beneficial to bodily health; your spiritual health will suffer through sympathy.

Nail 2—Do not go to church when the weather is too cold, there is no money—except for the doctor—in church draughts. Remember people are more liable to get cold in church than elsewhere.

Nail 3—Be sure to be late. If you do not impress people with your importance, you may with your appearance. On that account please take a front seat, scowl at an intruder, then pray.

Nail 4—Take an interest in everything but the service, the minister and choir will attend to that; that is what they are there for. Take sufficient interest to notice all mistakes and tell them to everybody.

Nail 5—Be sure and never put currency or silver in the collection. Sometimes put a copper on the plate. This will give you the right of finding fault to an unlimited extent.

Nail 6—Don't fail to forget the time of meetings for church work. This is very encouraging to the minister. Find fault with everything that has been done, and refuse to do anything because you were not consulted.

Nail 7—Be sure and tell the clergyman his faults when he calls—how he will not compare favorably with his predecessor—humble him if you can; he may be getting proud.

Nail 8—On no account send the minister word when you are ill. He should know all about it. It is enough to send for the doctor. After your recovery, when the minister calls, tell him how ill you were, and how he neglected you.

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Meditations for Good Friday on the Sayings from the Cross

THE TREE BEARS FRUIT

By the Rev. ROY IRVING MURRAY

These meditations deal with sin and with forgiveness as they are related to our Lord's timeless, eternal sacrifice. They deal with us as benefiting from that sacrifice only in proportion as we try to make real to ourselves our membership in Him. The intention of the author has been to derive emphasis less from the use of adjectives than from that of other parts of speech. Aside from our Lord Himself, the leading characters are made to be: the Blessed Mother, the Penitent Thief; and the Reader of the book. Now ready. $1.00

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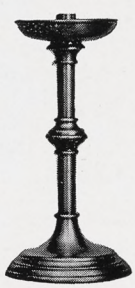
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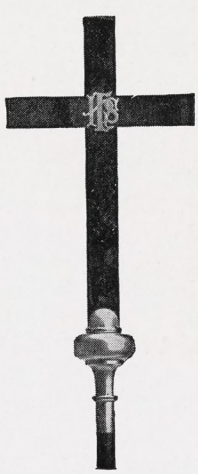
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February 24, 1938
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THE WITNESS



STEEPLE OF OLD TRINITY
Against A Very Modern Background

ARTICLE ON CHINA BY FRANCIS WEI

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CLERGY NOTES

AULENBACH, W. H., assistant at Christ Church, Bloomfield Hills, Michigan, has accepted the rectorship of Christ and St. Michael's, Germantown, Philadelphia, Pa.

BRESTELL, RUDOLPH E., is temporarily in charge of St. Andrew's, Camden, New Jersey.

BUSSINGHAM, ALFRED C., formerly of Trinity, Winner, S. C., is now to be addressed at 1553 East 75th Street, Los Angeles, Calif.

CATLIN, L. B., is now the rector of St. John's, Versailles, Kentucky.

CUYLER, JOHN T., assistant at Calvary New York City, has accepted the rectorship of St. Columba's, Middletown, Rhode Island.

GOLDEN-HOWES, FREDERICK W., formerly on the staff of St. George's, New York City, is now an assistant at the Incarnation, New York.

HAREWOOD, JAMES, diocese of Pennsylvania, is temporarily in charge of St. Patrick's, West Palm Beach, Florida.

JACOBY, ROBERT L., formerly of St. Stephen's, Providence, R. I., is to be the assistant at Trinity, Bridgeport, Conn., effective March first.

MURPHY, CHARLES T., vicar of St. Jude's, Burbank, California, was married on February 3rd to the president of the woman's guild of the mission, Mrs. Kathleen McLean.

PRESTON, J. J., rector of St. John's, Alma, Michigan, has joined the staff of the Detroit City Mission.

RICE, REX R., was deposed on January 27, 1938, by the Bishop of Duluth, having renounced the ministry.

ROHR, RALPH J., was deposed by Bishop Stevens of Los Angeles on January 24, 1938, having renounced the ministry.

TORREY, ARTHUR J., formerly rector of St. Luke's, Charleston, W. Va., is to be priest in charge of St. Mary's, Charleroi, Pa., effective March first.



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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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DESERTED BY DEMOCRACY

By

FRANCIS C. M. WEI
President of Central China College, Wuchang

ONE quarter of the human race after this war are going to put all their energy into armament. China is being forced to become materialistically minded, and it is a sad thing. For more than six months now war has been raging in China and all through these months a brave leader has been putting up strong resistance to save his country and its people, but it is almost impossible to resist machines and much of his country has been taken. Since that time the fighting has been pushed further and further west and south from Peiping. More than ten provinces of our country have been occupied by the Japanese. All the main cities in Northern China have been occupied by Japan. One-half of our country has been occupied and the fighting is still going on around Northern China. Fighting must continue on the part of the Chinese to make capture difficult, and it will continue for a long time yet.

China has lost, up to this point, $5,000,000,000 and China was a very poor nation to start with. However, China has not lost courage, and General Chiang Kai-Shek cabled that "resistance is to go on until the bitter end". Over 1,000,000 civilians have been killed—men, women, and children—by Japanese air raids. The morale of the Chinese people has not been broken. We must continue fighting for our liberty, our natural independence, our traditional democratic ideas, for our very existence, and for the honor of 465,000,000 people. China still has six times as many people as Japan. Machines may conquer territory, but we must offer strong resistance to avoid the conquering of our very souls and our conscience.

Nanking was captured on December 13th and now for seven weeks there has been looting, killing and all kinds of theft going on there.

Cables sent me by missionaries state that there is no civilization, no order, no discipline, and no respect for womanhood on the part of the Japanese troops. The non-combatants have nothing to do with the actual fighting, yet they are killed too. A refugee train was recently bombarded by the Japanese and all the occupants, mostly fleeing women and children, were machine-gunned. It was like jumping from a frying pan into a fire. The fighting is not only at the front but as far inland as 600 miles from the front. There has been an air raid every week since the beginning of this undeclared war, and every time the war planes come hundreds of civilians are killed. They are too weak from wounds and shock to run into the dug-outs. They are defenseless, innocent, and ignorant civilians who are being killed—we cannot call this civilized!

How long will the war continue? Nobody knows. In 1914 people said that the Germans wouldn't be able to hold out much longer, yet the war continued for four more years. People say China won't be able to hold out financially. China's finances are still good. Their morale is still good. Thus, the fighting will continue until the bitter end.

How can America remain neutral to the war in China? They signed the Nine Power Pact to guarantee territorial integrity of China. How can they remain neutral when world order is being broken and the Nine Power Pact is being violated? It is as if a neighbor's house were being robbed and a murder were being committed and the people living around this house would merely lock their doors and close their shutters so that the same wouldn't happen to them—instead of aiding the one who is being robbed and murdered. Peace is not just the absence of war. When the sanctity of international treaties is gone, is that peace? Where is civilization? In olden days disputes in China were settled in the tea house. Public opinion used to have force and power—but not now. People by the hundreds and thousands are being killed in spite of public opinion. However, China is more united than ever before. We never had such a good government, and such a good leader.

WHY is China losing the war? Because they are not brave? There has never been such bravery, courage and willingness to resist. Is it the lack of funds? China's finances are still good. It is the lack of material things—they decide a war. We were always taught to put spiritual things before material

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things. That is why China has never developed material things; we must develop our natural resources so that in the next war we will be able to defend ourselves more effectively. China is being forced to become materialistically minded, and it is a sad thing. One-quarter of the human race, after this war, are going to put all their energy into armament. The majority of the people cannot be kept down by treaties. The Versailles Treaty did not keep Germany down. They will become armed and resentful in spirit. This will be their doom. The most peace loving nation in the world is China—this love for peace will now be shattered. Their faith in mankind will be shattered and, most important, their faith in God.

I had hoped personally in the early months of the war that some of the powers would come in to stop the war so as to save not only China and Japan but to save the whole world, but I was disappointed. In all my talks I have never advocated the fact that the country where I was a guest should enter the war.

People have asked me about boycott. I refrain from encouraging public boycott, even a consumer's boycott, although I myself take part in it. It is true that every time you buy Japanese goods you increase their power in this undeclared war. I would not ask people to sacrifice for China but might they not be sacrificing for the ultimate peace of the world.

There are some things you must understand about this war: First, that the Japanese people as a whole do not support the war. It is the War Party with their strict censorship, their custom officers, and their leaders who have forced them into war. Do not blame the Japanese people themselves. No news about international affairs is allowed to enter Japan, only what the government there orders them to know. There is a war party at the head of Japan, and we must find some means of breaking that war party.

Then you must understand how difficult it has been for China to carry on this war. We, in China, know war will not settle the problems but will simply aggravate these problems. The Chinese cannot take a pacifist's position in this crisis because 99½% of the Chinese people are not Christians. Over 30,000,000 Chinese are now under Japanese control. But through all this suffering and tribulation we see a glimmer of light looking through the darkness—and that is the remarkable attitude of the Chinese Christians. Letters from Chinese Christian leaders say that they have not the least bit of bitterness against Japan—there is desperateness but no sign of dispair. The Chinese Christians will retain their faith in mankind because they have faith in God. What China is going to do after the war depends on the leadership. One-half of one-quarter of the nation is Christian but more than one-half of the cabinet is Christian.

The only way to bring about a better relation between China and Japan is to strengthen the Christian element in these two countries, chiefly in their leadership. Christian education is still going ahead in China. We, of the Christian colleges, are planning for the future to strengthen the Christian leadership in our country. This is the only sure factor that would work effectively.

This article is part of an address delivered recently at St. Stephen's Church, Wilkes-Barre, Pa., stenographically reported.

Talking It Over

By

WILLIAM B. SPOFFORD

BISHOP MITCHELL OF ARIZONA, in his address before his convention last week, commented as follows on action taken by the last General Convention: "In legislation we took a long step forward, providing the Presiding Bishop has what is required to implement the expressed will of the Church. We put him on notice that he was expected to clean house at the headquarters and to make a thorough job of it. It may be that he has not yet had sufficient time to do this but, so far as planning can do it, there will be a new day in the Church if he completes what General Convention began and indicated so clearly what he was expected to complete." This I think is an accurate statement. Others also think so and have apparently so informed Presiding Bishop Tucker since in his address on reorganization before the National Council last week he said, "There seems to be, judging from the communications coming to me, a widespread impression that this implies the abolishment of the organization of the work into departments. Moreover many seem to think that a complete change in personnel of the permanent staff was indicated."

HOWEVER after this start the remainder of Bishop Tucker's address was devoted to why he feels that no changes, either in organization or personnel, are called for at headquarters in New York. All of the departments are to remain, though he did say that the matter of merging the field and publicity departments "is a question deserving consideration." Otherwise he indicated that there is to be no house cleaning but rather that things are to remain as they have been for years, except for the addition of two more executive officers, a first and second vice-president, provided by the canon adopted at Cincinnati. Everyone attending General Convention knows that what Bishop Mitchell told the convention of Arizona is correct. The important budget committee was so convinced that the missionary work of the Church could be maintained only if there was a thorough going reorganization at headquarters that they seriously considered calling upon the whole headquarters staff to resign, as was stated here last week. But there is to be no reorganization—not unless the Presiding Bishop is persuaded to change his mind. Two expensive officers are to be added—except for this General Convention might as well never have met as far as 281 is concerned. Church people, I believe, lack confidence in 281. They want the work reorganized—they want, not perhaps as Bishop Tucker

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states "a complete change in the personnel," but at least changes. Further, they want a decrease in overhead expenses rather than the increase that is indicated as things now stand. If they cannot get these changes after having expressed their will at General Convention, they will be compelled to take the only remaining course open to them—withhold their support until the changes are effected. Incidentally it is worth noting that, in spite of the fact that an additional $50,000 is called for by April first to balance the 1938 budget, that this budget calls for the expenditure of $134,000 more than was spent in 1937.

THE APPROACH TO CHRIST

By

BISHOP JOHNSON

I BELIEVE in Jesus Christ as the Messiah whom the Jews expected and as the Saviour of mankind whom the Apostles accepted. In order to make this belief more vivid, let me place myself in the group who had listened eagerly to the preaching of John the Baptist which bade men to accept Jesus as the Lamb of God, who was to take away the sins of the world. "And the two disciples (of John) heard Him speak and they followed Him." The ensuing conversation between Christ and the two disciples indicates the character of Christ's appeal and the basis of their faith in Him. Turning to these two followers He asks, "What seekest thou?" They replied "where dwellest thou?" And Christ answered "come and see." Then they abode with him the rest of the day.

It was a very small beginning of a very great consequence. It illustrates the simplicity of method in which Christ begins with individual persons rather than with an appeal to mob psychology. It was, as He said, like a grain of mustard seed. It begins with a searching question which is as pertinent to one of us today as it was to St. Andrew then. "What seekest thou?" This is the basic element in the formation of human character. Christ was talking to two very plain men to whom He made a very personal appeal which could have been addressed to a child or to a peasant.

What do you want? What is your objective in life? Do you place the greatest value on temporary pleasure? or on temporal riches? or on permanent righteousness? What you will find depends first of all upon what you are striving for. Unless you seek first the Kingdom of God and His righteousness you will not find your answer in Christ. In raising the ordinary man to a higher power the first question is what do you want? The first thing to be settled in determining any vocation is that of desire. Unless the student has an urge to study he cannot hope to become a scholar or a disciple of Christ.

The response is also significant, "Where do you live?" It was the case of a seeker finding in the person of Christ that which satisfied the desire. It was love at first sight and the question "where do you live?" was that which a lover would ask. They had found in Christ one who revealed the love of God in His person.

The answer to this inquiry was also significant. It was a gracious invitation to visit Him. "Come and see." Thus discipleship began in an adventure in friendship.

Christ did not use logic or force to win His followers. The approach to belief was one of finding in Christ that which we need to find in God. Having accepted Him as the express image of loving kindness they were to do His will if they were to know His doctrine.

IF WE see God in Christ it is because Christ reflects the love of God in His person and we are seeking for righteousness. In founding His church, Christ created a laboratory in which human character is formed. A laboratory is an institution in which, combining the elements which man did not create, men produce the results for which man is responsible. Accordingly a laboratory may produce healing medicines or poison gas. We do not condemn all laboratories because they may produce poison gas but we do fault the Church because it may produce hypocrites, forgetting that God has given man all of his gifts in such a way that man may use or misuse them as he will. If the temple became a house of merchandise, Christ revered it because it was His Father's house. As Aristotle said, "a thing is to be valued for the best that it can produce rather than to be judged for the worst that it can do."

In this laboratory men are like test tubes into which the chemist pours all kinds of events from which come vastly different reactions. As in a laboratory, if you drop in one agent you get a medicine; another a poison; still another an explosion. However, souls are subject to nearly the same events; the differential is the way in which we react. Truly the Kingdom is within us.

For example, every one receives the agent of criticism. In one tube it produces resentment; in another tube the same agent produces an explosion; in another self-examination and gratitude to the critic. Every one has to suffer the death of loved ones. In one tube it produces bitterness; in another strength and sweetness. The agents are practically the same; the different reactions are due to the basic elements in our personality. It is not so much what happens to us as the way we take it.

The same events may happen to a gangster or to a saint. The differential lies in the test tube of personality which is the acid test of character. Taste and Test are

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derived from the same root. How then is personality built up? By what you seek, by what you value most, by what you love. How is character built up? Not by any sudden emotion which has a very temporary effect, but by the patient process like that which creates a scholar or an artist.

To become a scientist one must be a master of observation, analysis, hypothesis and synthesis. You may wish to become a scientist some other way, but to have creative energy you must pursue the technique. The same is true of music. It too has its technique. Religion is the search for the good: it has its own technique, as has science and art, and you cannot become righteous by logical syllogisms. A chemist has no more authority as a chemist in religion than he has in music.

"In all times of our prosperity, in all time of our adversity, good Lord deliver us," for it is then that we are testing the values and developing either good or bad taste in our performances.

What is your reaction either to criticism or to flattery? What element then is essential to our make up if we too would see Jesus? It is first of all that we seek the Kingdom of God and His righteousness as the highest value in life. If so and not otherwise we will find our satisfaction in being with Christ and will grow in our love for Him as we consort with Him. The Christian religion is not primarily a philosophy but an adventure in friendship resulting in a longing to be with Christ and to be like Him. Our logic is limited by what is already in the test tube and will take us no further than the major premise admits. We must love Christ first. First, what do you seek, then where dwellest thou; then come and see.

The first of a series of seven articles by Bishop Johnson on the Life and Teachings of Jesus will start in the next number.

Let's Know

By

BISHOP WILSON

CHRISTIAN BUSINESS

WE ARE constantly talking and reading about Big Business, Little Business and every other kind of business. It becomes a highly important matter for us when so much of our very livelihood depends upon the various fluctuations of business conditions. But how many of us have ever given much thought to Christian Business?

To be sure, the Church is not a business institution, though it cannot avoid the necessity of carrying on many aspects of its work in a business-like way. Neither does the Church attempt to wax specific on questions of commercial or industrial operations. But there are certain principles with which a Christian must concern himself.

At the beginning of the Christian era the Greeks considered only certain occupations to be consistent with the highest life. Commercial activities were not included in the number. The Jews required every boy to learn some sort of trade but they excluded those of tanner, butcher, miner, goldsmith or the vocation of a physician. The trade of fisherman was highly regarded by the Jews, which throws an interesting side-light on the choice of several of the Apostles. St. Peter took a chance on social disgrace when he lodged in the house of "Simon, the tanner".

Christianity braved contempt and criticism when it took the position that no trade was necessarily degraded and that every Christian ought to have some occupation. Said St. Paul to the Thessalonians "that ye study to be quiet and to do your own business, and to work with your own hands". Whatever their occupation might be, Christians were to set an example to the world. They were to be honest, they must pay their debts, they were to avoid the covetousness which induces dishonesty, and they were not to enter into partnerships with extortioners. Business disputes were to be settled among themselves without recourse to heathen tribunals. Even the Apostles had to face the unpleasant instances of professing Christians who sought to use their religion for personal profit — as when St. Paul warned St. Timothy against those who supposed that "gain is godliness".

The Christian standard was always loyalty to Christ. While any occupations might be honorable, some might be turned to unchristian ends. St. Paul felt no compunction about ruining the business of the silversmiths in Ephesus who sold images of the heathen Diana. In that case the issue was between Christ and Diana, with everything else taking a secondary place. Some years later when Pliny wrote his famous letter to the emperor Trajan about dealing with the Christians, he said that there was a good deal of anti-Christian feeling among those who sold fodder for the animals which were used in heathen sacrifices. The rapid spread of Christianity was destroying their market. The Christians did not condemn either the jewelers or the feed merchants. They simply said that Christ came first. If such occupations could flourish only through the disloyalty of Christians to Christ, then the Christians had only one answer to give.

In these days of hectic business worries, it might be advisable to reflect on some of these points. Would Christ be comfortable as a partner in your business transactions? If not, then which way does your choice lie? Maybe there is such a thing as Christian economics. The sacrifice of a lesser for a greater good is always excellent business.

Willem Adolf Visser't Hooft

By

W. BERTRAND STEVENS

The Bishop of Los Angeles

WHEN American readers first began to see somewhat mystifying references to "Visser't Hooft" they naturally asked "Who is Visser't Hooft?" They discovered him to be an engaging young Hollander who wrote and spoke with vigor in behalf of the Christian

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World Movements. His position as an important figure in ecumenical circles was assured by the important book he wrote in collaboration with that stalwart protagonist of the missionary cause, J. H. Oldham of London. The book, published as a preliminary document of the Oxford Conference, "The Church and Its Function in Society" is familiar to many American readers. The contribution Dr. Visser't Hooft made in this and other ways took on special significance because of his youth. At the opening of the Oxford Conference he spoke as a representative of the younger element in the churches. He is now only thirty-seven. Born in Haarlem, Holland, in 1900, he became a Doctor of Theology of the University of Leiden in 1928. From 1924 to 1931 he was the secretary of the world committee of the Y.M.C.A. At present he occupies the important post of general secretary of the World's Student Christian Federation with headquarters in Geneva, Switzerland. With a clear view of world affairs he has written both in books and pamphlets of many aspects of world problems and possible Christian solutions. He possesses qualities of personal attractiveness and an incisive mind. Not everyone has facility in expression in the give and take of great conferences. Some men of distinction floundered in the unusual surroundings of the two recent World Conferences. Dr. Visser't Hooft was sure of himself and it was not the mere assurance of youth. He spoke with clarity and conviction and in section meetings was able frequently to bring order out of threatened chaos. Those who are interested in the development of the plans for unity will do well to follow his work and words.

It should be pointed out that the Oxford Conference on Life and Work was not unmindful of the importance of the "youth movements." Nearly one hundred young people were officially present, both at the plenary sessions of the conference and at youth meetings held at Mansfield College. The conference report comments on the present day response of young people to dictators, which response, it says, is "a challenge to the church to present Jesus Christ to the youth of every land as Lord and to enlist their devotions for His purpose for mankind through the community of His church." It is to the meeting of this challenge that Dr. Visser't Hooft is devoting himself.

Philosophical Profundities

"I SUPPOSE," said old Jed Barron, "our new Rector's sermons are the latest stream-line model. They ought to be, him being just fresh from Ha-ahvud and the Seminary, but I don't like 'em. They stream, all right, but I can't seem to get his line. Maybe they are all right as a mentality test, but they ain't Gospel. Them philosophical profundities he gets off don't tell me how to be a good Christian when neighbor Jessop's kids get to trampin' through my flower-beds."

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Rev. Henry A. McNulty who, through his relief work in China has become one of the heroes of the war, arrives in Seattle on February 26 to tell Church people what is going on in the Far East. He was refused permission by the Japanese military authorities in Shanghai to return to his large colony of refugees at Kwang Foh. He is to spend a short time on the Pacific Coast and then comes to New York to confer with officers at the Church Missions House after which he will fill speaking engagements in the east. In writing just before he sailed he said: "We have been working ceaselessly with both the American and Japanese consuls since our coming from Kwang Foh to Shanghai. It has been a trying and heart-breaking task so far as the Japanese are concerned."

* * *

Church Has Part in Gift to Communists

Frances Roots, daughter of Bishop Roots, and Deaconess Julia A. Clark, missionary in China, were members of a delegation of Americans who recently went to Shansi, China, and presented $70,000 worth of medical supplies and $30,000 in cash to the Eighth Route Army, which until it united under Chiang Kai-Shek was the Red Army in China. The money was collected in Hankow by Agnes Smedley, American author, who recently returned from a three months' inspection of the Red Army. They also presented a number of personal gifts including medicine for General Chu Teh, the famous leader of the army, who has been afflicted with a bad cough. Chu Teh, once a wealthy man and an opium addict, cured himself of his affliction, went to France, Germany and Moscow to study military tactics, returned to China and gave all his wealth to the Communists and since has been their military leader.

* * *

Labor Relations a Moral Question

"Labor relations is a moral question no less than a legal and economic question," declared the Rev. J. Howard Melish, preaching at Holy Trinity, Brooklyn, N. Y., on February 20th, at a service held in connection with the annual meeting in New York of the Church League for Industrial Democracy. "The first characteristic of a moral man is that he keeps his word. This is also the first requisite of a group of moral men. No honorable man promises to do something he has no intention of doing or knows he is incapable of doing. The same rule holds for a group of honorable men be they wage-payers or wage-receivers. Our industrial life has been regarded as a species of warfare of which there are no ten commandments. Both sides have generally said they are not in industry for their health. All the evils of our industrial life can largely be traced back to this attitude. And the time has come when both groups must see that the moral law is the foundation of our industrial life. Built on any other foundation our industrial house rests on sand, threatened by the winds and the waters of discontent; built on this foundation it rests on rock and discontent can never prevail against it. What we need in the church and in the world of industry is men and women who believe it is possible to humanize industry, who will proclaim that the true foundation of natural life is the moral law and that, whatever difficulties lie immediately before us, it is within our power as a nation to walk in the way of righteousness and justice."

* * *

News Notes From Diocese of Albany

Bishop Oldham visited Great Meadows Prison, Comstock, N. Y., on February 15 and confirmed twenty candidates prepared by the chaplain, the Rev. H. P. Kaulfuss who for seven years has voluntarily ministered to the men. . . . The department of religious education is seeking to raise $6,000 this Lent from the children, an increase of $800 over last year. . . . Preaching missions have been organized in fifteen centers in the diocese, to be held during Lent. . . . Bishop Oldham has written the Roman Catholic bishop of Albany expressing his willingness to cooperate in a campaign against vulgar journalism. "The purveying of obscene and filthy literature on all the newstands is one of the growing evils of the day," wrote Bishop Oldham.

* * *

Raymond Adams Heron Is Consecrated

The Rev. Raymond Adams Heron, archdeacon of Boston, was consecrated suffragan bishop of Massachusetts on February 16th by Presiding Bishop Tucker, with Bishop Sherrill and Bishop William Lawrence as co-consecrators.

* * *

New Rectors Welcomed at a Dinner

The clergy and vestrymen of the Hudson River division of Westchester, New York diocese, staged a dinner on February 15th to welcome four new rectors: the Rev. Lawrence A. Harkness, St. Mark's, Tarrytown; the Rev. Otis R. Rice, St. Barnabas, Irvington; the Rev. Frank H. Hutchins, the Redeemer, Yonkers, and the Rev. Edward N. West, Trinity, Ossining. The speakers were the Rev. Wilbur F. Caswell of Yonkers and Bishop Charles K. Gilbert. There were 150 present.

* * *

Church Union Meets in Philadelphia

A regional conference of the American Church Union was held at St. Elizabeth's, Philadelphia, on Washington's Birthday. The theme was the missionary work of the Church. The preacher at the service was Dean Allen Evans of the Philadelphia Divinity School and the speakers at the conference were Clinton Rogers Woodruff of Philadelphia and Professor Howard R. Patch of Smith College.

* * *

John W. Wood Speaks in Philadelphia

Foreign missionary secretary John W. Wood was the speaker at the corporate communion of the Brotherhood of St. Andrew, held at Holy Trinity, Philadelphia on Washington's Birthday. Bishop Abbott, assisting in the diocese this month with confirmations, was the celebrant.

* * *

Vicar Tagart Steele to Lecture

The Rev. Tagart Steele, vicar of the Chapel of the Intercession, New York City, is to lecture at St. James,

THE LAST CALL

THE FIRST Lenten Number of THE WITNESS will be next week. It will carry the first of a series of seven articles by Bishop Johnson on the Life and Teachings of Jesus; the first of seven articles on Rural America and the Church, with contributions by Bishop Green of Mississippi, Bishop Fenner of Kansas, Mr. Murray Lincoln of the Farm Federation of Ohio, the Rev. Howard Kester, leader of the sharecroppers, the Rev. Sam Franklin, director of the Delta Cooperative Farm, the Rev. Gerald Barry of Delhi, N. Y., and Professor R. J. Colbert of the University of Wisconsin. A third series on the Findings of the American Seminar following a visit to eight countries in Europe will be presented by the managing editor. All orders for Bundles must be received at the Chicago office not later than next Monday to insure delivery of the first Lenten Number. Rectors throughout the country are to use the material featured during Lent in discussion groups or have otherwise arranged to have the paper distributed among their people.

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New York, on March 3rd under the auspices of the New York Altar guild. The meeting is at 10:30 in the morning.

* * *

Church Leaders Meet in New York

Clergy, laymen and lay women from many parts of the United States are meeting this week at St. George's, New York, for the annual meeting of the Church League for Industrial Democracy. All of the chapters of the League are represented except the two on the Pacific Coast, with Boston, Philadelphia, Providence, Baltimore, New York and Cincinnati sending the largest delegations. There are also large delegations from the theological seminaries: The General, Cambridge, Philadelphia, Berkeley, Union and Alexandria. The conference opened on Monday, February 21st, with the annual dinner that evening at which Bishop Brewster of Maine presided and the Rev. Angus Dun of Cambridge and the Rev. Reinhold Niebuhr of Union Seminary spoke on "A Theology for Social Action." Following a corporate communion on Washington's Birthday morning, the second business session was held, with the conference closing with the annual luncheon at which Bishop Gilbert of New York was chairman and the Hon. William E. Dodd, formerly Ambassador to Germany, was the speaker. On Sunday, February 20th, sermons on The Church and Industry were preached in a number of New York and Brooklyn parishes. More detailed reports of the conference will be given in our next issue.

* * *

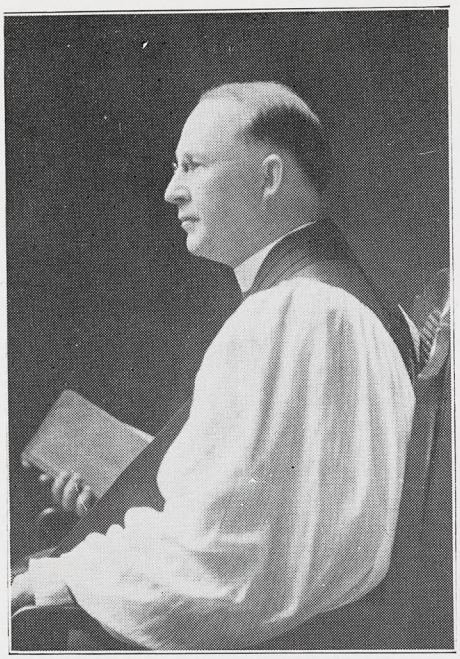
Death Takes Brooklyn Organist

Louis Robert, organist and choirmaster at Holy Trinity, Brooklyn, N. Y., died on February 15th of a streptococcus infection after a brief illness.

* * *

Discussion Course At Cincinnati School

Both clergy and laity are enrolled in a course on Christian Sociology being offered at the Graduate School of Applied Religion, Cincinnati. It is a discussion course, led by the Rev. Joseph Fletcher, director of the school, and is sponsored jointly by the school, the diocesan department of social service of which Dr. William S. Keller is chairman, and the department of religious education of which the Rev. C. Ronald Garmey is chairman.



BISHOP GREEN
To Write on Rural America

* * *

Unity Program for Bethlehem Churches

After doing a lot of listening to report about the Oxford and Edinburgh Conferences the pastors of churches in Bethlehem, Pa., decided they ought to do something about it. So under the chairmanship of Dean Roscoe T. Foust of our cathedral ninety per cent of the Protestant Churches of the city are to hear their own pastors preach on the Sundays during Lent on the same subjects. The general theme is "The Meaning of the Cross," with the sermons listed as follows: "Its Message," "Forgiveness," "Christian Experience," "Social Conscience," "Christian Unity," "Sacrifice" and "The Resurrection."

* * *

Children to Help Church School

The children of the diocese of Southern Ohio are seeking to raise $3,000 during Lent for the Paterson School, vocational and agricultural school for boys located in North Carolina. Superintendent George F. Wiese was in the diocese from February 13th through the 20th speaking on the work before many church groups.

* * *

The Convention of Arizona

Bishop Walter Mitchell of Arizona always has something vital to say when he addresses the convention of his district, as he did at the convention held February 12-14 at Douglas. Speaking of inventions he declared that whereas they might have been blessings to mankind that actually,

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due to their perverted use, they had become the greatest of curses. He illustrated his point by mentioning the use Mussolini had made of planes in Ethiopia and the use to which they are now being put by the Japanese in China. Speaking of the present economic system he declared that he did not know whether the whole capitalistic system was doomed "but it must be clear that production for profit as the first consideration is done for. Science has made it possible for every one in the world to have a reasonable amount of all the good things in life. God wills us to have an abundance. A policy of scarcity is, as I see it, necessarily opposed to all we know of His love for us. Production for use, adopted for all nations, would solve the world-wide fear and distress."

Speaking of anti-Semitism he pointed to the growing animosity in this country as well as elsewhere toward the Jew, and pleaded with his audience to do everything possible to overcome that feeling. He dealt forcibly with the matter of Church unity and other important matters, ending his stirring address by declaring that "unless we make our words good—live out what we profess—chaos is ahead not only for us but because of us."

Others to address the convention were Mrs. Charles Carver, Jr., president of the Auxiliary of the diocese of Oregon, and the Rev. R. Bland Mitchell, Birmingham, Ala., rector and brother of the Bishop.

* * *

Students Meet Regularly At Ames

St. John's, Ames, Iowa, on the campus of the state college, has a regular monthly corporate communion for students. It is followed by a breakfast at which one of the professors gives an address. It is always largely attended, indicating to the Rev. LeRoy Burroughs in charge that students do take religion seriously, reports to the contrary notwithstanding.

* * *

Protest Against Increased Armaments

The American League for Peace and Democracy has submitted a statement to the naval affairs committee of the House of Representatives opposing the increase in naval power. "We hold," declared the statement unanimously passed by the national executive committee of the League, "that a rise in armaments means gravitation toward war and preparation for conflict far from our shores. The American League stands for economic action to prevent the aggressor from getting the means of war from this country. This requires no increase in our army and navy. The people's boycott of the goods of the aggressor, legislative embargoes on shipments of war supplies and raw materials, and forbidding of loans and credits constitute a strong economic course of procedure against war."



J. HOWARD MELISH
Wants Morals in Industry

* * *

Bishops for Charleston Parish

Grace Church, Charleston, S. C., where the Rev. William Way is rector, has an all-bishop program for the community Lenten services to be held on Wednesday evenings. They are to be Bishop Thomas, Bishop Penick, Bishop Finlay, Bishop Gribbin, Bishop Mikell and Bishop Juhan.

* * *

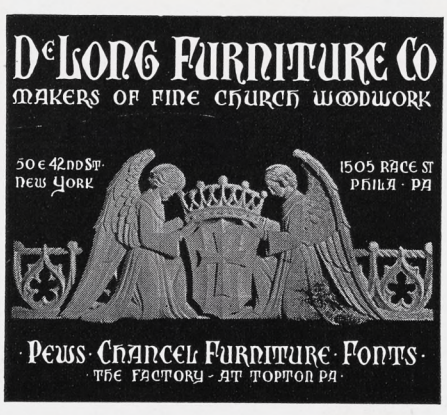
The War in China

Japanese purchases of munitions from the United States jumped more than 100% in the month of January. . . . Meetings at which the boycott of Japanese goods have been held this month in a number of American cities, including Utica, N. Y., Philadelphia, New York City and Seattle, Washington. In the latter city on February 16th there was a food and style show where substitutes for Japanese edibles and wearing apparel were shown. . . . Longshoremen in England last week refused to load a ship with 400 tons of scrap iron and 100 tons of steel plate, headed for Japan. The protesting workers showed no hostility toward the crew of the Japanese ship and made it clear that they considered the war on China the work of the military party of Japan. The ship sailed without its cargo. . . . A world conference to further the boycott of Japanese goods was held in London on February 12th when representatives of peace organizations from many nations gathered.

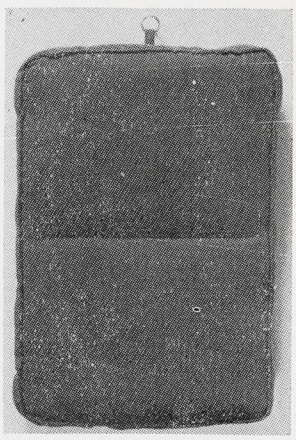
* * *

Bishop Barnwell Opposes Laymen

At a conference of the Laymen's League last fall it was recommended that rectors be called to parishes for not less than two years or more than four. At the end of that period, so they recommended, they were to decide whether it was mutually agreeable for the arrangement to continue. The idea was opposed by Bishop Barnwell of Georgia before the convention of his diocese last week. He did however favor the retirement of rectors "at some predetermined age." He said that he believed the best years of a parish priest were those



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between his 50th and 70th birthdays. A guest speaker at the convention was Bishop Gribbin of Western North Carolina who addressed a mass meeting on missions. The social service department of the diocese passed a resolution pledging itself to aid in the fight to wipe out venereal diseases.

* * *

Bishop McDowell Wants Shipments Stopped

Bishop McDowell of Alabama, in a letter to the head of an American committee pushing the boycott of Japanese goods, states that he is opposed to the boycott since it will bring suffering to the innocent people of Japan. He does declare however that since Japan cannot wage war without the goods from America, Great Britain and other nations that he is all for cutting off such traffic.

* * *

Bishop Stewart Opposes Gambling

Bishop Stewart of Chicago in a letter to his clergy last week called upon them to "see that the rule against gambling in every form is strictly enforced." It follows a report presented at the convention of the diocese earlier in the month that stated that games of chance were being used in many parishes as a method of raising funds.

* * *

Methodists Hold United Council

The first United Methodist Council, representing various branches of that church, held a three day conference in Chicago last week. It was said to represent twenty million Methodists. They launched a crusade to abolish the liquor traffic, gambling, economic injustice, racial discrimination and war. There were over 4,000 delegates attending from all parts of the country.

* * *

Encouraging Reports From Missouri

Bishop William Scarlett in addressing the convention of the diocese of Missouri on February 8th stated that congregations had increased from 50% to 100% in three years, with similar increases in pledges and general income. A diocesan commission to work with representatives of the Presbyterian Church, following the action on closer unity taken at General Convention, was appointed by the convention, and another commission to plan a diocesan evangelistic campaign in the fall was also created. Following a report on rural work presented by the Rev. Stephen F. Bayne Jr., a commission was appointed to study the problem and to report at the next convention. The convention also went on record as favoring the pensioning of lay employees of the Church and two resolutions were passed by sweeping majorities condemning the present standards and policies of relief in Missouri, especially in St. Louis. As a result the mayor of the city the following day announced a general meeting at which the entire problem will be faced.

* * *

Long Rectorates in Los Angeles

The Diocese of Los Angeles has suddenly discovered that it has several long rectorates, and mentioned a number at Convention. At the top is the Rev. William E. Maison for 29 years rector of All Saints Parish, Los Angeles. Next are the Rev. John R. Atwill, and the Rev. George Davidson, with 25 years apiece at San Gabriel and St. John's, Los Angeles, respectively. St. John's, by the way is the largest parish west of the Mississippi River, and intends to have a real celebration in April. Then the Rev. Wallace N. Pierson has been 23 years at Santa Monica, and the Rev. Ray O. Miller, 20 years at St. James Church, Los Angeles. Down the line, St. Clement's Church Huntington Park put on a double celebration in honor of 17 years of the Rev. Harry G. Gray as rector, and the 30th anniversary of his ordination to the priesthood.

* * *

Nazi Drive Against Church Membership

Propaganda for mass withdrawals from the churches is beginning to show results in Germany, according to reports from Berlin. At certain Berlin municipal bureaus where resignations can be made, lines have

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appeared. Signs have been posted saying "Church Withdrawals Here."

It is reported that the lines of those waiting are longest when some group has returned from a National Socialist schooling camp. Protestant pastors who visit every church member withdrawing are unable to get any explanations.

In every case they get the retort that no explanation is to be given. The frequency of this reply would indicate definite instructions from some central source. The party has been embarrassed on previous occasions when persons abandoning church membership informed their pastors that their party superiors had urged them to take the step.

* * *

Central New York to Elect Coadjutor

A committee of three clergymen and three laymen has been appointed by Bishop Coley of Central New York to recommend candidates for the office of Bishop Coadjutor. The election is to be held at the regular convention of the diocese, May 10-11. Those on the committee are the Rev. Walter C. Middleton of Watertown; the Rev. W. E. Tanner of Binghamton; the Rev. Harold Sawyer of Utica; Mr. Paul M. Paine of Syracuse; Dr. Frank W. Moore of Auburn and Mr. Charles E. Steele of Romulus. Two previous attempts to elect a coadjutor failed.

* * *

New York Parish Has Anniversary

The 100th anniversary of the consecration of St. Peter's, New York, was observed on February 22nd with Presiding Bishop Tucker as the preacher.

* * *

Young Married Couples Go into a Huddle

Forty young married couples of the diocese of Rochester spent February 11-13 as guests of Bishop Reinheimer to study personal religion. There were talks by the Rev. Theodore Wedel, secretary of college work of the National Council; William Alfred Eddy of Hobart College and the inevitable Mrs. F. Harper Sibley who certainly ranks about tops for activity among the women of the Church.

* * *

New Church Club in Michigan

A new church club for older young people has been organized in the diocese of Michigan, with its first meeting held at St. Paul's Cathedral, Detroit, on February 2nd. It is for those 20 years or over, and is open to those of all denominations. There were fifty at this first meeting when plans were outlined to offer courses in dramatics, painting, athletics, photography. It is called the Fellow Craft.

* * *

Memorial Service for Bishop Williams

The 15th annual memorial service for the late Bishop Charles D. Williams was held on February 13th at St. Paul's Cathedral, Detroit.

* * *

Alumni Gather At Berkeley

That the unity of Christendom depends first of all upon spiritual progress within the limits of each existing denomination was the opinion of the Bishop G. Ashton Oldham, of Albany, at the conclusion of a conference led by representatives of the Berkeley and Yale Divinity schools

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at the annual mid-winter reunion of the Berkeley alumni held last week. The principal speakers in the presentation of opinions were the Rev. Oscar E. Mauer, Congregationalist; Prof. Kenneth S. Latourette, Baptist, and two theological students, William F. Quillian, Methodist and Charles Allen of Berkeley. The problems of a disunited Christianity were vigorously set forth by all contributors, including spokesmen from the audience, but dangers of oversimplification of the projected solution to the unhappy division were also convincingly enunciated. Throughout the afternoon other prominent guests delivered lectures to the assembled clergy. Prof. Norman Nash of Cambridge urged higher educational standards for the American church. Bishop Oldham spoke on the theme of the "Teaching Church" and advocated more strict requirements for confirmation. Prof. Richard Niebuhr emphasized the necessity for a strong assertion of the Christian doctrines of the creation, the fall, and redemption in a disintegrating world.

* * *

A Seminar in Religious Education

The Columbus convocation of the diocese of Southern Ohio held a seminar on religious education this month, meeting in four Columbus churches on Monday evenings. Professors of the state university delivered the lectures, with discussion led by various leaders in the diocese following.

* * *

Checking on the Treasurers

Five huge padlocks hang from an ancient chest in Durham Cathedral. The chest was used in earlier years to receive the people's offerings. The Rev. A. Gordon Fowkes, visiting the Cathedral where once he sang in the choir, asked the verger why five padlocks. The verger answered, "I perceive your innocence. There were five treasurers for the Cathedral funds, and the chest could not be opened except in the presence of all five."

Relating the story, Mr. Fowkes also encloses an English paper which quotes a number of old parish accounts relative to the burial of the poor of several parishes. Conspicuous among the items are charges for beer and other refreshments at funerals. "Paid Crane for beer at Quince's wife's burial, 4/10."

And here is a sad brief drama: we shall never know what was the cause of the litigation. Was it perhaps the amount charged for refreshments?—

"To Liquors, Wine, Cakes and other expenses for Martha Kirk, 1/7/6.

A Coffin for Martha Kirk, 11/6.

Counsel's opinion relative to Martha Kirk, 2/7/0."

Several items are due to an Act of 1667, which modern industrialists might study with profit. The Act compelled all burials to be in woolen clothes or shrouds, to encourage the trade in that commodity.

* * *

Buffalo Plans Centennial

Plans are announced for the celebration of the centennial of the diocese of Western New York. It will open with a service at St. Paul's Cathedral, Buffalo, on May 17th at which Bishop Manning of New York is to be the preacher. It will be followed by a luncheon and in the evening a pageant setting forth the history of the diocese will be presented.

* * *

Lenten Preachers At Rochester

The Lenten preachers at Christ Church, Rochester, N. Y., are to be Bishop Ferris, Bishop Reinheimer, Bishop Gray of Northern Indiana, Bishop Abbott of Lexington, Dean Emerson of Cleveland, Bishop Gardner of New Jersey, the Rev. H. Adye Prichard of Mount Kisco, New York and Father Tiedemann of the Order of the Holy Cross.

* * *

Social Implications of Christianity

The Rev. Sturgis Lee Riddle, rector at Setauket, Long Island, is to deliver a series of special sermons on Sunday evenings during Lent at All Saints, Brooklyn, N. Y., where the Rev. Edward M. Pennell, Jr., is rector. All of them are to deal with various phases of the social implications of Christianity. Thursday evening guest preachers at All Saints

The Christian Way Out

Essays on the Christian answer to the perplexing social, economic and international problems of the day.

An appendix offers a large number of questions, based on the essays, making the pamphlet ideal for use with discussion groups and young people's societies.

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include Bishop Frank DuMoulin, Dean High Moor of Pittsburgh, the Rev. Harry Longley of Corning, N. Y.; the Rev. Hamilton Kellogg of Danbury, Conn., and the Rev. Larry Castleman and the Rev. William Campbell, both of the diocese of Long Island.

* * *

Something Wrong With This Family

The father has not missed church in 23 years. The mother has a perfect record for 11 years. A son has not missed for 12 years. A daughter has been at the services every Sunday for 8 years.

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What is the matter with this family, anyway, that they go to church so regularly and are so happy and cheerful?

* * *

Lectures in Lent at New York Parish

All Angels', New York, where the Rev. George Trowbridge is rector, is sponsoring special lectures each Tuesday evening during Lent. "What is the Church?" is to be presented by President Henry Sloane Coffin of Union Seminary; "The Church and Community" by Professor Henry P. VanDusen of Union; "The Church and Nation" by the Rev. John Gass, rector of the Incarnation, New York; "The Economic Order" by Spencer Miller, Jr., consultant on industry for the National Council, and "The Church and the Churches" by the

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

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Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

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Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M.
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Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest, New York
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days: Holy Communion 10 A. M.
Fridays: Holy Communion 12:15 P. M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish
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Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
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Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

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Daily services in the Chapel.

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

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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, 5:30 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.
Baltimore, Maryland

St. Michael and All Angels
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Rev. Don Frank Fenn, D.D.
Rev. Harvey P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days — Holy Eucharist — Mon., Wed., Sat., 10:00 A. M., Tues., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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Rev. Howard C. Robbins, General Seminary professor.

* * *

Bishops Headline the Program

The five parishes of Binghamton, New York, and vicinity unite again this Lent in sponsoring noon-day preaching services each Thursday in Christ Church. All of the preachers this year are Bishops, as follows: Bishop Coley of Central New York, Bishop Essex of Quincy, Bishop Larned, Suffragan of Long Island; Bishop Davenport of Easton, Bishop Longley of Iowa, a former rector of Christ Church; Bishop Ludlow, Suffragan of Newark; and Bishop Van Dyke of Vermont.

* * *

Special Preachers in Los Angeles

Noonday preachers at St. Paul's Cathedral, Los Angeles, include Bishop Creighton of Michigan, Bishop Stevens and Bishop Gooden of Los Angeles, the Rev. Arthur McKinstry of San Antonio, Bishop Huston of Olympia, Dean Shires of Berkeley, California, and Dean Bloy of Los Angeles.

* * *

Archdeacon Visits Michigan

Archdeacon Boyle of Duluth, in charge of work among the Ojibway Indians, has been visiting in the diocese of Michigan telling various parish groups about this interesting work.

* * *

Special Preachers in Houston

Many distinguished preachers are to visit Houston, Texas, during Lent. At Trinity they are to hear Bishop Juhan of Florida; Dean Sprouse of Kansas City; the Rev. George F. Cameron of Beaumont, Texas; Bishop Capers of West Texas and Bishop Seaman of North Texas. At Christ Church the Lenten preachers are to be Bishop Johnson of Colorado; the Rev. Frederic Fleming, rector of Trinity Parish, New York; Bishop Gray of Northern Indiana; Dean Nes of New Orleans and Bishop Quin of Texas.

* * *

Noon Day Services in Pittsburgh

Noonday services are being held each day during Lent at Trinity Cathedral, Pittsburgh. The preachers this year are Bishop Mann, the Rev. W. F. Shero of Greensburg, Pa.; the Rev. Boyd Edwards of Pittsburgh; the Rev. Percy G. Kemmerer of Connecticut; the Rev. John Gass of New York; Bishop Strider of West Virginia; Bishop Ablewhite of Marquette and the Rev. Edwin J. van Etten of Pittsburgh. The Holy Week preachers are to be Bishop Mann and Dean High Moor.

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THE WITNESS



NIEMOLLER'S CHURCH IN BERLIN
On the Sunday Before His Arrest Last Summer

THE FIRST NUMBER OF LENT

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CLERGY NOTES

BENSON, GLION T., was ordained deacon on February 5th by Bishop Juhan of Florida. He is in charge of missions at Apalachicola, Carrabelle and Port St. Joe, Florida.

BONACKER, RALPH, is now the assistant at St. Paul's, Chicago.

BUFTON, HOMER F., rector of Somerset Parish, Princess Anne, Maryland, has accepted the rectorship of All Saints, Leonia, N. J.

DEFOREST, L. T., formerly rector of the Good Shepherd, Houston, Texas, is now the rector of St. George's, Port Arthur, Texas: Residence, 3419 8th Street.

ENGLE, KLINE, formerly rector of Trinity, Shamokin, Pa., has been appointed vicar at Selinsgrove, Northumberland and Milton, Pa., diocese of Harrisburg. Address; 123 North Market Street, Selinsgrove.

HAMAKER, JOHN F., is now in charge of St. Paul's, Smithfield, and St. Gabriel's, Selma, North Carolina.

HAMMOND, BLAKE B., formerly vicar of the Epiphany, Kingsville, Texas, has accepted the rectorship of St. Paul's, Lock Haven, Pa., effective March 20th.

HARDIN, DURRIE B., of the diocese of Maryland, has accepted the rectorship of Christ Church, Easton, Maryland.

NIKEL, FRANK, has accepted appointment as curate at St. David's, Roland Park, Baltimore, Maryland.

PARKER, LOUIS A., formerly of St. Andrew's, Nogales, Arizona, has accepted the rectorship of St. John's, Kingsville, Baltimore, Maryland.

PENNELL, JOHN B., is now the city missionary of Seattle, diocese of Olympia.

THORNBERRY, D. W., rector at Virginia, Minnesota, for many months has undergone a series of major operations at the Mayo Clinic. He is now back in his parish restored to health and is taking up his duties gradually.

WALKER, JOSEPH R., formerly rector of Trinity, Apalachicola, Florida, has been placed in charge of Christ Church, St. Simon's Island, Ga.

WILLIS, A. R., formerly curate of St. Paul's, Chicago, has joined the staff of the City Missions, Chicago.

QUESTIONS FOR LENT

Based on articles appearing in each number. The answers will be given next week, together with further questions.

1. Outline the main events in the life of Jesus.
2. Which has the higher percentage of church members, city or country?
3. Which has the most churches, city or country?
4. What is the average annual expenditure of a city church?
5. Why are city parishes failing to win new members at their former rate of increase?
6. Has the Episcopal Church a national department of rural work?
7. What was Niemoller's occupation before he became a pastor?
8. Has Niemoller always been an enemy of the Nazis?
9. Upon what issue does he now oppose Hitler?
10. What strategy did the Nazis use in rising to power?

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THE WITNESS

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A. MANBY LLOYD

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LIFE AND TEACHINGS OF JESUS

By
BISHOP JOHNSON

AS WE now enter upon the season of Lent, let us consider the background already covered by these articles and then devote ourselves to the life and teaching of the Master in His brief sojourn on earth. First we assumed the existence of a personal God who is not merely a mechanical engineer; then that man in his social relations is governed by laws which he may discover, but did not create. Next that He who created the eye also created the light in which the eye can operate and that He gives us a little light so that we may proceed step by step in the way of life. Then that the approach to Christ is one of personal fellowship with ordinary people rather than that of response to our intellectual curiosity. After that we considered the Christ in the tapestry of history, in the record of His teaching that we must be born and fed and adapt ourselves to our surroundings in a way similar to that of our natural life.

We will now consider during Lent the person and teaching of the Master. The scientist is apt to think of God merely as a mathematician. So also is He an artist and so the Gospel is presented to us as the most wonderful drama the world has ever witnessed; so perfect that no author in Judea could possibly have invented it and imposed it upon a credulous world.

The prelude to the drama presents to us a babe in a manger, devoid of the tawdry pomp which surrounded the newly born princes of this world. But though simple in its setting it had a glory of its own. Instead of footlights was the Star of Bethlehem; instead of an orchestra, a choir of angels; instead of royal attendants the shepherds from the hills, and the wise men from the East. Surely the Lord who created all these things had the power so to assemble them.

The drama begins in the town of Nazareth, a caravan town from which Nathaniel doubted whether any good could come. The hero of the drama is a young Hebrew living an uneventful life in a humble home, a small carpenter shop and a prosaic synagogue. The action begins when as a young man of thirty, He speaks in the synagogue of this main street and excites antagonism because He reminds His audience that other than Jews had been the recipients of God's grace. He so aroused their bigotry that they thrust Him out of the synagogue and would have stoned Him had He not conveyed Himself from their midst.

The curtain falls on His exile from His home town, and it rises on His arrival in Capernaum which, next to Jerusalem, was the outstanding city of Palestine. Here He begins His career of healing and teaching with such success that five thousand enthusiasts follow Him so far into the desert to hear Him preach, that if He had not fed them they would have fainted on their return. But again He alienates His fellows for He taught them that He was the Bread of Heaven and except they ate His flesh and drank His blood they would have no life in them. As Jews familiar with the sacrifices for sin they knew the implications of His Speech and they too, with the connivance of high ecclesiastics, thrust Him, and the disciples He had gathered, out of their midst.

The curtain rises on the third act in a setting best described by Himself when He said, "Foxes have holes and the birds of the air have nests but the Son of man hath not where to lay his head." Here He went from place to place to avoid the enmity of the Hebrew rulers, followed by the lame and the halt and the blind, but ostracized by those in high places. With His faithful disciples He was driven to remote places but on the death of His friend Lazarus, He returned to face His enemies in and about Jerusalem.

The curtain rises on the fourth act in the events of Gethsemane and Calvary, that need no repetition for they have been well known to the civilized world for many centuries. His enemies seemed to have prevailed; His life seemed to have been a failure; His disciples were discouraged and scattered. Had we been there we would have said what a pity that such a beautiful life should have ended in such shameful fashion, but did it end?

The fifth act is a wonderful dramatic sequence in which villainy is circumvented and death is overcome and sorrow is turned into joy. It is true that the risen Lord did not appear to the world and His enemies believed that they had successfully defeated His mission,

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so contrary to the fact; but He appeared to His own —about five hundred, St. Paul estimates, following the policy of His life which was to give only to those who sought and to comfort only those who really mourned His departure. This was His consistent practice, for He avoided the multitudes and taught His disciples, frankly stating that only those who had ears to hear were the recipients of His gracious gifts.

The world is no different now in its attitude toward the Master. Still the leaders of society ignore Him; the self-satisfied dislike Him; the vicious despise Him. Still only those who love Him invite His presence and believe in His mission. The same prejudices expel Him from their synagogues: the same self-interests deride Him; the same indifference ignores Him; the same devotion clings to Him.

He did not then and does not now show any respect of persons but invites the humble and the meek to follow Him. The drama still goes on and the last act only is hidden from our eyes, but those who find their peace in Him still love Him to the end and confidently expect that like the disciples after Calvary He will again appear to win the victory over sin, suffering and death.

Discoveries in Europe

By

WILLIAM B. SPOFFORD



W. B. SPOFFORD

MARTIN NIEMOLLER, crusading German pastor who is leading the fight to prevent Hitler from enslaving the Church, is the outstanding hero of present-day Christendom. His heroism however comes five years too late. As a member of the American Seminar, led by Sherwood Eddy, that visited eight European countries last summer, I heard Niemoller preach the last sermon before his arrest and had a couple of hours with him the following day. Three days later he went to prison. It certainly can be said that he is one of the most interesting persons we met during our two months in Europe. The commander of a German submarine that torpedoed American ships during the world war, he has the characteristics that one might expect in such a man. Forty-five years of age, lean, tall and handsome, he is a man who seemed to be completely without fear. Standing before our group in the home of Dr. Julius Richter, he was so insistent that his position should not be misstated that he silenced his interpreter and attempted to lecture to us in English which he handles poorly. The important thing to know about him is that he originally had no quarrel whatever with the Nazis. Indeed he helped place Hitler in power. He stood by while the democratic forces of Germany were put out of business; he made no protests when the labor organizations and the manufacturers' associations were liquidated; he applauded when the Jews were so ruthlessly persecuted. It was only when his turn came and the Nazis launched their campaign to paganize and enslave the Christian Church that he raised his voice in protest. He told us that even now he was prepared to go along with the Nazi regime in its economic and international policies; that as a Christian pastor he would again torpedo the ships of other nations if called upon to do so by the present German government.

His theology seems to be a combination of crude fundamentalism and Bartianism, completely devoid of any social content. The issue in Germany today, as far as Niemoller is concerned, is not whether the people of his country are enslaved; not whether Hitler is a menace to the peace of the world, but solely whether he and other German pastors are to be allowed to preach a gospel completely innoxious as far as Nazi policies are concerned. He is not an enemy of the present German regime. He is at one with them on everything except the Church issue. And when I say that his heroism is five years too late I mean that he should have stood shoulder to shoulder with the democratic forces of Germany in their effort to prevent Hitler from rising to power.



SHERWOOD EDDY

The position in which he now finds himself should be a lesson to us, though it is doubtful if it will be. Stand by while others lose their freedom and you may be sure that your turn will soon come. The democratic forces of Germany, rulers of the country before the advent of Hitler, wanted social change. But they wanted it to come gradually, without the loss of those precious things the German nation has given to the world —scholarship, art, science, music, religion. But they allowed Hitler to do what Mussolini had previously done in Italy, split their united front for democracy by shouting "reds." The technique worked in Italy. It worked equally well in Germany. Split the ranks of your opponents by crying about a red menace that does not exist. Reactionary forces in America, notably William Randolph Hearst, are using the same technique here and there is plenty of evidence that the Church forces are falling for it. It is only through a united front of all democratic forces, secular and religious, that

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our heritage of liberty, freedom and democracy can be preserved. That is the lesson we should learn from Niemoller—a lesson he and his associates learned too late.



JULIUS RICHTER

There were other Churchmen with whom we met in Germany quite ready to admit their mistake. Julius Richter, noted professor of missions until he was fired by the Nazis, was willing to accept Hitler's statement that all of his country's woes were due to the despised Jews. He knows now that he was wrong, and stood up before us in a secret meeting and said so. Other German pastors present agreed. They have now united to prevent the enslavement of their Church. There are 18,000 pastors of the Confessional Church in Germany. Of these 2,000, we were told by these outstanding leaders, are ready to support Hitler in his determination to paganize the Church. Another 5,000, called "compromisers," do not like Hitler's program but since they feel that it is a losing fight they go along with it. The other 11,000 stand foursquare for Church independence and are prepared to go to prison for their convictions. Indeed, we were told that the test today of loyalty in the German Church was whether or not a pastor had been in prison. We were further told by members of the American press that the stand of these German Christians was so determined that it might very well bring about the fall of Hitler.

Just one further word in regard to the German Church situation. It is not alone the Protestant Church that is being attacked by the Nazis but the Catholics as well. The technique there is to turn the people away from their priests by accusing them of homosexuality. The very week we were in Berlin the official paper of the Nazis was devoted entirely to an attack upon the Catholic Church. And it carried a page of cartoons so utterly filthy that it would not be allowed on our newstands, let alone given the rights to the mails.

NEXT WEEK: What is Hitler like? Conditions in Germany.

Let's Know

By

BISHOP WILSON

Scythians

WHO were the Scythians? References are found in various documents dating back before the Christian era but the descriptions are inexact and confusing. The name applies to nomadic people who lived in eastern Europe and western Asia—roughly a large portion of what we now call Rumania and on over through Russia to the Crimea. Originally they came out of Asia. The Greeks, who despised them, used the name for everybody who lived to the north and north-east of Greece.

The Scythians were a barbarous, wild people who moved from place to place in search of pasture for their herds. They lived on boiled meat, mare's milk, and cheese. They were filthy in their habits and ferocious in their warfare. They lived under despotic kings and had many cruel practices. The men were remarkably skillful horsemen and were particularly adept in the use of the bow. One of their customs was to scalp the enemies they killed in battle and drink the blood of slain foes from the skulls of others previously slain.

Their religion was some sort of polytheism with no external worship. They had no shrines or temples. Both animal and human sacrifices were offered to their god of war but that was the only kind of religious rite they seem to have observed. When one of their kings died, a large number of slaves and servants were killed and buried with him, together with horses and vessels of silver and gold.

History first knows the Scythians in the seventh century before Christ when they invaded Media. For some thirty years they ran wild, plundering in all directions. At one time they came down into Philistia and probably made side incursions into Palestine proper. They became a by-word among the Hebrews for everything vicious and cruel. When Jeremiah said "evil appeareth out of the north, and great destruction" (Jer. 6:1) he was probably referring to the Scythians. At one time the Hebrew city of Beth-shean was called Scythopolis, very likely indicating their capture of that city.

The Scythians became a tradition among the Jews —a symbol of savagery and ruthlessness, hated, feared, and distrusted. To be sure, before the time of our Lord they had been absorbed by other peoples and disappeared as a race or nation. But the name and reputation persisted. To speak of a Scythian meant someone hopelessly degraded, an unspeakable savage.

With all this in mind one can begin to understand what St. Paul meant when he wrote to the Colossians that in Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free" (Col. 3:11). He was drawing extreme contrasts to show that the most despised as well as the most highly esteemed people had access to Christ.

Suppose today one were to declare that a certain great university was open to everyone on the same footing from the intellectual prodigy to the imbecile and the feeble-minded. We would be likely to smile at the absurd impossibility of it. From a social and racial point of view St. Paul's statement was just as astonishing twenty centuries ago.

One of the Church's greatest achievements lies in the fact that no one today would question the proposition that the Kingdom of God is wide open to people of every race, color, rank, and condition. At least we have learned that much of Christ.

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CONTRASTS IN RELIGIOUS LIFE

By
R. J. COLBERT
Professor at the University of Wisconsin

THE religious life in city and country display significant differences. Approximately 60% of the city adults are listed as church members, whereas only about 50% of the adults of rural communities are so listed. Of course, there is wide variation among cities in matters of churchmanship and, too, religion plays a varying role in the different rural areas of the United States. Old cities, as a rule, seem to have the church-going habit to a greater extent than the newer and more rapidly growing cities; Protestant membership decreases as the cities get larger; Roman Catholic and Jewish membership, largely because of immigration, increase with the size of the city. The natives and older immigrants, whose ratio is greater in the country, belong largely to the Protestant groups whose church affiliation is more voluntary.

The church map of the United States presents an odd and bewildering situation. Only about one-seventh of the 211,000 church edifices in the United States are located in cities, but they represent more than half of the total of four billion dollars invested in church property. The average annual expenditure per city church is $14,000—four times that of the total United States average. However the average expenditure per adult member in the city churches is only slightly more than the national average.

The rural communities have produced more than their proportionate share of the total number of clergy, yet two-thirds of the rural and small town churches are without resident ministers,—something not yet typical of the city church. Urban clergy are, generally, better trained than the clergy in the rural fields, but it is interesting to note that nine-tenths of all ministers have been, at some time in their careers, pastors of rural churches. From this we may infer that the country people provide a sort of proving ground,—again illustrating that the country furnishes the raw materials!

An examination of parish communicant lists discloses the fact that the city churches not only get most of their ministers from the country, but the bulk of their membership is recruited by transfer from rural America,—"The increment of the city church is by transfer 80%." Some serious adjustments already face many city churches; they flourished during the 20's, while the 6 million rural immigrants were flocking to the cities. Now that this migration has been suddenly reduced, there has been a noticeable slowing down of membership recruiting. Many a city pastor is having increasing difficulty in finding "inspired church school teachers" because of this reduction in migration.

There are two reasons why the city church may well expect fewer and fewer recruits from rural America. First, the rate of migration to the city can scarcely be expected to continue at the peak rate of the 20's. Second, religious life in the country seems definitely to be on the decline over a very large portion of the United States. Barely half of the adults of rural communities are church members. The city as a consumer of human resources must learn a lesson in conservation. The city church can scarcely expect to reap continual plenty where they have sown so sparingly.

What About The Church's Obligation?

THE conditions of country life today are the preconditions of the urban life tomorrow. This applies to matters of religion with no less force than it applies to the other departments of life. We cannot expect to win America to the Christ-like way of living by placing so much of our support and effort in the city and leaving the "crumbs" for rural work. We might as well expect the nation to prosper by placing almost all governmental attention on city industry, business, and commerce and letting agriculture develop its own prosperity. We know now that there must be a sound balance between the conditions of agriculture and the conditions of urban life, else both suffer. Consequently, whatever obligation the Church assumes for rural America is, in fact, in the interests of urban America,—it is in fact an obligation to America as a whole.

Certainly the Church has a primary obligation actively to prosecute a carefully devised and comprehensive nation-wide program for the conservation and improvement of the religious life in the rural and small town population of America. Vast and sweeping changes are taking place in rural life; to no small extent America is being re-settled and re-planned. The Church must have a hand, and I would say a guiding hand, in the shaping of the new era. We cannot expect such a program to be left to the parishes, dioceses, and missionary districts to work out as best they can. Many of them could and should do much more than they have done in the past; many are now doing all that their physical and human resources will permit,—but their work seems futile. The problem is much like the problem of flood control and soil erosion control; the states and the communities must do their part, but there must be co-ordination, planning, and intelligent research on a nation-wide scale in order to make the state and local efforts count for most.

A number of years ago General Convention created a joint commission on rural work to study the problem and to advise ways and means of meeting it. That com-

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mission has functioned. In co-operation with the department of social service and the department of missions, a secretariate of rural work was provided. Several very able men took their turn at this important post, until it was discontinued some two years ago. I believe that the careful students of American religious life will all candidly agree that these men, in the short time and with the meager resources with which they worked, made one of the most worthwhile contributions to the improvement of the religious life of the nation that has been made by any church body in the last twenty-five years.

Only a beginning was made. Every parish, diocese, missionary district, and every theological seminary must be made conscious of this great obligation of the Church. They must have an active part in carrying out the program; their efforts must be co-ordinated. There are many phases of the work about which there is at present inadequate information to shape policies and guide programs. These facts must be gathered and sifted and disseminated. Lines of active co-operation with many organizations working in the interests of a fuller life need to be made and strengthened.

Those who have given the matter most careful thought and study are thoroughly convinced that the vitality and strength of the religious life of America is determined by the vitality and strength of the religious life of the country districts. This is likely to be even more true of the future than it has of the past. Consequently, in no small measure, the future of the Church in America depends upon how we meet our obligation to rural America, and how well we provide for meeting that obligation.

NEXT WEEK: The Contribution of Cooperatives by Murray Lincoln, Secretary of the Ohio Farm Federation.

Prayer Book Inter-Leaves

LENT

THE learned English historian, Professor Bury, a severe critic of the Church, once wrote: "What induced the ancient world to be converted to Christianity was, above all, I think, the cheerful virtue of the Christian life." This cheerfulness came from the conviction held by the first Christians that Christ, of whose body they were members, had, by His crucifixion and resurrection, become the Victor over death and sin. Good Friday and Easter were a single "festival"; the Christian New Year began, not as did the pagan on January first, nor, as in the later Church, at Advent, but at Easter; and the period between Easter and Pentecost was, says Tertullian, a time of "exultation", the "great forty days" when all prayers were to be said standing, as the Council of Nicea decreed. Lent was the time when converts from paganism were instructed and prepared for baptism, which took place each year on the vigil of Easter, and through which the baptized were, to use St. Paul's words, "buried with Christ" that they might be raised with Him "to walk in newness of life."

In the fifth and following centuries a great disaster fell upon the western Church. The barbarians surged across the frontiers of the empire. Conditions arose like those pictured in the 79th psalm when the heathen came into God's inheritance, "and made Jerusalem an heap of stones." This tragic event is reflected in our Prayer Book. The collect for Trinity 5, written probably in the first years of the invasion, prays "that thy Church may joyfully serve thee in all godly quietness," but in the collects for Septuagesima, Sexagesima, Lent 3, 4, and 5, written a century or two later, the recurrent thought is of adversity, punishment, relief, defence. Thus the Easter victory began to fade out of the picture. The forty days of exultation shrank to a week, and finally to the two days following Easter, as in our Prayer Book. And Lent changed its character to a penitenial season. The first day of Lent was given the appropriate penitential name Ash Wednesday. And then the forty days of mourning were found to be too few. The Lombard invasion struck Italy hard, and at the end of the sixth century the pope added "those three Sundays before Lent" which, as our low-brow hymn says, "will prepare us to repent, that in Lent we may begin, earnestly to mourn for sin."

But to the modern man this medieval gloom does not make much appeal. Even in the Roman Church, Dr. Easton says, there is "a radical relaxation of the Lenten rules." And he adds that the Anglican Communion agrees with the Roman that "the medieval rigor was a mistake." Can the primitive Christian spirit and tradition be recovered? Perhaps not. But Lent might be made once more a season of real instruction, something as much needed today as in pagan times, and for which there are many resources in books and in such plans as that proposed by the Rev. Donald Aldrich for the Church Congress study groups. "Pre-Lent" is certainly a superfluity—violet hangings had best be kept in the closet during that period. As to the great forty days—they might be recognized at the Eucharist by standing from the Sursum Corda to the Prayer of Consecration, a very proper time to stand all the year round; and if congregations are too wedded to the idea reiterated in so many Church handbooks that prayers can only be said kneeling, then Sunday Schools might be instructed to pray standing, as the great Council which gave us the Nicene Creed enjoined. Finally, it should not be forgotten that to try to spread a cheer-up spirit will not of itself recapture the primitive gospel. In the early Church Easter was the counterpart of Good Friday—joy growing out of abundant sacrifice—the early Christians understood that. To be glorified with Christ we must be also crucified with Him.

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

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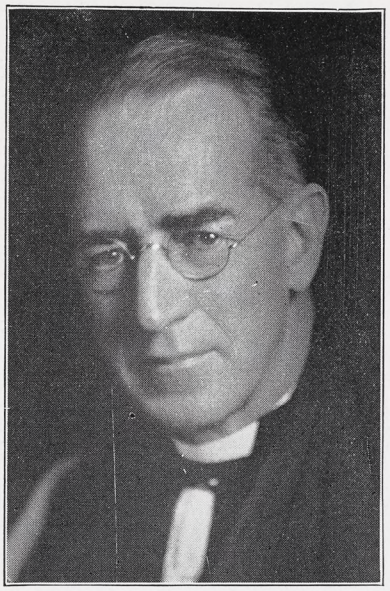
HUNDREDS ATTEND ANNUAL MEETING OF CHURCH LEAGUE

Several hundred Church men and women from widely scattered parts of the United States gathered in New York on February 21-22 to attend the annual meeting of the Church League for Industrial Democracy. There were two main events, the dinner on the evening of February 21st at which the Rev. Angus Dun, professor at Cambridge Seminary and the Rev. Reinhold Niebuhr, professor at Union Seminary were the speakers; and the luncheon the following day at which the Hon. William E. Dodd, formerly ambassador to Germany was the speaker, with Presiding Bishop Tucker speaking briefly and with the Lord Bishop of Truro, England, the Rt. Rev. Joseph W. Hunkin, bringing greetings to the League from its sister organization in the Church of England, the Industrial Christian Fellowship. Both of these meetings were so largely attended that many had to stand in the large parish hall of St. George's Church, unable to be served since the more than 300 dining places were already taken.

The subject of the dinner meeting was "A Theology for Social Action," presented by two of the outstanding theologians in the world. Professor Dun gave a most scholarly address, and it was skillfully supplemented by Reinhold Niebuhr with his usual stirring presentation of profound truths. Both speakers so thrilled their large audience that there was prolonged applause at the end of each address. Bishop Benjamin Brewster of Maine was the chairman.

At the luncheon meeting the Presiding Bishop spoke highly of the work of the CLID and said that there was no danger of the Church neglecting to stress the social implications of Christianity as long as it could attract the many young that he saw attending the meeting. Bishop Hunkin of England briefly told of the Industrial Sunday held each year in the Church of England on the Sunday nearest May Day, when sermons are preached in all the pulpits on the relationship of the Church to industry. He expressed the hope that the CLID might promote such a Sunday in America.

Bishop Charles K. Gilbert, suffragan bishop of New York who was chairman, then introduced former Ambassador William E. Dodd, after first paying tribute to the League for keeping the challenge of social Christianity constantly before the Church "in these dark days." Mr. Dodd called upon Christian democracies to save not only democracy but Christianity as well from the onslaught of Fascism. Predicting that Austria would be absorbed by Germany within a year or two, and seeing Rumania in an alliance with the Fascist group, not by treaty but by "absorption," Mr. Dodd said that if China were conquered by Japan the world would have an enormous population of more than half a billion under Fascist rule, and the United States might be confronted with the question of abandoning democracy.



BISHOP GILBERT
Presides at Luncheon

Asked later what action he proposed, Mr. Dodd replied:

"Cooperation by the democracies to oppose it. And when any one moves toward war, stop him. A boycott applied to Japan at once would stop it in three months. But if we wait, we may be too late."

In his speech, the former Ambassador said that "a Japanese representative boasted to him in Berlin in December that the Japanese had killed 600,000 Chinese." Of the Austrian situation, he said:

"Austria is annexed. No, I won't say it has actually gone into the Reich, but something like that will come in one or two years. If you look into it, you find the police under Nazi control and the telephone communications under control of Goebbels. If not annexed, Austria has been substantially brought in."

Mr. Dodd began his speech by attributing the present crisis of civilization, "the most critical condition it has been in for 300 years," to failure of the world to adopt the cooperative policy of George Washington, which Woodrow Wilson attempted to apply. He blamed the United States, France and arms manufacturers in part for the failure.

The world failure resulted in the rise of National Socialism in Germany, which aimed at consolidating the 85,000,000 Germans in Central Europe, making France unimportant, "making England tremble as she has been doing for the last few days, and pushing the League of Nations to one side," Mr. Dodd went on.

Only some one "who felt himself to be a representative of God Almighty" could attempt the Hitler policy of trying to make all Germans think alike, he said in outlining the Nazi program in Germany.

Quoting Chancellor Hitler's Reichstag speech on February 20th to the effect that the German people were not uneasy about a war, the former Ambassador commented:

"I suppose they aren't, but they are against going into another war, at least from the information I have."

"Is it possible for Christianity in the democratic countries actually to cooperate so as to save civilization, democracy, freedom of speech, the freedom to write a book if we want to?" he asked. "I don't see anything but for Christianity in the democratic countries to unite, but it is difficult to get the democracies to cooperate to prevent dictatorial power from spreading all over the world."

To him the situation "does not look promising," he said, concluding with the question, "Can Christian Americans do anything? I hope so."

In the business meetings and conferences, held the afternoon of February 21st and the morning of the 22nd, it was voted to create a new administrative committee that is to meet at regular intervals to manage the affairs of the League. This committee is to be responsible to the present executive committee and is to be composed of younger League members. It was also voted to create a special committee to revise the constitution of the organization, this committee to report at the next annual meeting. Reports on the work of the past year were presented by the executive secretary; Mr. Stanley Mat-

(Continued on page 14)



MRS. SIMKHOVITCH
Chairs Business Meeting

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Assailing Hitlerism as "fundamentally anti-German and anti-Christian," and picturing the Nazi regime as "the Antichrist" and the enemy of Western civilization, Ernst Wilhelm Meyer, for sixteen years a member of the German diplomatic service, announced to the public on February 24th his resignation as first secretary of the German Embassy in Washington. He had served in that city for six years.

"Hitler and his regime have betrayed what I knew to be the lasting interests of the German Fatherland," Mr. Meyer declared. "I could no longer conscientiously serve a government which I saw to be the foe of so many things I had been taught Germany stands for. The moral law and loyalty to the true Germany make surrender to National Socialism impossible. I cannot do otherwise, whether as a German or as a Christian."

Mr. Meyer resigned from the diplomatic service last May, but for reasons beyond his control delayed stating his position until he did so at a dinner in Town Hall given in his honor by the Federal Council of Churches of Christ in America and the Universal Christian Council of Life and Work.

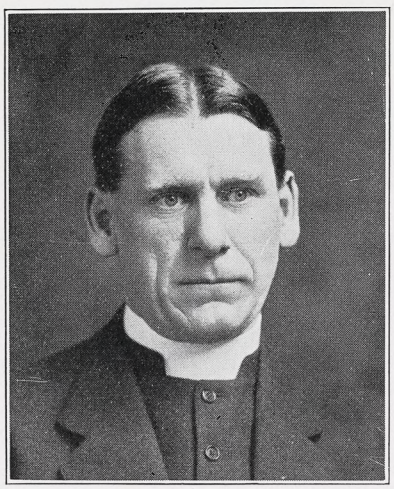
The first public denunciation of the Hitler regime by a former member of the Nazi diplomatic service, Mr. Meyer said that Nazism "is from top to bottom the Antichrist and is the arch enemy of our whole Western civilization. It sets up an anti-Christian gospel in all spheres of life, national, international, economic." He declared that it threatened the entire world, and that the deadly contagion cannot be confined to Europe if Europe finally is overcome by it. He concluded his address by summoning all Christians to uncompromising opposition to Hitlerism, stating that a compromise between the Nazi regime and Christianity was impossible. Speaking with him was Henry Smith Leper, secretary of the Universal Christian Council and the Rev. Edward DeWitt Jones, president of the Federal Council of Churches.

* * *

Pastors Denounce Racial Prejudice

Clergymen of various denominations to the number of 170, representing 24 denominations, issued a statement last week in which they declared that anti-Semitism is sin.

"The conscience of Protestant Christendom, as recorded at the great Ecumenical Conference held at Oxford, England, during July of 1937, expressed itself in no uncertain terms when with unanimous voice it affirmed that against racial pride, racial hatreds and persecution and the exploitation of other races in all their forms, the Church is called by God to set its face implacably and to utter its words unequivocally both within and without its own borders.



SAMUEL S. DRURY
Late Rector of St. Paul's

"There is special need at this time that the Church throughout the world bring every resource at its command against the sin of anti-Semitism.

"With this pronouncement we are in complete accord of heart. Therefore, we would disavow any words or action prompted by the spirit of anti-Semitism which emanate from sources that purport to be Christian. Such words and actions label themselves un-Christian.

"We call upon our Christian brethren to guard their hearts, their minds, their lips, their hands from emotions, thoughts, words or deeds that partake of 'the sin of anti-Semitism.' To that end we commend to them the quest for 'the fullness of Christ' within their lives.

"We call upon our fellow citizens to remember that anti-Semitism is a threat to democracy and a denial of the fundamental principle upon which this nation is founded.

"We extend to our brethren and fellow citizens of Jewish race and blood our solemn assurance that by the constraint of our own deepest Christian conviction we shall oppose unceasingly 'the sin of anti-Semitism' and we shall strive continuously for the realization of that brotherhood which humanity needs, democracy requires and Christianity demands."

Episcopalians signing the statement were the Rev. Horace W. B. Donegan, rector of St. James, New York; the Rev. L. E. May, Jr., on the staff of St. Bartholomew's, New York; the Rev. Malcolm A. F. Maynard of the Episcopal French Church, New York and the Rev. Elmore McKee, rector of St. George's, New York.

* * *

Bishop Cook's Condition Is Unchanged

The following message was received on February 23rd from the Rev. Charles A. Rantz, secretary to Bishop Cook of Delaware who recently underwent an operation for brain tumor: "Bishop Cook of Delaware is still a patient in the Johns Hopkins Hospital, Baltimore, and his condition remains unchanged."

* * *

Corporate Communions of the Brotherhood

Corporate communions of the Brotherhood of St. Andrew were held throughout the country on Washington's Birthday, and were extremely well attended, from reports so far received. Capacity congregations worshipped at the three churches on the Heights, Brooklyn, and later breakfasted together and listened to a speech by Bishop Stires. In New York City there was a great service at the Cathedral of St. John the Divine, with a breakfast following at which Bishop Manning was the speaker. In Albany Washington's Birthday was observed at St. Paul's with twelve military orders participating, including the local post of the American Legion and the Jewish Veterans of Wars of the Republic. The address was delivered by J. Laurence Meader, president of the Russell Sage Foundation who declared that a great fight is ahead if human liberty is to be preserved. "If government of the people is to be maintained and the priceless heritage of freedom made enduring, we must breed among business, industrial and political leaders a vivid and virile form of intelligent altruism and we must conduct our enterprises in a spirit ensuring justice for all."

* * *

Death Takes Famous Headmaster

The Rev. Samuel Smith Drury, headmaster since 1911 of St. Paul's School, Concord, New Hampshire, died of a heart attack on February 21st at the Massachusetts General Hospital, Boston. He was 59 years of age. He was active in the work of the school up to a week before his death when a slight heart attack led him to enter the hospital for observation and treatment. The funeral service was held at the school on February 23rd, conducted by Bishop Dallas of New Hampshire.

During almost twenty-seven years as rector of St. Paul's, Dr. Drury placed primary emphasis on the building of character. In his first annual report to the trustees, delivered in 1911, Dr. Drury struck what

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was to be the keynote of his administration, saying:

"At the beginning of my rectorship, greater physical equipment or enlarged mechanical contrivances shall not be the burden of my message. Rather it shall be a reiteration of the old theme that our work is the building of character, that it is primarily a personal work, and that only by the devoted co-operation of us all can that work of character building be attained."

In his last annual report, delivered last October, Dr. Drury said, "the best way to help boys produce character is to make them work harder than they ever dreamed they could work."

The most important results of Dr. Drury's administration included advances in standards of scholarship; freer and better standards of conduct; a more liberal, though no less sincere, attitude toward religion; friendlier relationship between boys and masters, and expansion of grounds, buildings and other physical equipment.

Dr. Drury was elected to many high offices in the Church but always declined to remain a school master. He was elected rector of Trinity Parish, New York, at the time Bishop Manning was elected Bishop of New York; was elected Bishop Coadjutor of Pennsylvania and was prominently mentioned for Bishop of Connecticut but he discouraged the election. The author of several books, he is known to WITNESS readers among other things for an article that appeared in our pages some months ago on "Why I Believe in God."

* * *

Rural Parishes Suffer From Dependency

In a letter to the clergy of the diocese of Kansas Bishop Fenner, new coadjutor bishop, says that rural parishes and missions suffer under the debilitating influences of dependency. "It is almost the exception," he writes, "to find one whose members do not ring all the changes on their weakness and insufficiency. Their missionary vision is sometimes cramped, and their missionary giving parsimonious. They have been allowed to think too often that they are objects of missionary giving, and that missionary support should come to them rather than go out from them. There is nothing that contributes so much to parochial hypochondria as this attitude. And, conversely, there is nothing that is so specific and effective in its cure as a vigorous missionary interest which dominates the life of the parish. Like all other of the more important projects of the program of the parish, interest in missions is based on education."

Bishop Fenner, who is to contribute this Lent in THE WITNESS series on The Church and Rural America, urges more lay evangelism, a greater stress on religious education and states that laymen should not allow all of the bills to be paid by cash raised by women.

* * *

Religions Rally Against Dictators

Catholics, Jews and Protestants addressed the forum of Dickinson College, Carlisle, Pa., on February 24th, with each speaker declaring that religious forces in America were united in their opposition to all forms of dictatorship.

* * *

Negro Priest Is Honored

Bishop Barnwell of Georgia was outspoken in his praise of the Ven. J. Henry Brown, rector of St. Augustine's, Savannah, and archdeacon for Colored work in the diocese, when he preached on February 19th at a service which marked the 20th anniversary of Mr. Brown's rectorship.

* * *

Retreat for Florida Clergy

The Rev. McVeigh Harrison of the Holy Cross Fathers, conducted a retreat for the clergy of Florida, February 21-24, held at Camp Olena, one of the state forestry camps. From February 13th through the 20th Father Harrison conducted a preaching mission at St. Mary's, Jacksonville.

* * *

Southern Women on Lynching

The Association of Southern Women for the Prevention of Lynching, now that the federal anti-lynching bill has been killed, is seeking the cooperation of Southern Senators in its educational program against lynching. Mrs. William P. Cornell, executive secretary of the diocese of Florida, is the head of the council of the Association in that state.

* * *

Federal Council Announces Program

The department of international justice and goodwill of the Federal Council of Churches states its position on international affairs, the outcome of a recent conference attended by church leaders. Declaring that changes in our economic life are sure to come, the pronouncement states that there is still time for peaceful changes through negotiations between nations. They therefore urge that the United States government take the initiative "to ease economic tensions and to provide a more equitable access to economic advantages which are now too exclusively held by some powers." A recommendation of the Oxford Conference of last summer that called for "a reasonable equality of economic opportunity" is quoted to support the position taken by the Federal Council. They also urge the entrance of the United States into the World Court and calls upon our government to join with other nations in reorganizing the League of Nations.

Dealing with the individual Christian and his duties in the present international situation the pronouncement declares that Church people must oppose the armament race; plans, such as the war department's mobilization plan and the Sheppard-Hill bill, to set aside democratic procedures; the militarizing of youth; manifestations of belligerency when incidents occur. Christians also must affirm at all times, in peace and in war, supreme loyalty to God; magnify and maintain unbroken a world fellowship of prayer; strengthen the oecumenical organization of the church throughout the world; promote the exchange of non-political deputations to maintain Christian

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fellowship; support with new vigor the missionary enterprise; perform the ministry of healing and reconciliation; support conscientious objectors to war.

Episcopalians on the large committee that signed the statement are Bishop Oldham of Albany; the Rev. W. Russell Bowie, rector of Grace Church, New York; the Rev. Elmore McKee, rector of St. George's, New York; the Rev. J. Nevin Sayre, director of the Fellowship of Reconciliation; Mrs. Augustus Trowbridge; the Rev. George Paine of Boston and Presiding Bishop Tucker.

* * *

Bishop Gilman Returns to China

Bishop Gilman, who has been addressing Church groups throughout the country is to sail on March 5th for China.

* * *

Sport News from China

One hardly expects sport news these days from China. Nevertheless the weekly bulletin from Hua Chung College lists the results of basketball games, volley ball games and ping pong contests between refugees and residents.

Bishop Roots cabled February 21 that Hua Chung College, Boone Middle School and St. Hilda's School for girls have reopened as planned. They had closed December 31 after completing term examinations, and at that time there was serious consideration of moving them, possibly to Shenchow in Hunan province. After a three-hour discussion one day and a two-hour discussion the next day, it was decided not to move. To move, it was felt, would cut the students still further off from their homes, it would be difficult to secure a suitable place for science equipment, and there would be dangers in the country no less than at Wuchang.

* * *

Bishop Remington Visits Portland

Bishop Remington of Eastern Oregon is giving a series of addresses on personal religion from February 27th through March 4th at Trinity Church, Portland, Oregon. They are sponsored by the service league of the diocese and the Woman's Auxiliary.

* * *

A Couple of Corrections

When newspaper men write copy and use an unfamiliar word they often put (correct) after it for the benefit of the type setter. Thus in writing the name Angus Dun it is smart to put it "Dun (correct)" or the operator is apt to make it "Dunn." I should have done this in the issue of February 17th in which I wrote of the German American Bund since, never having seen the word "Bund" our operator changed it to "Fund." There was another mistake in that number but this one was entirely on me. I said that the diocese of Louisiana had cut its payment to the National Council this year. It is true that expectancies for the Church Program from the parishes did not total what they had in 1937, but the diocesan council nevertheless adopted as its objective for the national work the sum of $7,200, promised by the representatives of the diocese at the General Convention. Cuts that must be made for lack of funds will be made in the diocesan work rather than in the missionary work.

* * *

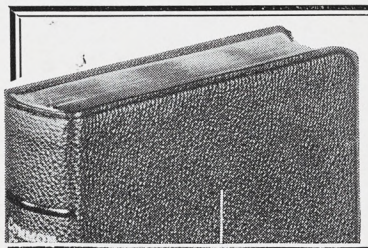
Bishop Dagwell Conducts Mission

Bishop Dagwell of Oregon is conducting a preaching mission from March 1st through the 4th at Albany, Oregon. He is to fill preaching engagements from March 10th through the 27th in Vancouver and Calgary, Canada and at Seattle, Washington.

* * *

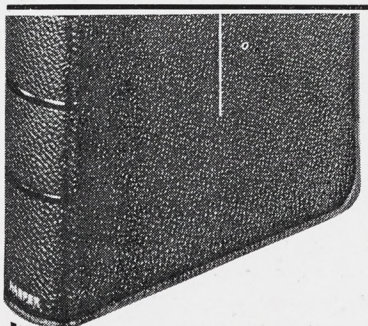
Missionary Work a Christian Duty

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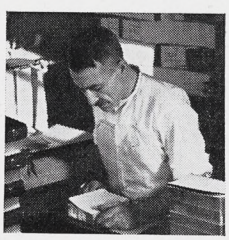
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into a huddle last week in New York with officers of the National Council to discuss the missionary work of the Church. Presiding Bishop Tucker told them that "missionary work is something that ought to be done as a great Christian duty." Plans were made at this three day conference to raise more cash for the missionary enterprise with the hope that enough will come in by April first ($50,000) to make cuts in the 1938 budget unnecessary.

* * *

New York Parish Has Anniversary

St. Peter's, New York City, where the Rev. R. A. Beatty is rector, celebrated the 100th anniversary of its consecration last week. Letters were read at the celebration service from President Roosevelt and Bishop Manning, and there were talks by Presiding Bishop Tucker, Dean H. E. W. Fosbroke of the General Seminary and the Rev. Frederic S. Fleming, rector of Trinity Parish.

* * *

New Church Work in Seattle

Two new projects have been added to the work of the diocese of Olympia (Washington). The Rev. John B. Pennell is now the city missioner in Seattle and Miss Ethel Livesley is working among the students at the University of Washington as a United Thank Offering worker.

* * *

English Choir Is Quarantined

The English boy choir that has been touring the country giving concerts is quarantined in a Chicago hotel. One of the boys came down with scarlet fever.

* * *

College Teaches Cooperation

In New York there is a college for the training of prospective cooperative educators and executives. Its second semester opened on February 15th with addresses by Physician James P. Warbasse, president of the Cooperative League and Mr. Murray Lincoln of the Ohio Farm Federation whose article on cooperatives is to appear next week in our Lenten series on the Church and Rural America. Incidentally, a couple of people have written that they would be glad to have bundles sent during Lent to parishes and missions that otherwise could not afford the paper. If there are any of you who care to follow their example we can say that there are a considerable number of such places. The cost of a bundle for the remaining six Lenten issues is $2.40 for a bundle of ten; $6 for a bundle of 25; $11 for a bundle of fifty. We will be glad to have your help.

* * *

Chicago Churches Support Bishop

The Church Federation of Chicago has taken up Bishop Stewart's crusade against games of chance and other forms of gambling as a method of raising funds for churches and is planning an aggressive campaign against it. The investigation committee of the Federation discovered that the professional promoters of such games as bingo and keno in many instances pocketed the entire proceeds. In another instance they found that the church was handed $28 of a total "take" of $2,800.

* * *

Anglican-Orthodox Service in Chicago

Chicago's Russian Cathedral was crowded on February 13th for the first service to be held in Chicago under the auspices of the Anglican-Orthodox Fellowship, a society that is making for closer relationships between our Church and the Orthodox Churches. Russian, Greek, Rumanian, Yugoslav and Serbian priests took part in the service in addition to our own. Bishop Stewart preached in English.

* * *

Japanese Refuse Entrance

After long-continued efforts to secure military passes permitting their return from Shanghai to St. Andrew's

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Hospital, Wusih, Dr. Claude Lee and Dr. John Roberts were finally successful and at once went by motor car to Wusih,—only to have the Japanese military at Wusih refuse them permission to enter. They had to return at once to Shanghai. Soochow has become a military center. The Episcopal Church's mission property there has from 600 to 1,000 Japanese soldiers quartered on it and other American mission property in Soochow is similarly occupied. No foreigners are permitted in the city. The Rev. John Magee and the Rev. Ernest Forster, still in Nanking by last reports, will remain, Bishop Roberts believes, "as long as they can be of use to the Christian people there."

* * *

Spence Burton
Leads Quiet Day

The Rev. Spence Burton, superior of the Cowley Fathers, Boston, conducted a quiet day for the clergy of Los Angeles held at St. Matthias, Whittier, on February 21st.

* * *

Mildred Hewitt
Goes to Baltimore

Miss Mildred Hewitt, director of religious education at Christ Church, Cambridge, Mass., has accepted a similar position at the Church of the Redeemer, Baltimore. She succeeds Miss Frances Young who has become director of religious education for the diocese of California.

* * *

Bishop DuMoulin
Visits Savannah

Bishop DuMoulin, rector of St. John's, Lattingtown, Long Island, where Mr. J. P. Morgan is senior warden, was the preacher on February 15th at St. John's, Savannah, Georgia. Bishop DuMoulin was formerly the bishop coadjutor of Ohio.

* * *

Canon B. I. Bell
On Education

The educational group of the Narragansett convocation, diocese of Rhode Island, listened to an address by Canon B. I. Bell of Providence at a meeting held the other day at Wakefield. He said that daily education was essential, and that it should include the artistic and the scientific as well as religious instruction. As day schools today include almost nothing of religious education, the importance of religious education and Church training in the home and the parish is most important—the home being more important in this respect than the parish, as it can do more with the child. The teacher should show the child how to fit himself into the world about him, and resolve its chaos into a Christian system. Religious experience includes the divine and the human, in other words the Two Commandments of our Lord Jesus Christ, as to worship and love towards God and consideration and service towards mankind.

* * *

Bishop Tucker
Visits Newark

Presiding Bishop Tucker was the headliner at the annual dinner of the Church Club of the diocese of Newark on February 17th. It was attended by about 300. Speaking particularly on the work of the Church in Japan, where he was Bishop for twenty-five years, the Presiding Bishop declared that so-called Christian nations must set an example for the Japanese.

It is true, he said, that Christianity is not operative in the Japanese field of government, but he said that this was due to the fact that they patterned their governmental policies on what they had learned from Christian governments so when they found that Christian governments were not motivated by Christian principles the Japanese government concluded logically that Christianity was good for individuals and for social life but should not be applied to the nation. The Church of Christ, however, he said, cannot rest until even nations are brought under the principles laid down by the life of our Lord, the Saviour Jesus Christ.

Bishop Washburn commented, in his remarks, upon the fact that it was hard to determine the way the world was moving today. He said on the one hand there were at least four plays on Broadway at this moment dealing seriously with religion, while in public magazines such as the Atlantic Monthly there have recently been critical articles on the deterioration of public morals to a very low ebb. Because of these two tensions there was a great challenge to the

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Church. It could turn many to righteousness. Under the leadership of the new Presiding Bishop he felt sure that we would have leadership that would tend in the direction of true spiritual progress.

* * *

Urges Greater Cooperation With Federation

Bishop Gilbert, suffragan bishop of New York, was the preacher at the Church of the Holy Communion, New York, on February 27th, at a service arranged by Rector Worcester Perkins to encourage greater cooperation with the city's Federation of Churches. Others to speak were the Rev. Robert W. Searle, secretary of the Federation; the Rev. W. Russell Bowie, rector of Grace Church and the Rev. Donald B. Aldrich, rector of the Ascension.

* * *

Arizona Clergyman Leads Conference

The Rev. D. John Williams, enterprising clergyman of Arizona, was the leader at a pre-Lenten conference held for the clergy of the district of South Dakota.

HUNDREDS ATTEND ANNUAL MEETING OF CHURCH LEAGUE

(Continued from page 8)

thews, new field secretary reported on his recent speaking trip to the south and Miss Alice Rex, field secretary, reported on her recent lecture tour following a year as CLID representative at the Delta Cooperative Farm.

New York newspapers, in reporting the conference, headlined the statement that the CLID "toned down" as result of action taken at this annual meeting. This was due however to a misunderstanding on the part of the reporters. There was considerable discussion of a leaflet issued by the League at the time of General Convention that sets forth its purposes and aims. Members pointed out however that in becoming a member of the League a person is not committed to any political or economic theory but merely pledges "to seek to understand the teachings of Christ and to apply them in my own vocation and activities in relation to the present problems of industrial society." It was therefore voted that literature issued from time to time by the organization should carry the name of the author, and that it should be clearly stated in all leaflets and pamphlets that "members are not required to endorse the positions taken by individual members whose opinions are expressed in pamphlets and leaflets brought out under the imprint of the League."

The League voted to affiliate with the United Christian Council for Democracy, a federation of groups of various churches whose aims are similar to those of the CLID, but with the understanding that in any literature issued by the UCCD that it should be stated that it was "recommended to the constituent bodies" and that individual members were not called upon to subscribe to the opinions expressed. The executive secretary also was authorized to cooperate fully with the American League for Peace and Democracy and a plan was outlined to put a man in the field who will represent not only the CLID but the UCCD and the American League as well.

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

Church of St. Mary the Virgin
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Sunday Masses: 7, 9, 11 (Sung Mass). Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Daily (except Saturday) Noonday service 12:15-12:40 P. M.
Thursdays: Special Service, 5:30 P. M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish
Detroit and Grosse Pointe
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Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard

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Saints' Days: 10:30.

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Rev. Frederic F. Bush, Dean's Assistant

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Trinity Church, New York
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Daily: 8, 12 and 3.

St. Paul's Cathedral
Buffalo, New York

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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, 5:30 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.
Baltimore, Maryland

St. Michael and All Angels
St. Paul and 20th Streets
Rev. Don Frank Fenn, D.D.
Rev. Harvey P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days — Holy Eucharist — Mon., Wed., Sat., 10:00 A. M., Tues., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
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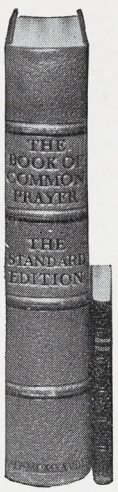
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Jubilate Deo. Psalm c.

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Be ye sure that the LORD he is God; it is he that hath made us, and not we ourselves; * we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise; * be thankful unto him, and speak good of his Name.

For the LORD is gracious, his mercy is everlasting; * and his truth endureth from generation to generation.

¶ *Then shall be said the Apostles' Creed by the Minister and the People, standing. And any Churches may, instead of the words,* He descended into hell, *use the words,* He went into the place of departed spirits, *which are considered as words of the same meaning in the Creed.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

¶ *Or the Creed commonly called the Nicene.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

15

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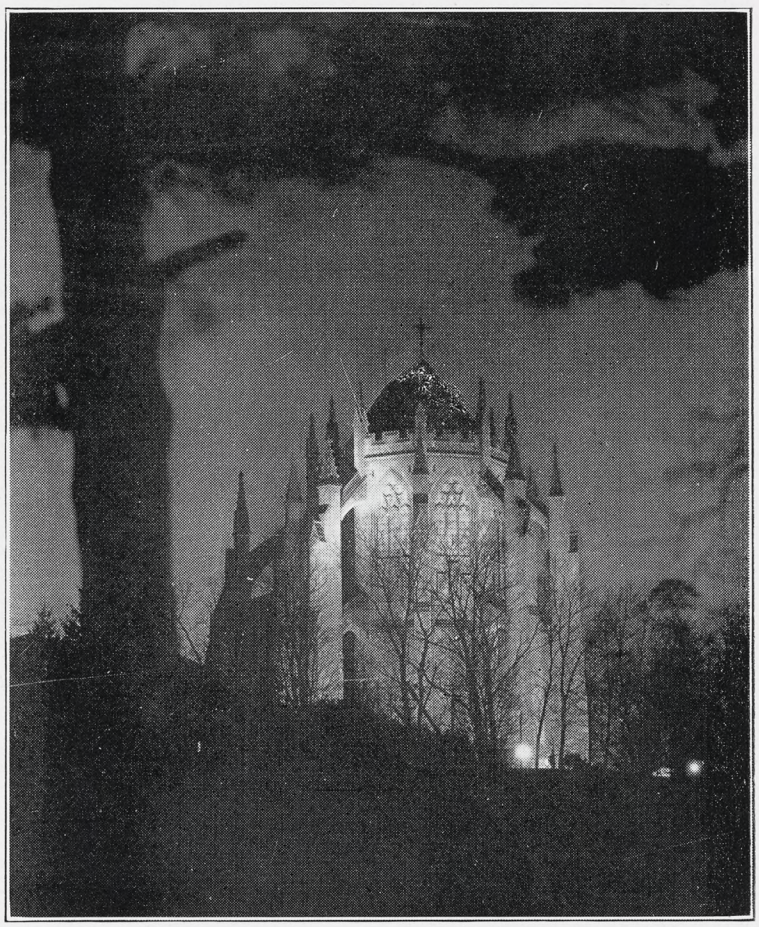
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THE WITNESS



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CLERGY NOTES

BENNEX, JOSEPH HENRY, has renounced the ministry and was deposed on February 15th by Bishop Brown of Harrisburg.

BUCKINGHAM, HUBERT J., formerly rector of St. Paul's, Chillicothe, Ohio, is in charge of St. Helen's, Wadena, Minnesota.

CROSSMAN, WALTER P., has renounced the ministry and has been deposed by the Bishop of Quincy.

MATHERS, THOMAS W., has resigned as rector of St. Thomas', Cincinnati to accept the position as curate at St. John the Evangelist, St. Paul, Minnesota.

METCALF, GEORGE R., formerly vicar of Holy Trinity, Southbridge, Mass., has joined the staff of the Advent, Boston.

PRITCHETT, CHARLES B., vicar of St. Ambrose, Waycross, Ga., and Our Saviour, St. Mary's, Ga., has retired. He continues to live in Waycross.

SOUDER, EDMUND L., formerly a missionary in China, has accepted appointment as assistant at St. Stephen's, Providence, R. I.

TAYLOR, RONALDS, has resigned as vicar at the chapel, College Park, diocese of Washington, because of ill health.

QUESTIONS FOR LENT

1. How is wealth distributed in the United States?
2. What must be developed in order to solve the paradox of hunger in the midst of plenty?
3. State the Rochdale principles of cooperation.
4. In what countries are cooperatives most successful?
5. In what respect are we responsible for present day affairs in Germany?
6. What is the secret of Hitler's power?
7. Describe present economic conditions in Germany.
8. On what five falsehoods is Naziism based?
9. Discuss: "The demand that the Church should take the lead in curing the economic evils of the day has no mandate from Christ, either in His practice or His teaching."—Johnson.
10. What was Christ's method of bringing in the Kingdom?

ANSWER TO LAST WEEK'S

1. Birth; Life in Nazareth; Career in Capernaum; Facing His Enemies in Jerusalem; Gethsemane and Calvary; the Risen Lord.
2. Sixty per cent in the city; 50 per cent in the country.
3. One-seventh of the churches are in cities; six-sevenths in country.
4. $14,000.
5. Decreased migration from the country to the city; decline of religious life in the country.
6. We formerly had a national department of rural work but it was discontinued for reasons of economy.
7. A submarine commander during the world war.
8. Niemoller supported the Nazis and aided them take power.
9. Solely on the issue of Church independence of the state.
10. Divide their opponents by accusing various groups of being "reds".

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THE WITNESS

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FRANK E. WILSON
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A. MANBY LLOYD

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CONTRIBUTION OF COOPERATIVES

By

MURRAY LINCOLN

Secretary of the Ohio Farm Federation

THE development of cooperatives based on the time-tested Rochdale principles offers the best avenue to correct the evils of the present capitalist system, yet retaining its benefits by distributing income toward increasing mass purchasing power, rather than toward accumulating vast profits for a few. According to the Brookings Institute, one-tenth of one per cent of the people in the upper income brackets receive as much income as 42% of the people in the lower income brackets. E. C. Lindeman, of the New York School of Social Work, says: "One per cent of the people own or control 59% of the wealth, while 75% of the people own practically no wealth whatsoever."

The cooperative method coincides with Christian philosophy. In scope it is evolutionary, not revolutionary. It brings into our everyday transactions the principle of brotherhood and democracy. As Christians, you are already social cooperators. And as cooperators, we are trying to put the golden rule into business and practice real Christianity. I am sure we are all conscious and grateful for the benefits of this so-called machine age. No one is trying to deny the great economic and social development that has come with the machines, with electricity, with rapid transportation, with easy and economical communication, and other things. But along with the benefits, we must be just as realistic in appreciating the penalties that this age reflects upon society.

With all the natural resources, inventive genius, scientific development, and able technical management that we have inherited or developed in this land, we have not found as yet adequate answers to such economic paradoxes as hunger in the midst of great surpluses of food products, and disturbing unemployment in a land where the needs of the people have never been met, let alone their wants and desires satisfied. Somehow, we must develop a method of mass distribution to match our mass production. And to me this means that we must find ways to reflect more purchasing power to the great groups of people who are now existing on too low incomes. And make no mistake—if this is not accomplished in a voluntary way by cooperation between our great economic groups, we will have a government system forced on us by the mandate of the people who may not have incomes, but who do have votes.

The cooperative movement is addressing itself to the solution of these paradoxes mentioned above, and others. Cooperation has been defined as an educational movement that employs economic action to bring about certain desired social ends. Individuals and groups of individuals are turning to the cooperative movement and its economic action, after recognizing that government regulation has failed to protect them against exploitation. It has failed to protect the people against high prices of goods or services, inferior goods, humbug in advertising, and other undesirable social and economic consequences.

Therefore, individuals through their cooperative organizations are taking hold of the only machinery they know of, to try to bring about in a peaceful, American, Christian way, some of the changes that they as individuals believe necessary to contribute not only to their own but to the general welfare of the country.

Cooperatives claim that the ultimate solution to our pressing economic evils lies in the organization of the people into cooperative societies in order that economic freedom may be realized. And the people must have economic freedom before they can in fact be politically free, and as a consequence, spiritually free.

One phenomena continues to disturb me. We still talk of surpluses! True, in terms of capitalist economics, we may have economic surpluses, but we have never had human surpluses. Enough of any good thing has never been produced to satisfy the human demand of our people. Furthermore, we have failed to utilize our productive capacity; we would have to increase production about 60% from 1929 levels to satisfy the minimum requirements of a decent standard of living. And even in that so-called prosperous year, we used only 80% of available productive power. Total national production, as well as agricultural production, has failed to keep pace with the increase in population. By 1935, population had increased from 1922 levels by 17,649,000, or 16%. Total national production was 64 billions, or 1.6% over the 1922 mark. Agricultural production had decreased $1,436,000,000, or 14.4% in the same

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period. In terms of human want, there are no surpluses, only insufficiencies.

MAY I explain briefly what I mean by cooperation. It's a word much used, often improperly—many times to deliberately deceive. When we say cooperation—we mean economic enterprises based on the Rochdale principles. Back in 1844, the Rochdale Pioneers decided upon three basic principles which they believed would democratize their enterprise, while succeeding in a mutually advantageous financial way. To begin, they decided that every member must have only one vote in the affairs of the society, regardless of the amount of his capital interest. This is placing human rights above property rights, and assuring thoroughly democratic control. Secondly, any earnings realized through operations must be returned to members in proportion to the amount of their purchases—hence, in proportion to the part each member plays in contributing success to the business. Finally, stock is non-speculative and non-dividend-paying. Co-op stock is not listed on the exchanges and can always be bought and sold only at its face value. The current rate of interest is paid on stock, but there are no other dividends on stock.

You may wonder at the emphasis I place on these hundred-year-old principles. They are significant in that they were applied successfully not only to the Rochdale Society, but also to all true cooperatives since their time. When co-ops allow only one vote to a member, they insure complete democracy in their society—the wealthy shareholder is put on an equal basis with his poor neighbor. Again, it seems only logical to return earnings to those who made them possible—the consumers—rather than to those who played no part in creating them. Through the elimination of stock voting power, the control of a cooperative must always remain with the mass of the membership, and can never be accumulated by a few.

That the cooperative movement has been eminently successful in practically every major country of the world—excepting the United States, where it got off to a late start and has never been applied in a large way—many of you no doubt realize. We can point to the amazing success of cooperatives in Sweden, in England, in France, and other countries. Swedish cooperatives last year increased their membership to 585,000, representing more than one-third of the families in the nation. And cooperative business totaled $111,494,000. In Britain, a membership gain of 330,000 was reported, bringing total membership to 7,815,000, representing half the population. Business increased to $1,170,000,000, or 15% of the total business transacted in England.

Interested as you are, as all religious groups should be, in the welfare of both the individual members of your particular organization as well as society as a whole, we urge your careful consideration of the cooperative way of doing business. Cooperators dislike monopolies. They ask none for themselves. All business should not be and cannot be all cooperative. We do not need that. We need only to do enough cooperatively to set standards of price, quality and service. We do not ask the Church to endorse any particular cooperative venture. That would be ill advised. But to a bewildered people—threatened by another depression even before the memory of the last is erased—with dictatorships rearing their urgly heads in many quarters—standing on the brink of further world chaos in the nature of an all-engulfing war—striving for the economic security and peace of mind that we all should have, can not the Church say: Look into this cooperative method, study it for what it is and try to appraise what it can do, and apply it if you can be convinced of its value.

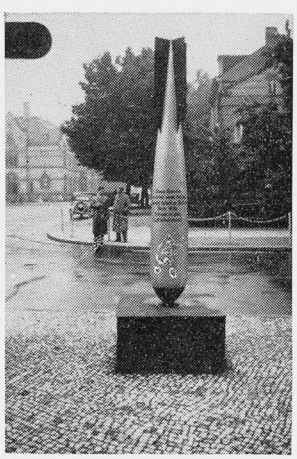
I believe we can solve our pressing social and economical problems without trading our spiritual freedom and political liberty for economic security, and in all likelihood losing that too—an inevitable event in the course of Fascism, Communism, and the other "isms."

George Holyoake, a veteran British cooperator, has stated in a few terse sentences what I have been trying to say: "Cooperation supplements political economy by organizing the distribution of wealth. It touches no man's fortune, it seeks no plunder, it causes no disturbance to society, it gives no trouble to statesmen, it enters no secret associations. It contemplates no violence, it subverts no order, it envies no dignity, it asks no favor, it keeps no terms with the idle, and it will break no faith with the industrious: it means self-help, self-dependence and such share of the competence as labor shall or thought can win, and this it intends to have."

Next week: Some Experiences in Rural Work by Bishop Green, Bishop Coadjutor of Mississippi.

Discoveries in Europe

By
WILLIAM B. SPOFFORD



BOMBS FOR MONUMENTS

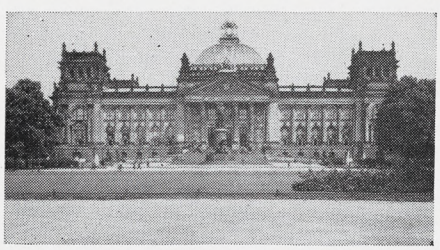
TWO QUESTIONS are asked of any recent visitor to Germany: What is Hitler like? What is the condition of the people? We did not meet Hitler; few do. But we did have lengthy conferences with representatives of the American press; with Ambassador Dodd and his associates at the American Embassy; with leaders of the Nazis; with just ordinary people met on the boat and visited in Berlin; with leaders of the Church. First, it can be stated that all meetings, except those held with Nazi leaders, were behind closed doors, shades drawn. People in Germany, even American subjects such as newspaper men, do not indulge even in guarded speech in Hitler Land without first taking precautions. To ask a question of casual acquaintances, even after having come to know them fairly intimately on an ocean voy-

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age, generally brought either no answers at all or they were slyly written on bits of paper in order to avoid the chance of being overheard by waiters or next table neighbors with big ears.

Present day Germany is the result of the unjust Versailles treaty. That was the first lesson we had to learn. We imposed upon Germany an impossible treaty. When the social democrats begged for easier terms we got tough. Hitler was the inevitable result. So in deploring the present gangster government of Germany we must accept part of the blame.

As for Hitler, one hesitates to call names. We are given to name-calling too, with far less justification. One does not go through a presidential election without learning to discount the stories told about men in public office. Nevertheless we did hear many stories about Hitler, from responsible people. The man generally accepted as the foremost American journalist in Berlin told us that Hitler is a combination of genius and madman. He believes that he is God's agent to bring the German people out of their difficulties. He has a genius for stirring the people through speeches; he has uncanny ability to take action at the psychological time; wise politically, he plays one faction against another, sitting on the side lines until he sees which side is apt to win, and then becomes its leader. He never prepares a speech, at least to the extent of writing a manuscript, but rather depends upon the inspiration of the moment. And after one of his stirring speeches —he is an emotional orator— he is so done-in that he is placed in the care of specialists for several days, with three informed men telling us that he drives himself literally mad. Indeed, one distinguished journalist told us that he has sat in on press interviews with Hitler, attended by only a half dozen people. After talking calmly and rationally for a few minutes, Hitler would arise and deliver a speech as though talking to 50,000 people. His eyes would glare, he would drool at the mouth—finally two men would come in and lead him out, ending the interview. "Hitler," said this American journalist, "is literally insane part of the time. The destiny of Europe and perhaps of the world is in the hands of a madman." The person to make this statement was no irresponsible cub reporter but the dean of American newspaper men in Germany.



THE REICHSTAG NOW USED ONLY WHEN HITLER SPEAKS

As for the condition of the people: first there is a huge debt; twice our own which we do so much complaining about. Living costs have gone up 40% since 1934; wages have gone down until they average about $6 a week. Hitler, as I pointed out last week, has been successful in dividing his opposition. Nevertheless minority groups are discontented. Farmers object to regimentation, price fixing and confiscation. The labor classes, with living costs up and wages down, are sore, as I can testify since I visited in the homes of some of them. There is an underground working class movement and it is possible to be greeted in Berlin with the clenched-fist salute of Moscow if you get in at the right places. The Jews have been almost completely



GOOSE-STEPPING AT TOMB OF THE UNKNOWN SOLDIER IN BERLIN

liquidated, with the most unjust restrictions placed upon those that remain. A Christian professor, for instance, now on a pension, showed us a letter received from the authorities warning him that his pension would be discontinued if he patronized a Jewish merchant, doctor or attorney. The Jews are completely segregated, with some of the most distinguished professional men in the world limited in their practice to members of their own race. And now that the Jews have been put out of business the attempt is being made to enslave the Christian Churches, both Catholic and Protestant, as I reported last week. There is plenty of opposition to Hitler and his regime. In the summer of 1936, we were told, if an honest election could be held Hitler would have received 80% of the vote. In the summer of 1937, these same authorities told us, he would have received not more than 60% of the vote. The other day another German authority publicly stated that not more than 50% of the people of Germany were for Hitler.

With opposition developing inside Germany Hitler is getting ready to try to unite his people behind him by plunging them into a war of conquest. He is prepared for it as far as an army and military equipment is concerned. The evidences of this were everywhere, particularly in the youth camps where everything is done for the future soldiers of the fatherland. And that is one of the tragedies—youth, as far as we could gather, is following Hitler with a blind loyalty. Ask a youth in Germany a question and his answer is a quotation from one of Hitler's speeches—that ends the argument since, to him, it is the final truth.

In spite of this blind obedience on the part of youth, I do not believe Germany could long wage war. Economically the situation is becoming rapidly worse. People are going without fats; without wheat. There are strong minorities, kept apart by the ruthlessness of the secret police and the controlled press and radio, who perhaps would come together in opposition to the pres-

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ent regime in the event of war. The regime is built on five falsehoods: the myth of racial supremacy; exclusive nationalism; aggressive militarism; imperialism; paganism. One wrong move on the part of Hitler—such as a war of aggression that would increase the already severe suffering—and his own people would unite to overthrow him.

Next week: Religion in the Soviet Union.

LIVING AS WE PRAY

By

BISHOP JOHNSON

IF THE life of Christ forms a perfect drama of the triumph of righteousness over sin and the victory of life over death, His teaching corresponded to the successive acts in His ministry. In His early ministry He taught the "Kingdom of God and his righteousness." Next at Capernaum He taught the operation of God's grace through His humanity and while He had not where to lay His head, He secured from the Apostles a confession of His divinity. During the Passion, He promised them the Comforter, and during the great forty days after the Resurrection He prepared them for the coming of the Holy Ghost, "speaking of things pertaining to the Kingdom of God." One needs to read the Gospels with reference to the sequence of His teaching and the implications attached thereto.

In this chapter let us consider the ethics of His Kingdom as taught to His disciples rather than to the multitude. I think that people overlook this fact in their eagerness to apply the Sermon on the Mount to the kingdoms of this world. We read about this sermon that "seeing the multitudes He went up onto a mountain and taught His disciples," and in another place we read that when asked by His disciples, "why speakest to them in parables?" He said in reply "because it is given unto you to know the mysteries of the Kingdom of Heaven but to them (that is the multitude) it is not given." Because He said, "that hearing they do not understand" and He further cautioned His disciples, "Give not that which is holy to dogs lest they turn again and rend you."

The demand that the Church should take the lead in curing the economic evils of the day has no mandate from Christ, either in His practice or in His teaching. This suggests the mission of the Church, however much it may approve or disapprove of existing systems in its attitude toward righteousness.

Whenever the Church has mixed up in secular affairs, it has lost its spiritual purpose and in the end the political leaders have turned to rend it.

He foretold that the Prince of this world would come and have nothing of Him and bade His hearers to "render unto Caesar the things that are Caesar's and to God the things that are God's." His method of healing the world's evil was that of leaven permeating the mass and not by any attempt to dominate the secular world. His disciples were to be "in the world but not of it."

I know that this attitude is not popular with a great many religious leaders who believe that the Church should take a position and tie up with this or that movement in the secular world. As to that I am more concerned to get the mind of Christ than I am impressed with the success of any such process in history. In the end the secular forces will use the Church for secular ends or else crush it in order to avoid its moral implications. It is significant that Christ should ignore the Roman Empire and its injustices and confine His short ministry to the contacting of unimportant individuals. To impose the Sermon on the Mount on Sodom without first converting the Sodomites, would be to cast pearls before swine. In my judgment the chief mission of the Church is to pursue the policy of producing the kind of individuals who will permeate society. It is a slow tedious process and it is apt to end in crucifixion, but it was the way that the Master went.

THE three important episodes in the early period of the Master's ministry are the Sermon on the Mount, which contains the Lord's Prayer and is followed by the Parables of the Kingdom. It is interesting to note the harmony in the order of the Beatitudes and the petitions in the Lord's Prayer. The latter teaches us how to pray; the former how to live. The Lord's Prayer begins with "Our Father" implying the fatherhood of God and the brotherhood of man as the basis of Christian living. Note that it is never "me" or "my" but "our" and "us."

The Gospel has a corporate rather than an individualistic note. The first petition is that God's name be hallowed and the first Beatitude that we be poor in spirit, comprehending both our objective and subjective attitude toward God. The phrase "poor in spirit" in the Greek refers to the attitude of a well-trained dog toward his master, combining the idea of reverence and humility. The arrogant and the self-satisfied have no urge for worship.

The second petition "Thy Kingdom come" is related to "Blessed are they that mourn for they shall be comforted." In the prophet Isaiah we find (LXI.2) "The Messiah is the comforter of the 'mourners in Zion' in their ardent longing for the establishment of the Kingdom." "Blessed are the meek for they shall inherit the earth" is a quotation from Psalm XXXVII. It does not refer to insipid people but to those who pray "Thy will be done," and accept the incidents of

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life as God wills. There is an intimate relation between "Blessed are they which do hunger and thirst after righteousness for they shall be filled" and "Give us this day our daily bread," for as Christ says "if we ask God for bread He will not give us a stone." Also there is a close relation between "Blessed are the merciful for they shall obtain mercy" and "forgive us our trespasses as we forgive those who trespass against us" for if you forgive others their trespasses your Heavenly Father will also forgive you.

And also between "Blessed are the pure in heart" and "lead us not into temptation,"—that is into any trial whereby we may be defiled without the ability to resist the lust of the eye or the lust of the flesh.

The seventh Beatitude, "Blessed are the peacemakers for they shall be called the children of God" is the antithesis of the petition which may properly be translated "deliver us from the evil one" who is the enemy of peace.

"Blessed are they that are persecuted for righteousness sake for theirs is the Kingdom of Heaven" has its antiphon in the closing words of the Lord's Prayer "for thine is the kingdom and the power and the glory forever and ever."

It may be that the relation of some of these petitions to the corresponding beatitude is less evident than others, but from first to last they follow a similar order and clearly indicate that we should live as we pray and pray as we live. In any event the religion which Christ taught has an ethical foundation, both in the practice and teaching of the Master, and wherever mere philosophy, emotionalism or ecclesiasticism lacks this foundation it is like salt that has lost its savor, good for nothing but to be trodden under the foot of men.

It is the unwillingness of men to acquire by discipline the qualities of humility and reverence, of meekness and purity, of mercy and peace, that either they fail to take on the yoke of Christ or, if they do take it, fail to accept its demand of service. After all it is "what seekest thou?" and whether you "come and see" which determines your ability to wear the yoke of Christ. It is only as we do His will that we are able to appreciate and appropriate His doctrine. If men love darkness more than light it can only be because their deeds are not such as the Master demands.

Let's Know

By
BISHOP WILSON

CORINTH

ONE who lived for several years in Greece has told me that politics is always a flourishing profession in that country and a universal topic of endless conversation. If all other business goes into a slump, the newspapers continue to do a thriving trade because they retail the latest political developments. Greeks spend most of their time reading the latest bulletins and arguing about them.

It must have been more or less so even in St. Paul's day. To gather in political factions around this or that leader was so natural for the Corinthians that they proceeded to do it with their newly learned Christianity. In no place except Corinth does St. Paul find it necessary to remind his converts that they are not followers of Peter or Paul or Apollos—but all are followers of Christ.

Corinth has had a long and checkered history. Hundreds of years before Christ it was an important commercial center. Situated on the narrow isthmus between northern and southern Greece, it was a natural channel of commerce both from east and west. The ancient city was built on a broad plateau under the shadow of a high rocky prominence known as Acrocorinthus and had its outlets to the sea in both easterly and westerly directions. In pre-Christian times Corinth was involved in all the important wars which ravaged Greece. In the second century before Christ it was a city of some two-hundred-thousand free people and half a million slaves who did the work or transport and shipping. In 146 B. C. the Corinthians rebelled against the growing power of Rome and a Roman general named Mummius took vengeance by completely destroying the city. For a century it lay unoccupied in ruins but its advantageous location induced Julius Caesar to rebuild it.

It was Caesar's Corinth which was visited by St. Paul. Again it had risen to commercial eminence. Its population was mixed and like many crossroads of travel it absorbed all the bad habits of its visitors. The traditional pagan religion was dedicated to the sea-god Poseidon but the most popular religious festivals gathered around imported rites connected with the immortal cultus of Astarte from Asia Minor. A voluptuous, sybaritic style of life prevailed. "To live like a Corinthian" was a proverb of the day and meant a general abandonment to immorality.

For two years St. Paul lived and taught in Corinth. Here he wrote his epistle to the Romans and later he wrote several epistles addressed to the Corinthians. It is not surprising that these epistles as preserved in the New Testament should contain the heaviest moral injunctions that the Apostle felt called upon to send to his converts.

In later years the city passed by conquest into the hands of the Turks and the Venetians and back to the Turks. It was burned in the Greek Revolution and was again utterly destroyed by an earthquake in 1858. Since that date it has been rebuilt in a new location a short distance away from the ancient site and occupies a more modest place in the commercial life of the eastern Mediterranean world today.

A pleasure-loving people always know they are missing something. The sacrificial side of the Christian appeal and its high moral tone offered a vivid contrast to the prevalent spirit of sensuality. St. Paul had his troubles at Corinth but he planted the cross where it was sadly needed.

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STUDY OUTLINES OF CONFERENCES URGED FOR LENT

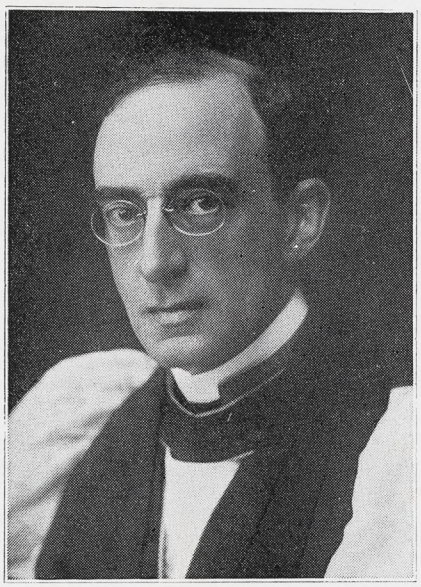
By GARDINER M. DAY

Last summer two great world conferences of the Christian Church were held at Oxford and Edinburgh. The Conference at Oxford was under the auspices of the Universal Christion Council of Life and Work, and that at Edinburgh was under the auspices of the Faith and Order Movement. Leaders from all the Orthodox and Protestant Communions in the world, except the Church in Germany whose representatives were not allowed to leave the country, were present. The Conference had been in the process of preparation since 1934 under the extremely capable guidance of J. H. Oldham, of the London International Missionary Council.

The subjects which were chosen for discussion at Oxford were those which we Christians recognize to be the most pertinent and difficult problems faced by the modern church; namely, the Church in its relation to 1, the Community; 2, the State; 3, the Economic Order; 4, Education; 5, the International Situation. At the Edinburgh Conference the subjects chosen were those which most seriously concerned the inner life of Christendom; namely, 1, The Grace of our Lord, Jesus Christ; 2, The Church of Christ and the Word of God; 3, The Communion of Saints; 4, the Church's Ministry and Sacrament; 5, the Church's Unity in Life and Worship.

After lengthy discussions, reports were brought in by committees of the Conference and, after further discussion, issued as the official report of the Conference. Those who were present and took part in deliberations of the Conference felt that both Conferences were of inestimable value in the thought and progress of the Christian Church. The delegates, since then, have gone home to their various countries and have endeavored to spread abroad the findings and spirit manifest at both Edinburgh and Oxford.

Despite all this, however, one does not have to go very far in almost any part of our own country (and I dare say the situation is similar in other countries) to find good, faithful, and loyal Christian people who scarcely know what these two Conferences were all about. At the same time, the leaders of the Conference realize that unless the results of these Conferences are studied and understood by the rank and file of the laity of the Christian Church, the ultimate value of the Conferences to the Church will be sadly lessened. There is little value in the leaders of the Christian Church agreeing on either the contents of the Gospel or the method of its propagation unless they receive the wholehearted support of the ordinary garden variety of layman who is sitting in the pew and supporting his local church.



BISHOP MIKELL
Lenten Preacher in New York

Consequently, when the intelligent Christian says, "What shall I read during Lent?" I make only one reply; namely, "Aquaint yourself with the findings of these two Conferences." To do this is not simply the intelligent Christian's privilege but is the intelligent Christian's obligation. Members of the Communist Party are made to study in order to learn what they believe and why. Into the minds of the followers of Hitler and Mussolini is poured what we call "propaganda," but what they call "study courses" that tell them what to believe and why. Hours are spent learning the essence and technique of Communism and the essence and technique of Fascism. Surely we who are Christians cannot expect to have a strong and effective Church competent to meet the attacks of rival religions and political faiths unless we too keep abreast of the best thoughts of the keenest minds in the Church today.

The next question the layman asks is, "Specifically, what shall I read?" Our reply is, Get a copy of the *Official Reports of the Oxford Conference*, which are published in a small paper bound volume of 171 pages in length. Do not sit down and read it all at once but read each section slowly and carefully enough to really mas-

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

One of the first reports to come from China by an American doctor has just been received from Dr. Charles Parsons, the head of a medical unit sent by the American League for Peace and Democracy. He said that supplies were so lacking that he was called upon to treat soldiers and civilians who had been wounded three months earlier. "A few days ago we were visiting a hospital across the river and saw six stretchers brought in, their blankets saturated with blood. We learned later that the wounded had died on the way or died a few hours later. And most of those killed or maimed are women and children. The streets of Hankow and the neighboring cities are so packed with people that a bomb from the air cannot help but kill and maim many."

Dr. Parsons, who has been assigned by the Chinese government to make a survey of medical needs in the Hankow area, reports to the China Aid Council of the American League that equipment of simple gauze and dressings is woefully inadequate, and that one of the great refugee problems is to get "enough calories of food for a balanced diet to keep body and soul together, not to speak of fighting their disease."

"We visited the main surgical hospital of Hankow on a raw, cold day. There was no heat anywhere except in the operating room. There were three male nurses for the 500 patients. Nursing work was being done by ambulatory patients. In a medical hospital containing 381 patients with pneumonia, cholera, typhoid, there are five doctors and 18 nurses. Most of the patients have to care for themselves. If such conditions exist in Hankow, how completely lacking must medical facilities be farther away from here and especially at the front."

The American unit, consisting of Dr. Parsons, Dr. Norman Bethune and Jean Ewen, a nurse, took with it X-Ray equipment, operating instruments for both doctors, and medical supplies to last for a short period. Additional units and medical supplies are being gathered by the China Aid Council of the League.

Church people who wish to aid in this work can send their donations to the Church League for Industrial Democracy, 155 Washington Street, New York, that is aiding in the raising of funds.

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John Gass Pleads for Tolerance

The Rev. John Gass, rector of the Incarnation, New York, in addressing a meeting of Jews, Catholics and Protestants in New York on February 27th, pleaded for more tolerance. Freedom gave Protestantism its birth, he said, and the strongest insistance of Protestantism has always been on religious liberty. "It would seem therefore as a matter of simple logic that just in the measure in which Protestants claim these liberties for themselves they would claim them for others and insist that they are the common heritage of all mankind. Intolerance springs almost invariably from one of two sources—fear and prejudice." Others to speak at the meeting were Gerald L. Carroll, Roman Catholic layman, and Rabbi Morris Lazaron of Baltimore.

* * *

Fine Program for Columbus Parish

St. Paul's, Columbus, Ohio, where the Rev. C. Ronald Garmey is rector, has a fine Lenten program. Sunday morning there is to be a study group led by Philosopher A. E. Avey of the State University on "What About Religion?" On Thursday evenings lectures are to be given by Professor Harlan Hatcher of the University; the Rev. E. J. van Etten of Pittsburgh; Dean Sweet of St. Louis and Bishop Scarlett of Missouri. Each lecture is to be given following parish fellowship dinners. Then on April 5-8 the Rev. Angus Dun of the Cambridge Seminary is to be on hand for afternoon lectures and as preacher at the evening services.

* * *

Meetings on the Great Conferences

Rector Charles B. Ackley of St. Mary's, New York City, has lined up top-notchers for lectures on the Oxford and Edinburgh Conferences each Wednesday evening during Lent. They are: William Adams Brown, Robert W. Searle, James Spears, Mrs. Henry Hill Pierce, Wallace T. McAfee, Henry Smith Leiper, with a summary at the conclusion by the rector.

* * *

Japanese-American Young People Meet

The Japanese-American Young People's Fellowships of the North Platte Valley, Nebraska, held a conference February 19-20 at Mitchell and Scottsbluff. There were over 100 delegates present, probably the largest group of its kind ever to meet in this country, representing the Church's largest but most scattered mission to a single racial group under one leadership. Leaders were the Rev. William P. Anna Jr., rector at Scottsbluff; the Rev. H. Kano, priest-in-charge of the Japanese Mission; the Rev. Gordon Smith, vicar at Gering, Nebr.; Deaconess Clara E. Le Hew, who is in charge of Japanese-American Young People's work and Bishop Beecher who preached at the service and led the discussions.



DEAN WALTER GRAY
A Popular Lenten Preacher

* * *

Joseph Fletcher Visits Seminaries

The Rev. Joseph Fletcher, director of the Graduate School of Applied Religion, Cincinnati, has just returned from a visit to a number of seminaries; the General, Berkeley, Cambridge, Union and Alexandria. He lectured at each school.

* * *

Philadelphia Rector Has Anniversary

The 35th anniversary of the rectorship of the Rev. George R. Miller at St. Nathaniel's, Philadelphia, was observed on March 6th. Two former members of the Sunday school, now parsons, paid tributes to their former rector.

* * *

School of Religion in Houston

The Redeemer, Houston, Texas, conducts a school of religion and life, under the direction of Rector Gordon M. Reese. Mental hygiene, social hygiene, economics, sociology, religion are presented by an authority before the class that meets once a week. The general theme is "Home Building and How to Safeguard Marriage."

* * *

Family Sunday in Atlanta

It took an additional 100 chairs to seat the congregation at St. Philip's Cathedral, Atlanta, Ga., on February 27th. The occasion was Family Sunday with parents invited to attend service to worship with their children. Morning Prayer was shortened, the hymns were those loved by children and Dean de Ovies preached a sermon that they could understand. . . . On the same Sunday Bishop Mikell confirmed at St. Luke's, Atlanta, with Rector John Moore Walker presenting one of the largest classes in the history of the parish.

* * *

Church Dedicated in Detroit

An attractive and adequate church building was dedicated on February 27th for St. Clement's, Detroit, a congregation of Colored people. The building was crowded for the service at which Bishop Page preached.

* * *

Quiet Day in Albany

Bishop Oldham conducted a quiet day for the clergy of the diocese of Albany on February 28th.

* * *

Bishop Perry Sails for Europe

Bishop Perry of Rhode Island sails for Europe tomorrow, March 11th, to make the official visitation of the Episcopal Churches. He goes first to Dresden, then Munich, Geneva, Florence, Rome and Paris. The visit ends in Holland, where he will attend the meeting of the World Council of Churches.

* * *

China Fund About One-third Raised

On February 28th a total of $138,042 had been received by the National Council for the China Emergency Fund. The Council seeks $300,000, authorized by General Convention.

* * *

Professional Women Meet in the Evening

A number of New York women busy all day at their business and therefore unable to attend the daytime meetings of the Auxiliary, have formed a group that is meeting evenings once a week during Lent. The first meeting was held March 9th in the home of Mrs. Henry Hill Pierce, member of the National Council, and was led by the Rev. Almon R. Pepper, the secretary of the national social service department.

* * *

Commission on Negro Work Has Meeting

The commission on Negro work, appointed by General Convention, held its initial meeting on February 28th in New York, with Bishop

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Stewart of Chicago presiding. They announced a conference to be held in Chicago in the fall at which the responsibility of the Church to the Negro race will be discussed. A subcommittee was appointed to study the question of a separate Negro episcopate but before doing so the commission voted unanimously for the principle of integration rather than segregation. The matter of a full time secretary for Negro work was also referred to a committee.

* * *

Preaching Mission in Chicago Parish

Dean R. F. Philbrook of Trinity Cathedral, Davenport, Iowa, is conducting a preaching mission this week (March 9-16) at St. Bartholomew's, Chicago, where the Rev. Howard Brinker is rector.

* * *

Death Takes Prominent Layman

Herbert C. Theopold, prominent layman of the diocese of Minnesota, died on Washington's Birthday of a heart attack. He was in his 70th year.

* * *

Religious Temple for World Fair

A non-sectarian temple of faith is planned for the New York world fair of 1939, according to an announcement made last week. It is to cost $300,000, the fund to be raised by popular subscription. The Episcopalians present at the luncheon at which the announcement was made were Bishop Stires of Long Island, Bishop Manning of New York, Dean Gates of New York and Mr. Samuel Thorne.

* * *

English Bishop Preaches at Grace

Bishop Hunkin of Truro, England, preached at the noon-day service on Ash Wednesday at Grace Church, New York, before a large congregation. He sailed that afternoon for home.

* * *

Bishop Juhan in Auto Accident

Bishop Juhan of Florida narrowly escaped death in an automobile accident on February 27. A parked truck forced cars to swerve around it. As the Bishop's car passed he was hit by a car coming the other way and his car turned over five times, throwing him out on the third turn. Taken to a hospital in Jacksonville it was feared that he was seriously injured, examination revealed only severe head lacerations, bruises and shock and doctors report that his condition is satisfactory. He will however remain in the hospital for some days and engagements have been cancelled for two weeks, with additional cancellations possible.

* * *

Bishop Manning Pleads for Cathedral

Bishop Manning, opening the Lenten Services at Trinity, New York, on Ash Wednesday, appealed to the congregation, that jammed the large church so that there was standing room only, for money with which to complete the nave of the Cathedral of St. John the Divine. Rector Frederic S. Fleming conducted the service.

* * *

George Foster Peabody Dies in South

George Foster Peabody, distinguished churchman, died on March 4 at his winter home at Warm Springs, Georgia. Eighty-five years old he had devoted his life to aiding the negro race particularly in the field of education.

* * *

Union Services in Indianapolis

Episcopal Churches in Indianapolis are uniting for noon-day services, held at Christ Church. Preachers are Bishop Francis, the Rev. David Covell, Dean Welles of Albany, Bishop Wise, the Rev. Frank Nelson, the Rev. Ray E. Carr and the Rev. E. A. Powell, the rector of the parish.

* * *

Archbishop Preaches in Chicago

Archbishop Derwyn T. Owen of Canada is among the speakers at the noonday Lenten services held in a Chicago theatre each noon during Lent under the auspices of the Church Club. It is his first appearance on the program. Others to preach there this Lent are the Rev. Don Frank Fenn of Baltimore; Bishop Quin of Texas; Dean Emerson of Cleveland; Bishop Keeler of Minnesota; Bishop Spencer of West Missouri and Bishop Stewart of Chicago who, as usual, is to be the preacher during Holy Week.

* * *

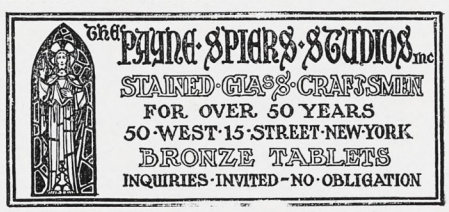
Lenten Preachers at the General

Chaplain Frederic C. Lauderburn of the General was the preacher yesterday at the Ash Wednesday service at the General Seminary, New York. On Monday evenings during Lent there are to be special preachers in the chapel: Bishop Mikell of Atlanta; the Rev. Elmore McKee of St. George's, New York; Presiding Bishop Tucker; Bishop Wilson of Eau Claire; the Rev. Frederic S. Fleming of Trinity Parish, New York, and the Rev. William M. V. Hoffman Jr., of the staff of St. Mary the Virgin's, New York.

* * *

Special Preachers in Providence

Bishop Perry lead off as preacher at the noonday services held during Lent at Grace Church, Providence, R. I. He is to be followed by the Rev. Charles H. Cadigan of Amherst, Mass.; Bishop Lawrence, former rector, now Bishop of Western Massa-



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chusetts; the Rev. Alexander McColl, Philadelphia Presbyterian; the Rev. Boynton Merrill, Congregationalist of Boston; Bishop Bennett, auxiliary bishop of Rhode Island; the Rev. W. Russell Bowie, rector of Grace Church, New York; Dean Sturgis, also a former rector, now dean of St. Paul's Cathedral, Boston; and the present rector, the Rev. Clarence H. Horner.

* * *

A Dinner-less Day in Minnesota

Bishop Keeler of Minnesota asked the 18,000 Episcopalians there to go without dinner on Ash-Wednesday and give the cost of the meals to the diocese so that social service work might be expanded. Two particular pieces of work he mentioned in a radio broadcast; maintaining the Rev. George L. Brown as chaplain at Rochester, where the Mayo Clinic is located, and the work carried on by the Rev. Perry M. Gilfillan, who ministers to those in various institutions in Minneapolis and St. Paul.

* * *

Bishop Johnson Visits Houston

Bishop-Editor Irving P. Johnson was the preacher the first three days of Lent at Trinity Church, Houston. He is at present conducting a mission at Little Rock, Arkansas.

* * *

Special Preachers at St. Paul's, Buffalo

Noonday services are being held each day this Lent at St. Paul's, Buffalo, N. Y., with the following guest preachers: Superior A. G. Whittemore of the Holy Cross Fathers; Archbishop Richardson of Canada; the Rev. Leister C. Lewis of Philadelphia; Bishop Wilson of Eau Claire; Dean Sidney Sweet of St. Louis; Dean Emerson of Cleveland; the Rev. Ralph W. Stockman, Methodist pastor of New York and the Rev. Spence Burton, superior of the Cowley Fathers.

* * *

Dedicate Parish House and Church

Bishop Washburn of Newark dedicated the church and parish house at St. Mark's, Teaneck, N. J., on February 17th. The Rev. Fessenden A. Nichols is the vicar.

* * *

No Clews to Rector's Murderer

A reward of $1,500 was offered for information leading to conviction for the murder of the Rev. Charles H. Lee, recently shot as he was preparing his sermon at St. Simon's Island, Ga. Nothing has developed however as to who shot him or why. It is a general impression however that it was a case of mistaken identity, the murderer having thought he was shooting a court official who is similar in general appearance to Mr. Lee and who lives but two doors from the rectory.

* * *

Synod to Meet in Nevada

The synod of the province of the Pacific is to meet at Las Vegas, Nevada, May 11-12, with Presiding Bishop Tucker as the preacher at the opening service. A conference on religious education is to be held on the 10th, led by Bishop Stevens of Los Angeles.

* * *

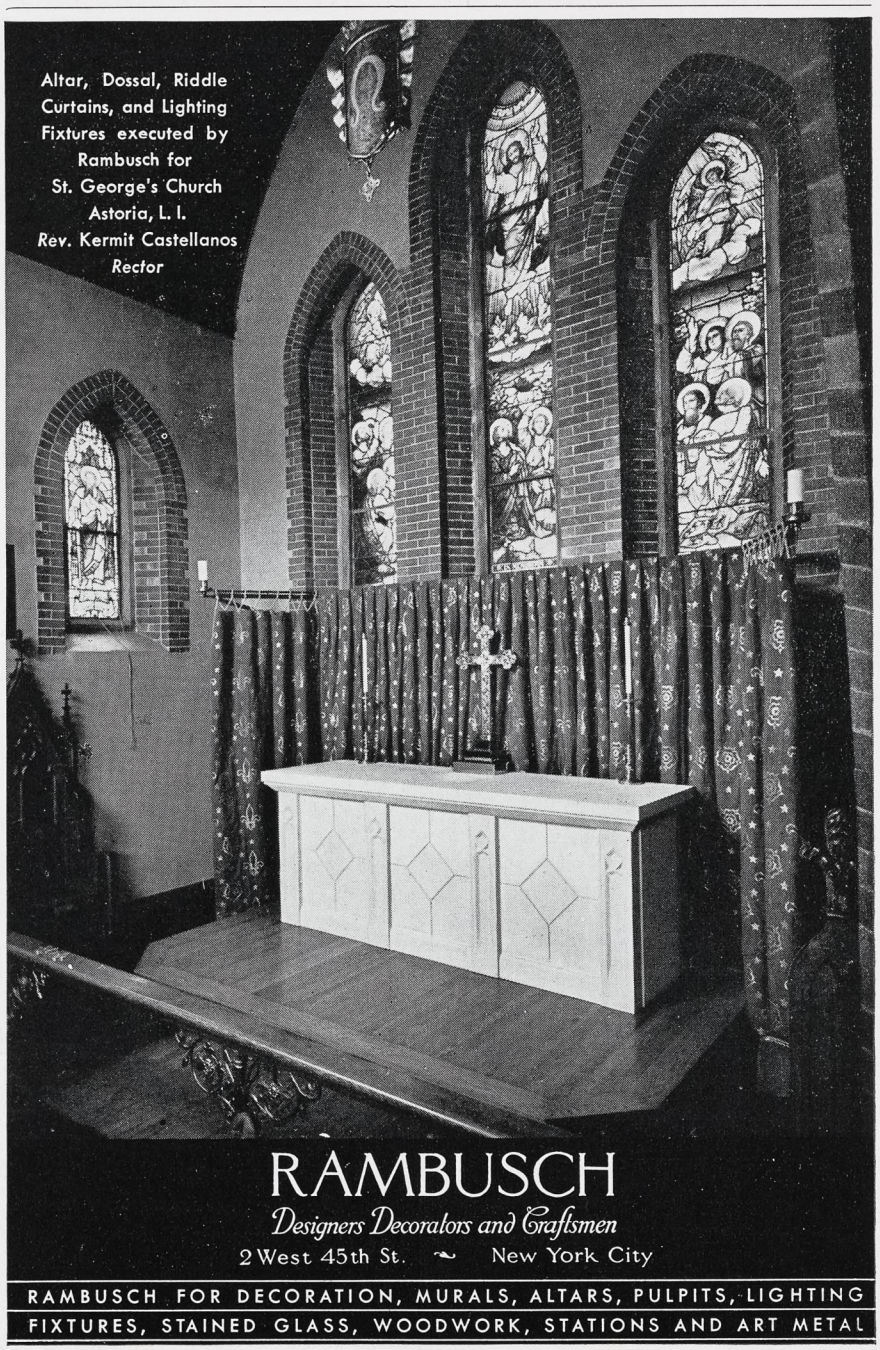
Newark Clergy Hold Meeting

Bishop Washburn of Newark led a pre-Lenten meeting of the clergy of his diocese on February 14th at St. George's, Maplewood, with 125 clergy present. "What does the diocese do for parishes" was the practical question debated in the afternoon. He did not answer the question himself but called upon various clergymen to make their contributions. The value of the summer conferences and of the laymen's conference held annually were particularly stressed.

* * *

Danbury Church Has Top-Notchers

The Rev. Hamilton Kellogg always brings to Danbury, Connecticut, the top-notchers for his Lenten preaching services. This year he has the Rev. Frederic S. Fleming; the Rev.



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Elmore McKee; Dean Walter H. Gray; Dean Arthur Kinsolving 3rd; the Rev. Roelif Brooks; the Rev. John Gass; the Rev. Frederick L. Barry; the Rev. Richard S. Emrich; the Rev. Frederic Witmer; the Rev. Malcolm VanZandt; Bishop Mikell of Georgia; the Rev. Karl Block and Dean Fosbroke. Here's hoping the town appreciates what they are getting.

* * *

Newark Studies World Conferences

Bishop Ludlow of Newark opened an "On from Oxford" conference the other day, sponsored by the churches of Bergen County, New Jersey. Delegates to the Oxford conference reported on the findings to the 300 persons present. A second meeting was held on March 6th at which it was decided to sponsor group study meetings in the various towns on the findings of the world conference.

* * *

Grace Church Has Fine Lenten Program

Grace Church, New York City, as usual, has a fine Lenten program. There are the mid-day services, with the following preachers; the Rev. Clarence H. Horner of Providence; the Rev. Theodore H. Evans of New Haven; the Rev. Theodore P. Ferris of Baltimore; Dean Richard Roberts of Toronto; the Rev. Henry Sloane Coffin, dean of Union Seminary; the Rev. Howard C. Robbins of the General Seminary and the Rev. Wilbur L. Caswell of Yonkers. Holy Week the preacher is to be Bishop Ludlow of Newark. There are also interesting services on Sunday evening with the general theme "American Conditions and the American Conscience" with the following speaking: Rector W. Russell Bowie on "The menace of the American Legion"; Miss Clare M. Tousley on "Our responsibility for our disadvantaged neighbors"; the Rev. Elmore McKee, rector of St. George's, on "A Christians repudiation of war"; the Rev. Reinhold Niebuhr on "Our responsibility for social justice" and the Rev. Henry S. Leiper on "Fascism in Europe and the threat of it in America."

* * *

Mid-Day Services at St. Paul's, Baltimore

The preachers at the mid-day Lenten services at St. Paul's, Baltimore, are Bishop Helfenstein, Bishop Spencer of West Missouri; Bishop Strider of West Virginia; Bishop Fiske, retired; the Rev. W. O. Kinsolving of Summit, N. J.; the Rev. Arthur Lee Kinsolving of Boston (son of the rector); Father Hughson of the Order of the Holy Cross; the Rev. Granville M. Williams of the Cowley Fathers, and the following Baltimore clergy; Reginald Mallett; Don Frank Fenn; Theodore P. Ferris; S. Thorne Sparkman; Richard T. Loring and Rector Arthur B. Kinsolving.

* * *

Special Preachers in Albany

Noonday services are held during Lent at St. Peter's, Albany, N. Y., with all the Episcopal Churches of the city uniting for them. The preachers: Bishop Moreland; Dean High-Moor of Pittsburgh; Dean Welles of Albany; the Rev. Grant Noble of Williamstown; Dean Roscoe Foust of Bethlehem; the Rev. George A. Taylor of Albany; Dean Emerson of Cleveland; the Rev. Charles W. Findlay of Albany; the Rev. Edward S. Tabor of Albany; the Rev. David K. Montgomery of Morristown, N. J.;

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the Rev. William E. Sprenger of Albany; Bishop Fiske, retired; the Rev. Charles C. Harriman of Albany. In addition to these union services each parish is having the usual mid-week evening services.

* * *

With the Workers in Education

Miss Avis E. Harvey has resigned from the staff of the national Woman's Auxiliary in order to study. . . . Miss Rebecca Saunders has resigned as director of religious education at St. Paul's, Waco, Texas, and has returned to her home in Asheville, N. C. . . . Miss Margaret Teague, educational secretary for rural work, Maine, is to take similar work on May first in the diocese of Western Massachusetts. . . . Miss Jennie Trapier has left Trinity, Wilmington, Delaware, and is now educational secretary of the Y.W.C.A. in Montgomery, Alabama.

* * *

Corporate Communion in Boston

There were close to 2,000 laymen at the corporate communion services held in thirteen different churches in the diocese of Massachusetts on Washington's Birthday. The services were sponsored by the men's division of the diocesan Service League. In each instance the service was followed by a breakfast with a special speaker.

* * *

Social Service Department Sponsors Meetings

The social service department of the diocese of Rhode Island is sponsoring weekly lectures during Lent on the general theme, "Facing World Problems." Rabbi Israel M. Goldman was the speaker on March 7th on the social teachings of the prophets. The Rev. Richard Lief, superintendent of the Church House, is to speak on the 14th on work among prisoners; Bishop Bennett on world peace; Mr. Otto Gilmore, head of Leisure Time Activities, is to speak on his work, and the executive secretary of the CLID is to speak on the Church and industry.

* * *

Dr. Keller Speaks to Large Group

Dr. William S. Keller of Cincinnati addressed nearly a thousand laymen at Memphis, Tennessee, on February 23rd at a meeting sponsored by the Laymen's League.

* * *

English Bishop Visits Berkeley

Bishop Hunkin of Truro, England, expressed grave fears for the security of the British people because of the present international crisis in an address to the faculty and students of the Berkeley Divinity School. He sailed for England on March first. As a liberal he expressed a desire for a more versatile clergy who could meet a variety of needs within their cures. Liturgical services on Sundays, he said, should conclude a week of general usefulness to the community.

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SEND NO MONEY

There is no money fee of any kind required with this Application. It merely tells us that you would consider running a Coffee Agency in your locality if we have an opening for you. You will be notified *by return mail* whether your home locality is available. Then you can decide if the money-making possibilities look good to you. No obligation on your part. Those who apply first will be given preference, so be sure to mail your Application without delay—NOW! No letter is required, just the Application. Mail at once to

ALBERT MILLS, Pres., 5219 Monmouth Ave., Cincinnati, Ohio

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(1) Write Your Full Name and Address Here

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(State whether Mr., Mrs., or Miss)

Address .....

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(2) How Much Time Can You Devote to Coffee Agency?

☐ FULL TIME; ☐ PART TIME
Mark with an "X"

[Full time pays up to $35 to $60 in a week. Part time, either during the day or evenings, pays up to $22.50 in a week.]

(3) State Which Bonus You Prefer—Cash or Ford Automobile

In addition to their cash earnings, we offer our producers a cash bonus of $500.00 or a brand-new, latest model Ford Tudor Sedan. State which you would prefer if you decide to accept our offer. Mark "X" before your choice.

☐ $500.00 CASH BONUS; ☐ LATEST MODEL FORD TUDOR SEDAN

(4) Can You Start at Once?

Mark with an "X"
☐ YES; ☐ NO

If you cannot start at once, state about when you will be able to start.

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Mail at Once to

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He spoke of receiving as candidate for Holy Orders one whom the farmers recommended as being a youth "quite willing to lend a hand at harvest." The Bishop considered theology as in a transient state, a complete compendium being impossible. He commended the recent report of the Doctrinal Commission for its breadth, and remarked that "enough light can be had to enable us in the name of Christ to do much in a disordered world."

* * *

Lenten Preachers at St. Bartholomew's

The noon-day Lenten preachers this Lent at St. Bartholomew's, New York, are Dean Kinsolving of Garden City; Bishop Larned of Long Island; Bishop Strider of West Virginia; the Rev. C. Leslie Glenn of Cambridge; the Rev. Henry Sloane Coffin of Union Seminary; Bishop Spencer of West Missouri; Bishop Penick of North Carolina and Presiding Bishop Tucker.

* * *

Bishops for Binghamton Parish

Christ Church, Binghamton, N.Y., has an all-bishop program for the special Thursday Lenten services; Bishops Coley; Essex; Larned; Davenport; Longley; Ludlow and Van Dyck. All right, get out your pencil and jot down the diocese of each one.

* * *

Bishop Strider Declines Deanship

Bishop Strider of West Virginia, recently elected dean of the Virginia Seminary, since he is "sacredly committed to a great unfinished task in the diocese of West Virginia." There will be two new seminary deans elected during the year, one for Virginia and another for Seabury-Western.

STUDY OUTLINES OF CONFERENCES URGED FOR LENT

(Continued from page 8)

ter its content. This will prove to be no light reading, but it will also prove to be a splendidly worth while Lenten discipline.

The Reports sell in small paper bound volumes costing $.25 a piece and may be secured from any religious bookstore such as Morehouse-Gorham, N. Y., or H. M. Jacobs of Philadelphia.

As supplementary reading giving something of the background of the Conference and its problems, I suggest *World Chaos or World Christianity*, by Dr. Henry Smith Leiper—published by Willett & Clark ($1.50).

The topics dealt with by the Oxford Conference are of a more general nature than those dealt with by the Edinburgh Conference; thus the average layman will find the Oxford Report a better introduction than the Edinburgh. For the latter Conference he will find a book called *Edinburgh* 1937, bearing the sub-title "The Story of the Second World Conference on Faith and Order," by Dr. Hugh Martin, the best introduction. It is published by the Student Christian Movement Press of London and also may be secured at any religious bookstore. Along with this he should secure the official reports of the Edinburgh Conference. Better still, if he can bring together a group of fellow Christians to spend a series of evenings studying and discussing these reports, he will find that not only is his knowledge increased but I will be willing to wager that he will look back upon a most enriching and worthwhile Lenten Season.

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. 9:30, Children's Service. 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). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital on Saturdays at 4:30.

Church of St. Mary the Virgin
New York
46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.

Sunday Masses: 7, 9, 11 (Sung Mass). Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Daily (except Saturday) Noonday service 12:15-12:40 P. M.
Thursdays: Special Service, 5:30 P. M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish
Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard

Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation
Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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, 5:30 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.

Baltimore, Maryland

St. Michael and All Angels
St. Paul and 20th Streets
Rev. Don Frank Fenn, D.D.
Rev. Harvey P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days — Holy Eucharist — Mon., Wed.. Sat., 10:00 A. M., Tues., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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The Spirit of Sacrifice Is Not Dead!

This man forgoes a winter's cruise to obey Christ's command "Cleanse the Lepers"



The New York Times

SATURDAY, DECEMBER 25, 1937.

$1,000 Given for Lepers

A Christmas gift of $1,000 from an anonymous donor was received this week by the American Mission to Lepers at its headquarters in the Presbyterian Building, 156 Fifth Avenue. The benefactor gave up a foreign cruise to make the contribution.

The American Mission to Lepers
156 Fifth Avenue, New York, N.Y.

Gentlemen:

Perhaps you will be interested to know how this check happens to be coming your way. One evening I was reading about your leper work.

I had promised myself that I would use this money for a cruise this winter. In fact, I had engaged passage for several months. On reading the reports of the great needs among the lepers and of the inadequacy of the agencies for their care, I said to myself, 'You have no business to use this money for your own pleasure, when there are so many demands for help from the pitiable victims of leprosy.' So I am sending this check along as my small contribution toward this great need.

WILL YOU MAKE A SACRIFICE DURING THIS LENTEN PERIOD AS YOU THINK OF CHRIST STEADFASTLY FACING HIS CROSS?

Thousands of terror stricken, and homeless lepers are unable to be admitted to Christian leper colonies because of lack of funds.

Ahead lie years of creeping illness, ostracism, shame and possibly death unless treatment is provided.

The Episcopal Church in the United States pays the salaries of the missionaries in 3 leper colonies but the major support of their leprosy projects comes from the American Mission to Lepers. $1,000 is required this year by the National Council for the new colony at Cape Mount, Liberia.

$40 will give complete care to a leper mother, one year.
$30 will provide care for a leper child for one year.

Leper mother with her one-month-old baby waiting to be admitted to a Christian Leper Colony. If only there were room! Her mother love cries out to you.



THE AMERICAN MISSION TO LEPERS

Room 1-M, 156 Fifth Avenue, New York

As my Lenten offering to the lepers I am happy to enclose .....

Name .....

Address .....

- ☐ Care of an adult, one year $40
- ☐ Care of a child, one year $30
- ☐ A hut for 2 people $20
- ☐ Medicine for one year $5
- ☐ A warm blanket $2

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March 17, 1938
5c a copy

THE WITNESS



THE CROSS STILL OVERLOOKS RUSSIA

SOME EXPERIENCES IN RURAL WORK

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Through earning and giving to Missions, through the Lenten Offering, we train a new generation for richer stewardship.

Encourage our children in these difficult times to greater effort for greater giving to meet the needs of the Kingdom in a greater way.

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THE NATIONAL COUNCIL
DEPARTMENT OF RELIGIOUS EDUCATION
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THE WITNESS

A National Paper of the Episcopal Church

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EXPERIENCES IN RURAL WORK

By

WILLIAM MERCER GREEN
The Bishop Coadjutor of Mississippi

A FEW experiences may reveal some of the opportunities, and at the same time indicate some of the methods by which human beings and the Church may be served in rural work. One of the things which one must learn in all forms of Church work is never to despise the day of small things. Kingsley has an essay which I love, entitled *My Winter Garden.* He describes himself as *A Minute Philosopher,* one who can see that "The whole infinite miracle of nature is in every tuft of grass, if we have only the eyes to see it, and can disabuse our minds of that tyrannous phantom of size."

One of the tyrannies from which we must escape if we are to do fruitful work in the rural field, is that of measuring things by quantitative standards. The smallness of the work is not a measure of the largeness of the results. The romance of the work is frequently the greater because of the intimacy of the relationship which can be developed in the rural parish or mission. I would give just a few instances to indicate the richness of the opportunity.

A loyal layman told me why he began to take an interest in the work of the Church. He was raised in it, but felt little of the reality of its spiritual power. His contact was largely that of occasional attendance. One evening he attending the service in a small mission church, the congregation being made up of himself and wife and two others. He expected the clergyman to shorten the service and dismiss the congregation because of its smallness. Quite to his surprise, and somewhat to his disappointment, the clergyman announced the hymn and vigorously led in singing it. He read the service in full with reverence and earnestness. He preached a sermon with as much zeal as if he were preaching to a multitude. As he made his way homeward, he said to his wife, "We are evidently missing something that can mean much in our lives. When a man goes through a service such as we have had tonight with depth of feeling and obvious forgetfulness of self in the worship and the preaching, there is a reality in it which we must find." He became a regular attendant and later an active leader and worker in the Church. The selfless devotion of the rural minister sowed the seed for a lay leadership which was later exercised in a city parish. Perhaps, the city parish never discovered the debt which it owed to the rural mission.

In my first work as a deacon, I built and served a small church in a town of little more than a hundred people. Many of them had come from the urban sections, forming a colony engaged in truck gardening. Among them was an interesting family. The grandfather began preparation for the priesthood, and ended a professed disbeliever. His son shared the views of his father. His wife was a loyal member of the Church. At her request I baptized three adult daughters. When I next entered the little village, I was met by the warning that the father was threatening to do me physical violence for having baptized them. He stood about six feet two and weighed about 225 pounds, and it would not have been difficult for him to make good his threat, so I dropped in at his store. I discovered with relief that, though his anger had not departed, his violent purpose had waned. About six months later, to my surprise, he was in the church one Sunday morning. It was Trinity Sunday, and I did the best I could on that most difficult theme, with such a sermon as one recently from the seminary might deliver. I met his wife the next day, who happily told me that her husband had said that I had convinced him that there was a God. He later told me that he might never be confirmed but that I could count on his support. He urged the three daughters to be confirmed and brought two other children to me for baptism. I moved to other work soon after. Eleven years passed. One day, in another place, a messenger came to me to say that a man in a hospital was anxious to see me. I found my old friend, to whom the doctors had given three days to live. He asked, although he had never been confirmed, if I could give him and his family the Holy Communion. We gathered in his hospital room, the husband and wife, four daughters and a son, and received the comfortable Sacrament of the Body and Blood of Christ. He died two days later. The children, all scattered, now have families of their own. Those with whom they work

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have never heard, perhaps, of the little chapel where they were brought up in the nurture and admonition of the Lord, and from which they and others have gone forth to swell the number of the faithful.

I WAS visiting one of our rural parsons, and after supper the telephone rang. He came in with sympathetic amusement to tell me that I would have to excuse him for awhile. A wife twelve miles away had asked him to come over and make her sick husband go to bed. Neither she nor the doctor could get obedience from him. His trip was a success. This would seem the *reductio ad absurdum* of a pastor's duty. It reveals, on the other hand, the varied work of a true shepherd. This relationship makes the preciousness of the ties of affection which bind the rural parson to his people.

The teaching mission can be a most valuable means of growth. I had a teaching mission in a small town in a borrowed church. The pastor sang in the choir for the week, and his people, as well as others, came regularly. We saw little apparent fruit of the mission. About six months later, a denominational missionary society was to elect its president for the year. The woman nominated rose to state that this was compelling her to make an announcement which she had not intended to make at the time. She had to announce her intention to become a member of the Episcopal Church. She stated that having heard the constructive presentation of the doctrine, discipline and worship of the Episcopal Church she could do no other. She and her family are in an urban parish now, the fruit of a rural teaching mission.

"Bishop," said one of my denominational friends, "I have noticed how hard you work to keep alive your little congregation in our town. They can never amount to much. They are splendid folk and could be so useful in our larger churches. Why do you not save your time and energy and turn them over to us?" "I could never gain my consent to give up such a work and turn our people over to others if I have any means of holding them," I replied. He seized his hat to leave. "Keep your seat," I urged. "I meant to shock you. Now you must let me give you my reasons. The Episcopal Church has contributions to make to the moral and spiritual life of your community, and to the principles of a wholesome citizenship, which no other Church can make. These constitute our *raison d'etre* and are our solemn responsibility before God. Other churches have their special contributions, which the Episcopal Church cannot make as well as they. They must regard them as their sacred duty. Until God has healed the divisions of Christendom, we must understand and love one another for the part each plays in presenting the full circle of Christian truth." I pictured our Church as that of the reconciliation, between Mediaevalism and Protestantism, between religion and science, between authority and liberty, between unity and diversity. I told him something of its history, the meaning and significance of the historic episcopate, the philosophy of unity, authority, and continuity underlying it; of the individual and social implications of our sacraments; of the value of "our incomparable liturgy" for the glory of worship with a common mind. I gave him the constructive and positive contribution of our Church. When we had ended our talk, he said, "Bishop, I am glad I stayed to hear you. You are right. We need your Church. I hope you will succeed in building a strong congregation."

The small town church does not shine with a bright light, but its light is needed to bring out the full brightness of the True Light.

NEXT WEEK: Women's Work in the Rural Church by Bishop Fenner of Kansas.

Discoveries in Europe

By

WILLIAM B. SPOFFORD



ST. ISAAC'S, LENINGRAD

THE SOVIET UNION covers one-sixth of the land area of the earth. For anyone to spend fifteen days in such a vast land, composed of eleven republics each with its own culture, and think that he knows anything about it is silly. However one does get impressions and I set them down. You have been told many times I am sure that tourists to Russia see only what the government wishes them to see. Intourist, the travel agency of the government, does a first rate job. You are met at the border by a genial guide who looks after your needs. You are lodged in comfortable hotels, with those in Moscow and Leningrad comparing favorably with our hotels. The food is good and abundant. Each morning Intourist guides offer a variety of tours to places of interest, but nobody is compelled to go and I can testify that I was allowed freedom to go where I pleased and do as I pleased. I saw friends; I made new friends. I visited in their homes. We talked with perfect freedom about anything we cared to discuss, including dictators, democracy, liberty and the possibility of change. I was not conscious of secret police behind doors and what is more important, neither were they and they were not American citizens but "enslaved" citizens of the Soviet Union. Had I space I could give a number of amusing stories of my visits with Russian friends; people met on trains and picked up on the street that led me into adventures. But this piece is on religion and so we leave the rest for another time.

Is there any religion left in the Soviet Union? Are the churches open? What is their attitude toward the Church? Invariably these questions are asked. Churches are open. We were in Russia two Sundays. We went to church both in Kiev and in Moscow. The

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service I attended in Kiev was in the afternoon. There was a small congregation, composed for the most part of elderly people. The service, as near as I could understand it, was a form of evening prayer, read apparently by a layman. In Moscow we went to a service that was attended by approximately 1,200 persons, mixed as to age. It was a service of the Russian Orthodox Church, conducted by a priest. We saw in all the cities visited abandoned churches, some deserted, others transformed into museums, others used as storehouses. The explanation given us was that the people of a given area, greatly over-churched, were asked to vote on how many and what churches they wished to have remain open. These remained open. The others were closed.



THE SKULLS AND CHALICES IN THE KIEV MONASTERY

One of our party was the widow of a former Y.M.C.A. secretary who had worked in Russia. She had many friends there. She visited with them. It was their testimony that there is today a definite swing back to religion, on the part of youth as well as their elders. On the other hand it can be said that nothing is done officially to encourage church attendance. Church bells do not ring to announce the time of services. There is a six day week, with each day numbered rather than named, so that it is difficult to know when Sundays arrive.

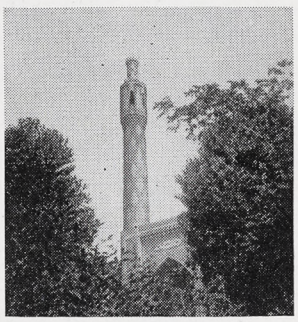
One got the impression that the vast majority of the population looked upon all religion as "the enemy of the people." This is not difficult to understand after even a short visit. Everywhere there were evidences of the close connection between Czarism and the Church. Everywhere there were evidences of the superstitions taught by the Church to keep the people enslaved. In conversations with Russians on religion it was next to impossible to make them understand what Christianity means to an intelligent believer. Russian Orthodoxy of Czarist days was completely without social content. It was "work and pray, live on hay, and you'll eat pie, bye and bye, in the sky." So in overthrowing Czarism they also overthrew the Church since to them it was one and the same thing.

I can best illustrate what I mean by taking you through the famous Kiev Monastery. Founded centuries ago, it dominates the city. Owning most of the land from which it derived a fabulous income it added to its holdings through the centuries. Pictured here is one of the chapels, but one of a large number of buildings. Gold covered domes, exquisite mosaic and glass within, the whole place reeks of wealth—and superstition. The income of the Kiev monks is said to have been eight million dollars annually, collected for the most part by playing on the ignorance of the people. Thus one goes into a room containing a casket. In the casket there is supposed to be the remains of a saintly monk. On the casket are little coin-like disks, each marked with the name of a disease. Kiss the proper disk, at so much a kiss, and you are miraculously cured of that particular disease. Thus was disease spread. Another room contained a pile of chalices, each mounted with a skull. The skulls were those of saintly monks. Water was poured through the top and allowed to trinkle into the chalice. The water was then sold to the credulous—drink it and your illness vanished—sprinkle it on your land and you were assured of a bumper crop. Tears of the Blessed Virgin, who visited the monastery annually, sealed neatly in tiny bottles and sold at high prices; shavings of the true cross upon which the Saviour died—also sold for its miraculous powers. And underneath, in deep vaults below, the tiny cells where peasants who offended their landlords and political prisoners who opposed the Czar were confined, often for life without trial, their whereabouts unknown to their families and their friends. The monks were the prison keepers. One does not go through the Kiev



THE KIEV MONASTERY

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MOSLEM MOSQUE IN LENINGRAD
A Service was in progress when this picture was taken

Monastery, at least I did not, without rejoicing that such a sham had come to an end. In destroying it the Russian people did not destroy Christianity. What we saw in the Kiev Monastery we saw also in other places; in beautiful St. Isaac's in Leningrad, pictured here; a cathedral costing eighteen million dollars, with the most beautiful stained glass and mosaic I have ever seen—and also the most stupid superstitions. So with St. Basil's in Moscow, and the numerous chapels in the palaces of the late Czars that demonstrated as nothing else could the close tie-up between the despotic state and the superstitious and privileged Church. It has gone. And in wiping it out the people of Russia call themselves atheists. I do not believe they are. I do not believe they have ever known what Christianity is. When they do learn, and I believe the day will come, we shall see a revival that will startle the world. Combine their native piety with their newly acquired passion for social justice and we shall have something approaching true Christianity.

NEXT WEEK: The condition of the people. Collective Farms.

THE NATURE OF THE KINGDOM

By
BISHOP JOHNSON

WE ARE following the sequence of Christ's teaching. In a very real sense He was training twelve men for their subsequent ministry in the presence of the multitude to whom they were to preach. If we look at the Gospels from this viewpoint of training the Apostles for their life work we discover that it was a clinical rather than an academic method, such as we adopt. He taught the multitude by parables and then retiring with His Apostles, He instructed them as to their significance.

In the parables of the Kingdom (St. Matth. XIII) we discover that the Parable of the Sower and the three that followed were presented to the crowd and then interpreted to the Apostles. The last three parables seemingly were taught to the disciples only. These parables gave to the Apostles the basic principles on which His Kingdom was to be established. In the Parable of the Sower we find that His Gospel was more intimately related to agriculture than it was to philosophy. The source of eternal life was not to be derived from logical syllogisms but from productive seeds which man could cultivate but could not originate. "The seed is the word of God." In other words, His Kingdom was an organism rather than an organization.

What is the difference? It lies in the fact that a seed has the power of reproduction which a mechanical device lacks. It derives its life from the source of all life. Its fertility depends, it is true, upon the character of the soil, and the industry of the sower, but its origin is of God and not of man. It is that to which St. Paul refers when he said, "By grace ye are saved and that not of yourselves, it is the gift of God." It is true that man can make wooden nutmegs which look like the real thing but they will not grow. So human philosophies may seem to have close resemblance to the Gospel but they lack the germinating power. The Parable of the Sower teaches that the Kingdom of God is a sequence following the vegetable and animal kingdoms and is dependent upon the Lord and Giver of Life for its inception. The seed is the word of God; the sowing and the cultivation are man's contribution and the success of the planting depends upon the character of the soil. If it is hard, shallow or rank the seed will not bring forth fruit. The soil and the soul are alike.

As the first parable in the series deals with the supernatural element in the Kingdom, the parable of the tares deals with the mystery of evil which baffles the husbandman. "Sir! Didst thou not sow good seed in thy field, from whence then has it tares?" Man has wrestled with the problem of evil but has never explained it. Neither does our Lord. He says that "it must needs be that offenses come," and such we find to be the fact in the history of mankind. What are the servants of the Kingdom to do about it, when they find hypocrites and not saints in the Kingdom? Shall we pull up the tares? No, says the Master; you must let the tares and the wheat grow together. Life is so complex that in pulling up the tares you may pull up the wheat also. Pharisees and puritans have tried to isolate virtue but with no success, possibly because in the early stages of cultivation the wheat and the tares look so much alike that men are not competent to judge who is a blade of wheat and who is the tare. The efforts thus to purify the Kingdom have been abortive. "Let both grow together until the harvest." We are not to be judges of our fellow men but to leave to God Himself the determination of the question at the harvest. The Kingdom suffers from unfruitful tares but its mission is to produce such wheat as may be harvested. It is of no use for those without to condemn the presence of tares among the wheat for thus the Master has determined.

THE Parables of the Mustard Seed and the Leaven deal with the future growth of His Kingdom and also the method by which it is to grow. Springing from small beginnings it is to reach colossal proportion so

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that the birds of the air, presumably the nations of the earth, shall lodge in its branches. Moreover, it is to permeate society as the leaven permeates meal, to make it edible; it is not to dominate the secular world.

The parables of Treasure hid in a Field and of the Pearl of Great Price indicate how men are to find His Kingdom and how they are to value it. One may stumble upon treasure in a field without any previous warning; another who is an expert in gems finds the pearl of great price as the result of careful search. Both of them are willing to sell all that they have to acquire the treasure. So men are brought to Christ both by sudden conversion and also by patient search.

And lastly the Kingdom is like a net cast into the sea, including men of every kind to be assorted when the net is brought to shore.

What then are the characteristics of His Kingdom? It is composed of all sorts and kinds of people who are gathered into a net which implies a definite organization into which men are to be caught—but the life of the individual as set forth in the Sower and in the Tares is one of personal responsibility. Men may stumble upon the Kingdom or attain it by careful search.

The Kingdom is to grow from small beginnings; is to depend upon its own leavening power and is to include all nations. It is a graphic if elementary description of a commonwealth which is to be the result of the Apostles' preaching. It is elementary inasmuch as He had not yet founded His Church but rather was a preliminary sketch of its characteristics which the Apostles were to consider when later on they were confronted with the necessity of organization, but as yet they were merely a group who were being instructed for their future guidance. The actual founding of the Church was to follow when Christ's mission was completed and the work of the Holy Spirit was to follow. It was He who was to guide them into all truth and to endue them with power from on High.

What I am trying to emphasize is that there was an orderly process which, when followed through, will show a gradual development to a definite end. First the blade, then the ear. First the ethical teaching in the Sermon on the Mount; then an outline of the character of the Kingdom which was to follow. The next step was to lay the foundation; the rock upon which He would build His Church, namely, the acceptance of His divine nature.

Prayer Book Inter-Leaves

THE CROSS, A SYMBOL OF VICTORY

THE early Christians used the sign of the cross in the baptism service somewhat as we do today. And "in all the ordinary actions of life," wrote Tertullian in 211 A.D., "when we eat, sleep, bathe, etc., we sign our foreheads with the sign of the cross." St. Paul wrote to the Galatians: "God forbid that I should glory save in the cross," and in this he was undoubtedly expressing the mind of the first Christians.

Yet, strange to say, the cross is hardly to be found in any early Christian monument or in the early frescoes of the catacombs. The explanation usually given is that the Christians were reluctant to make a public display of the cross and thus remind themselves and the pagans of the ignominious death by crucifixion which their Lord had suffered. It is more likely that they considered the cross an unsatisfactory symbol of their fundamental gospel which was one not of the crucifixion only but of crucifixion *and* resurrection. They were determined to associate their Christ not with death but with life.

The conversion of the emperor Constantine to Christianity brought a great change. As a young man Constantine had lived through the Diocletian persecution. He had observed that Diocletian and all the persecuting emperors had always had to give in sooner or later to the victorious Church. He was of a religious temperament, he was an aspirant for the imperial throne, and he decided to tie up his fortunes with the Christian Church. During his desperate march on Rome to attack his rival, Maxentius, he one day saw, as his friend the Church historian Eusebius relates in his Life of Constantine, a cross in the sky, on which was written "Conquer by this." Constantine pushed forward under the sign of the cross, met Maxentius at the Milvian Bridge, won a decisive victory against overwhelming odds, and became the first Christian emperor. Whether he really had some sort of a vision or later read his ideas back into the memory of those exciting days, we cannot say; but what is certain is that from that time on the cross becomes a symbol of victory, and identified as never before with the Christian faith. Constantine did for the cross something like what Hitler has done for the swastika.

Eusebius tells us further how Constantine wrote to Macarius, Bishop of Jerusalem, and ordered the temple of Venus, which stood on the site of the crucifixion, to be destroyed. "He judged it incumbent on him," says Eusebius, "to render the most blessed place of the Saviour's resurrection an object of affection and veneration to all." He built there a church to be "the trophy of the Saviour's victory over death." Eusebius was himself present at the dedication of this church in the year 335. Today over the apse of the church of Santa Pudenziana in Rome can be seen a mosaic dating from the end of the fourth century. In the foreground are the contemporary Jerusalem buildings, Constantine's church among them, and in the centre of the background there stands a huge bejewelled cross. This is Constantine's Golgatha cross.

In the fourth and fifth centuries crosses multiply. A characteristic mosaic, perhaps the most beautiful of all the ancient Christian mosaics, is to be seen in the tomb of Galla Placidia in Ravenna. In it Christ is depicted as a young man, the Good Shepherd, holding the cross in His hand. Thus had the cross lost its painful associations and become the symbol of life, of victory, and of pastoral leadership.

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

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

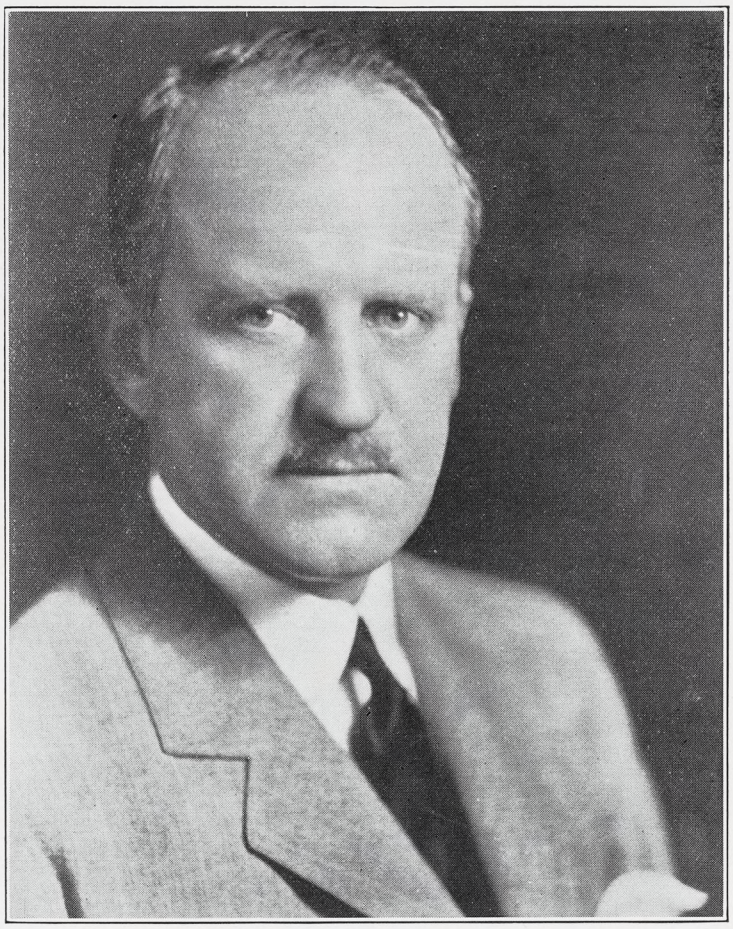
Edited by WILLIAM B. SPOFFORD

Since the launching of the federal social security act there has been considerable agitation in the Church for some means of providing security for lay employees of the Church, exempt by the government. In presenting an article some weeks ago on the subject by the Rev. C. C. J. (Chuck) Carpenter of Birmingham, Alabama, we stated that a plan was soon to be announced by the Church Life Insurance Corporation, subsidiary of the Church Pension Fund. The plan has now been released by Bradford B. Locke, executive vice-president of both the Pension Fund and the Insurance Corporation.

"The Federal Social Security Act," states Mr. Locke, "does not, for various reasons, include in its provisions benefits for employees of the Church. Since the Church Pension Fund, under its charter, may provide only for the clergy, their widows and minor orphans, the Church Life Insurance Corporation has worked out a retirement plan which will be available to all laymen and laywomen in the employ of any parish, institution, or other organization of the Episcopal Church."

The plan has been endorsed by the committee on social insurance for lay employees, created by the last General Convention, headed by Bishop Cameron J. Davis of the Diocese of Western New York. Under the plan an employee may retire with an annuity beginning at a specified date in the future and continuing throughout his lifetime. A strictly contractual arrangement will be made with each employee, two contracts being available: one a deferred annuity without cash values or death benefit, the other a retirement annuity with cash values and death benefit. Under the federal social security act, the taxes, corresponding to annuity premiums, are directly related to salary; while under the Church Life Insurance Corporation plan contracts will be issued upon the basis of stated premiums which may or may not be related to salary. In normal cases, one-half of the premium will be paid by the employer and one-half by the employee.

Mr. Locke summarized the general plan briefly as follows: 1. The provision for retirement income will be in the nature of a deferred annuity and will be contractual. 2. The contract will exist between the Corporation and the individual employee, but the annuity will be based upon a general fixed plan agreed to by the employer and the employee. 3. The contract will contain a non-forfeiture clause so that the employee will always have the benefit of whatever premiums have been paid on his behalf, regardless of future changes in employment. 4. The cost will be divided between the employer and employee on a basis to be mutually determined. 5. Normal retirement age is considered as 65 for men and 60 for women. The contracts will be written to mature at a specified age, but options in the contract permit subsequent readjustment of maturity between ages 55 and 70 inclusive. 6. It is hoped that all present lay employees of the Church will be included and that the plan will be compulsory for all new employees.



BRADFORD B. LOCKE
Announces Plan for Social Security

* * *

Roman Catholic Paper Praises Communists

When you have a Roman Catholic paper praising the communists you have news. Corpus Christi parish, New York City, is presided over by the Rev. George Barry Ford. He is also the pastor of Catholic students at Columbia and of 27 Newman Clubs in non-sectarian colleges in Greater New York. Last week his parish paper carried an article written by one who is described as a Harvard graduate identified with the CIO. My hunch is that it is Dr. Raymond Walsh, former Harvard instructor, but that is merely a guess. In any case the article has this to say: "Let us make no mistake. With increased sharpness America is being divided politically along class lines. The political division is the natural result of the long unremedied economic division into a small number of wealthy men and the great masses of exploited poor that Leo XIII warned us about. The communist position is strengthened by reactionary Catholics like Mayor Hague of Jersey City who tries to use the Church to deprive the masses of their right to collective bargaining. It has become all too apparent that for most of our Red-baiting Catholics, communism is a vague, indefinable bugaboo, broad enough to include everything progressive. A case in point is Tammany's Red-baiting appeal to Catholics last fall against Mayor LaGuardia—so vicious that the Church authorities had to step in to repudiate it. Labor has too many 'friends' like Mayor Hague who say that they would be for the CIO if

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only the communists were driven out first. But let the Hagues drive out the communists and the unwary would learn to their dismay that the CIO these 'friends' are for is so emasculated in strength as to be little short of a company union. Some of the best CIO organizers are communists."

The article has caused a storm both in communist and Catholic circles.

* * *

Protest Ban On Aid to Spain

Revocation of the embargo on the Spanish Loyalist government has been asked by over 300 lawyers, professors and law and jurists, in a letter sent last week to President Roosevelt and to the State Department. The statement contends that the embargo is a repudiation of traditional American foreign policy and that it "does not achieve either impartiality or neutrality but is in actual effect an aid to insurgents seeking to disestablish the legitimate government." The statement is signed by some of the most distinguished men in the law field.

* * *

Trinity President Praises Dr. Drury

President Remsen Ogilby of Trinity College paid tribute to his lifelong friend, the Rev. Samuel S. Drury, former rector of St. Paul's School, at a service in Trinity Chapel, March 9th. The great lesson to be learned from Dr. Drury's life, he declared, was singleness of purpose. The two men had worked together years ago at St. Stephen's, Boston, a parish in the slums of the city. One day as they were out for a walk in the neighborhood of the parish, passing saloons with three or four to the block, Dr. Ogilby saw a sign which read "Chiropodist: corns and bunions healed." "Look, Sam," said Ogilby, "there is our job here. We ought to be Cheer-up-odists." "No Remsen," replied Drury, pointing to another sign over the establishment of a wholesale liquor dealer, "we must be rectifiers of spirits."

* * *

Milwaukee Parish Oversubscribes Fund

St. Paul's, Milwaukee, where the Rev. Holmes Whitmore is rector, has just ended their centennial celebration. The parish, interestingly enough, is eight years older than the city of Milwaukee and ten years older than the state of Wisconsin. The parish went out to raise $57,000 for renovations and improvements. It was concluded at a dinner which turned out to be a civic rather than merely a parish affair. There it was announced that over $60,000 had been raised. Ward, Wells and Dreshman of New York was the firm in charge of the campaign. A couple of interesting side lights: at the dinner there was exhibited 22 bridal gowns dating back fifty years, most of them worn by the original brides who are members of the parish. Another feature was a huge birthday cake, 3 feet in diameter and 18 inches high, that required three days to bake. How would you like to be compelled to eat your way through that?

* * *

Mountain Workers Hold Conference

Bishop Goodwin of Virginia, Bishop Gribbin of Western North Carolina and Bishop Jett of Southwestern Virginia were leaders of a conference of southern mountain workers held on March 8th at Knoxville, Tennessee. The thirty-eight missionaries discussed the relation of the diocese to mountain work; church schools and the rural field and handicrafts and the rural program.

* * *

On Being Nervous

I had a new experience the other evening. Harry F. Ward, professor at Union Seminary, was scheduled to broadcast over a coast to coast network. A few hours before the scheduled time he went to bed with the flu and I was called upon as a substitute. With not too much time to prepare I went to the studio a bit nervous. I had been on the air before but not over 67 stations as I was to be that night. I was ordered to be there early for an audition and for timing of the address. Twenty minutes before the time to go on David Ross, the announcer, came in. He had a bit of paper in his hand, with about five lines written on it. He paced back and forth reading his few lines over and over again, nervous as a cat. "What is the matter with you; you act nervous," I said to this man who on several occasions has won the award as the best announcer in radio. "Well, you see I have only been broadcasting for ten years," he replied, "and I haven't yet trained myself to say even a line over the radio without being nervous this way." "That's swell," was my comment, "how do you think I feel?" He laughed and sat down and we calmly chatted until the time to do our stuff. As I left the studio it struck me that his nervousness might have been a little trick to put me at ease. Anyway that was the effect. There was another amusing little incident. After his announcement I got in front of the mike and was a few seconds in getting started. Ross looked up from his chair with a frightened look on his face. After it was all over I asked him what was the idea. "Well I wondered if you were going to be able to utter a word. Occasionally

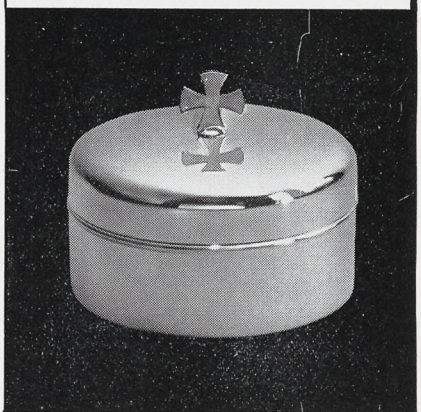
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we have people in here to broadcast that are so thoroughly frightened that they are struck completely dumb. When that happens we give the signal for the organist standing by to do his stuff. I was wondering if I had to give that signal for you."

* * *

No Damage to Churches of Los Angeles

Correspondent Stephen C. Clark, Jr., of Los Angeles reports that there were no churches included in the 60 million property damage caused by the rains and flood the first of the month. "Much as it pains your correspondent to record such an error in our climate, he would at least remark that when we do things we always do them in a big and typically Southern California way. As might be surmised, Church attendance for Ash Wednesday was all washed out and thus Lent did not begin as well as we would like."

* * *

Secretary Wallace Says Speak Out

The Pastoral Conference, held annually at the Pacific School of Religion and the Church Divinity School of the Pacific, Berkeley, California, was led this year by Secretary of Agriculture Henry A. Wallace. The outstanding event of its type on the Pacific Coast, this year's conference attracted over 500 clergy and churchworkers from various denominations. Secretary Wallace delivered formal lectures on capitalism, democracy, and the religion of the whole man, and an informal lecture on community life. He stressed particularly the concept of the general welfare, as against individual and special group interests, and viewed religion and the Church as the source of dynamic and inspiration. If the preacher is authoritatively informed, Mr. Wallace held, he may speak on social and economic matters, if he wishes to risk the displeasure of groups in his congregation. On the other hand, if the preacher is not adequately informed he ought not to transgress into fields not strictly his own.

* * *

Henry McNulty Tells of War

The Rev. Henry McNulty, whose Soochow Academy in China is today a billet for Japanese troops and who was prevented by the Japanese from continuing his relief work among the Chinese, is now in the United States telling Church groups about the war. Speaking in Los Angeles, he said, "While the military disgraced their country, I do not think the Japanese civil officers realize just what has happened." In this connection it is interesting to learn that the largest offering of any Church school in Los Angeles was made by the children of St. Mary's, a church for Japanese. It is also reported that local Japanese are very much divided in their opinions, some feeling that Japan is partly justified in her attitude, but many more openly denouncing the policies which they say represent only a part of the Japanese people who have been duped by the military party.

* * *

Parish Broadcasts Religious Plays

St. Mary the Virgin's, New York, is broadcasting three religious plays during Lent—"The Terrible Meek," by Charles Rann Kennedy, Churchman, was broadcast on March 13th. The other two are to be announced. Professional actors make up the cast.

* * *

Niemoller Still Held by Nazi

The Rev. Martin Niemoller, acquitted in a Nazi court, was immediately re-arrested and is said to be today in solitary confinement in a Nazi concentration camp. Reports from Berlin declare that because of his preaching he was considered too dangerous to the Nazi regime to be allowed his freedom. He had been asked, apparently, to agree not to continue his campaign against the Nazi efforts to enslave the Church. Refusing their request he was at once placed in solitary confinement. Meanwhile ten thousand judges, court officials and young attorneys gathered in Berlin in the stadium where the Olympic games were held to hear Alfred Rosenberg, Nazi cultural director, attack Church resistence to Nazi policies. He described the opposition of the churches to totalitarianism as warfare against the vital interests of the German people. "The claim of universality is common to certain churches. Whoever fails to recognize the primacy of the vital interests of the national community cannot expect the protection of the state. Germany's vital interests must be placed by all Germans before all special interests." The greater part of the address was devoted to citations from Church authorities intended to prove that the Churches do put the Church above the state. Meanwhile there are indications that an increasing number of the people are supporting the clergy. This was illustrated the other day when a delegation of farmers from East Prussia went to Berlin to demand the release of thirty pastors known to be in prison. Their petition stated: "We want to render every possible service to the Fuehrer in peacetime as farmers and in wartime as soldiers, but there is one thing that must not be taken from us —that we continue to serve Our Lord Jesus Christ faithfully."

* * *

News Notes from Chicago

The Rev. Eugene R. Shannon, rector of Grace Church, Freeport, Illinois, is a talented young man. The other evening he teamed up with the organist of the local Presbyterian Church for a public concert as duo-pianists that was attended by 600 persons. . . . Calvary Church on the west side of Chicago has been closed after a history of three-quarters of a century. Changing neighborhood is the reason. The property is to be sold. . . . The Rev. Karl Tiedemann of the Holy Cross Fathers is to conduct a mission at the Atonement, Chicago, May 1-6, under the auspices of the Catholic Club. . . . The Rev. Rex Wilkes, Church of the Messiah, has been asked to

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prepare a drama on the work of the Church among the Indians, to be presented at the 1941 General Convention in Kansas City.

* * *

Need for More Indignation

Greater moral indignation against atrocities in warfare is needed, according to Bishop Stewart of Chicago in commenting on conditions in China and Spain. "The ruthless slaughter of noncombatants is a tragic commentary on the lawlessness of a world which is fast falling below the standards of primitive people. A united movement of moral indignation should sweep the world demanding such international control that innocent civilians and women and children will not be the victims of mass murder."

* * *

Russell Bowie Attacks the Legion

The American Legion was assailed as "one of the costliest results of the last war" in an address delivered last week at Grace Church, New York, by Rector W. Russell Bowie.

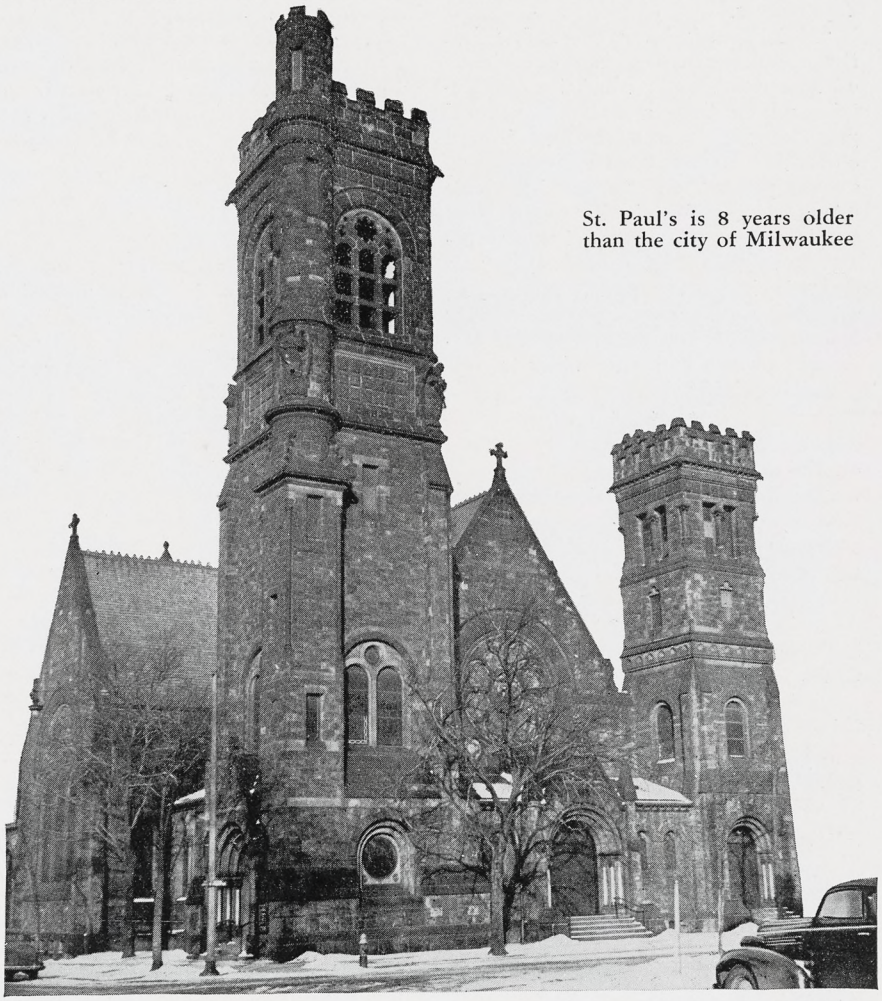
"It is interested," he said, "in demanding and in getting benefits for anybody and everybody who wore a uniform. In spite of the vetoes of four Presidents, Harding, Coolidge, Hoover and Roosevelt, it has forced its program forward. It got its two-billion-dollar cash bonus. It has made tens of thousands of so-called veterans entitled to free treatment in United States hospitals, no matter whether their sickness had anything to do with war causes, and even in cases where sickness has come from personal dissipation and viciousness.

"And now the Legion has helped to secure from a supine committee of Congress a unanimous recommendation of a bill to give pensions indiscriminately to widows and children of men who served in the World War, even if they did not arrive in training camp until one day before the armistice."

Declaring that this bill, if passed, would set a precedent for establishment of pensions for "every one of the 4,000,000 men who had any connection with the World War," Dr. Bowie went on:

"The cost of the proposed pension to women who have married men who are ex-soldiers is estimated as $34,000,000 for the first year and twice as much for the second year. And if a general pension scheme should be adopted, its ultimate cost would probably be $20,000,000,000, or more than the whole cost of the war."

Dr. Bowie insisted that he was not opposing compensation for men who



St. Paul's is 8 years older than the city of Milwaukee

Church Raises Over $60,000 As a Centennial Fund

ST. PAUL'S, Milwaukee, celebrated last month the Centennial of the church's founding by raising among its parishioners and friends more than $60,000 for renovation of the church and parish house. The sum needed—$57,000—will probably be exceeded by $5,000 when all reports are in.

Hibbard S. Greene, Executive Chairman, is enthusiastic over the work of this firm in the direction of the campaign. "My best judgment," he said, "is that if we had attempted to do it ourselves, we might have raised $30,000 or $40,000. Furthermore, the problem would have been to find some of our own people who would have had the time or experience to direct each move as intelligently as did your representative."

Ward, Wells & Dreshman have had long experience in successfully enlisting organized support for the Church and its institutions. These efforts include national, diocesan and local enterprises. Episcopalian fund-raising projects now proceeding under the direction of this firm total $650,000.

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really did suffer in the war, or their dependents.

"It is time," he concluded, "that the intelligence and the conscience of America should blast the sophistries which turn a nation's natural pity for real war sufferings into a cloak for indiscriminate greed, and should put an end to the influence of an implacable lobby which can so play upon the fears of representatives in Washington that they will deny their own common sense and surrender their own responsibility because they are afraid of the political power which this lobby is supposed to wield."

* * *

Albany Secretary on the Air

The Rev. R. W. Woodroffe, executive secretary of the diocese of Albany, is to represent the Episcopal Church in a series of broadcasts on religious topics, starting April first.

* * *

Federate Men's Clubs in Albany

Sectional meetings are being held this Lent in the diocese of Albany aiming to federate the various parochial men's clubs into deanery groups. Eventually they hope to have a diocesan Churchmen's League to aid in carrying through the five-year plan adopted recently to consolidate the work of the diocese. Bishop Oldham is addressing meetings held in nine centers.

* * *

Wilkinsburg Rector Has Anniversary

The Rev. William Porkess celebrated the 19th anniversary of his rectorship at St. Stephen's, Wilkinsburg, Pa., on March 6th. In his sermon that day he spoke on the three things he has stressed during his long rectorship; a worshipping church, a serving church and a giving church. The minimum standard in this parish for all is tithing (one-tenth of your income to the church and charity) and a large number of the parish practice it.

* * *

Notes from China

The Chinese secretary of one of the mission staff in China was shot recently for refusing to reveal the combination of the safe in the mission office. He did not know the combination. This is one of the few casualties reported among the China mission staff, though there may be others. . . . A letter dated February 23 from Wuchang reports that the schools there opened for the new term with a little over two-thirds the usual enrollment. . . . Bishop Gilman, returning from the United States, is scheduled to arrive in Hankow this week. Bishop Roots is to leave toward the end of the month. . . . A letter from Nanking reports that the Rev. Messrs. Magee and Forster are still deep in relief work. Services, preaching and instructions are meeting a good response. Conditions there, as elsewhere in China, remain unprintable. . . . One of the Chinese clergy in a city up the Yangtze River has been conducting services every night in the mission hospital. A letter which finally got through from that city says of him: "Last night he prayed for Japanese soldiers, helplessly obeying orders to bomb and destroy; for all the Japanese people, who are suffering in giving up their sons and brothers

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and husbands to come over here; who are kept in ignorance of the true state of things; for Japanese Christians, who are helpless to let their light shine; for the Bishops and clergy of our own Church there; for all lovers of peace, Christian and non-Christian; and lastly for ourselves, for our sins of the past that have kept China disunited and weak and so led to this present state of things; for endurance now to stand whatever the future holds for us."

* * *

The China Relief Fund

The China Emergency Fund, being raised by the National Council, has reached the half way mark. The General Convention said $300,000. On March 7th the Council reported $150,250 raised.

* * *

Religious Forum in Winnetka

Bishop Cross of Spokane was the leader at a religious forum held March 6-13 at Christ Church, Winnetka, Illinois. "Christianity—Now" was the theme, with Bishop Cross leading off with an address at each session on the application of Christian principles to present problems, followed by discussion.

* * *

Bishop White Leads Conference

Bishop White of the diocese of Springfield (Illinois), conducted a conference before Lent for the clergy of the diocese, held at St. John's, Decatur.

* * *

Teachers Institute in Wisconsin

The first teachers' institute to be held in the diocese of Fond du Lac was held at Neenah-Menasha, Wisconsin, on February 26th; an all day session with leaders of the diocese lecturing and leading the conferences.

* * *

North Carolina Rector Honored

When the Lion's Club of Concord, N. C. came to choose the citizen who has served the city most during 1937, the choice fell unanimously on the Rev. I. Harding Hughes, rector of All Saints' Church. At a banquet on March 1, a cup was awarded Mr. Hughes in recognition of his service. For several years Mr. Hughes has headed up local relief work, and has been a leader in developing real rehabilitation.

* * *

The Funds for New York's Cathedral

Bishop Manning, Dean Gates and Mr. John L. Turner, president of the Laymen's Club of the Cathedral of St. John the Divine, were the speakers at a luncheon held to hear reports on the progress being made to raise funds to complete the interior of the Cathedral before the opening of the New York world fair. It was reported that there was great public interest in the effort and that $52,000 had already been received.

* * *

New Secretary for Federal Council

The Federal Council of Churches now has a secretary on Religion and Health, a department headed by the Rev. Howard C. Robbins of the General Seminary faculty. The new man, who is to aid parsons to become more effective in pastoral work, is the Rev. Seward Hiltner, Presbyterian.

* * *

Having Difficulties with Spelling

In an examination which the Rev. James A. Mitchell gave to a confirmation class at St. Paul's, Englewood, N. J., the word "Epiphany" was spelled in nine different ways by the 25 youngsters: Ephiphy, Ephinity, Epiny, Ephiphny, Epifiny, Ephefiny, Ephiany, Ephinany. Another defined the Roman Church as "a division of the Church where people believe in saints and lots of people be-

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lieve that when they take communion that God is alive in the wafer and so they can't chew it."

* * *

Washington Dean Speaks at Berkeley

Speaking on the duties of the Christian minister in an uncertain world, Dean Noble Powell of Washington Cathedral told the students of the Berkeley Divinity School at a week-end retreat that they should train themselves to avoid an over-emphasis on the superficialities of life. The minister today, he said, must have a penetrating eye that probes below surfaces and a courage that will refuse alms wrongly earned.

* * *

War Spirit in Belgium

The various sections of the peace movement in Belgium are working in a defensive way. The threat of war and the war spirit of the people has made real peace propaganda almost impossible. Anti-aircraft training and "black-outs" are regularly held under the control of the army and the civil population has accepted these as necessary. Even the socialist party cooperates and the working class, exactly as in France and England, is anti-militarist only as to an offensive war. For "national defense" and "against fascism" they are ready to aid. Freedom of speech still exists for the pacifist movement, because the government does not consider it dangerous.

* * *

A Litany for Lent

The Rev. George Paull Sargent, rector of St. Bartholomew's, New York, has suggested to his parishioners that they use the following Litany each day during Lent.

May God Forgive us for:

easy-going, 'moral' lives with no love for God,
thinking ourselves to be righteous while despising others,
not entering the Kingdom ourselves, nor suffering others entering to go in,
calling Christ 'Lord,' but disobeying Him,
loading heavy burdens on others and not helping them,
light neglect of our most solemn vows,
not seeing with our eyes, nor hearing with our ears,
nor understanding with our heart,
cold hearts toward God and our neighbor,
sulking, and taking revenge upon the Church,
quickness to resent, and slowness to forgive,
gossip and slander, backbiting and making trouble,
pettiness and insisting on our own way,
hoarding what God has loaned us for stewardship,
saying 'Peace, peace,' when there is no peace,
siding with the world, and deserting Christ,
quieting the voice of our conscience,
rejoicing when others fall into sin,
preferring indulgence above sacrifice.

* * *

Lenten Preachers In Boston

St. Paul's Cathedral, Boston, attracts many hundreds to its noonday services during Lent. The preachers this year are the Rev. Boynton Merrill, Congregationalist; Bishop Dallas of New Hampshire; the Rev. James G. Gilkey, Congregationalist of Springfield, Mass.; Bishop Lawrence of Western Massachusetts; Bishop Oldham of Albany; the Rev. Arthur H. Gradford, Congregationalist of Providence. On Saturdays some of the younger parsons of the Episcopal Church are preaching: the Rev. Arthur Lichtenberger; the Rev. Thomas Chappell; the Rev. Frederic

Hymnals and Prayer Books for the Easter Season

Parishes often find this time of year the most appropriate one for replenishing their supply of HYMNALS and PRAYER BOOKS, particularly of the musical edition of the HYMNAL for congregational singing.

The large size Pew Edition of the Prayer Book, formerly known as the Chancel Edition, has recently been reduced in price from 60c to 50c. The type is large and more easily read than that of the regular Pew Edition.

HYMNALS

Standard Musical Edition at $1.20 a copy (or $1.00 a copy in lots of 100 or more.)

Special Choir Edition, heavily reinforced, at $1.50 a copy (or $1.30 in lots of 100 or more.)

Word Edition, in red or blue cloth, at 40 cents a copy.

PRAYER BOOKS

Pew Edition, regular, 3½ x 5½, in various colors, at 35 cents a copy.

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Lent Books from England

The Fear of the Lord

By the Rev.
G. D. CARLETON

A new book by the author of **The King's Way**, which discusses the study of the Exodus as a type of redemption. It is intended as a devotional book for Lent reading. $1.00

Treasures of the Heart of Jesus

By the Rt. Rev.
PHILIP LOYD

"We commend these nine meditations on the Heart of Jesus as an example of the way to use Holy Scripture as the basis of personal devotion."—**Church Times** (London). 80 cts.

The Well of Life

A Book of Meditations by the Author of "Meditations in Outline for Beginners"

"There are numbers who need exactly the help which this book gives in guiding them, through the use of the intellect, to direct contact with God."—**From the Preface.** 60 cts.

The Secret of Christ

By the Rt. Rev.
WALTER CAREY

The theme of this book, which is written with characteristic fire and enthusiasm, is "What Christ Does for Us." 60 cts.

One Sufficient Sacrifice

Meditations for Good Friday
By the Rev.
DUNCAN ARMYTAGE

An interesting and original series of meditations for the Three Hours. The author's method is to link the Seven Words from the Cross with various aspects of the Eucharist. 60 cts.

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* * *

Hundreds at Brooklyn Service

More than 700 persons filled Holy Trinity, Brooklyn, on Ash Wednesday to hear Presiding Bishop Tucker preach at a service which opened the interdenominational service to be held each week-day during Lent.

CLERGY NOTES

BYNUM, JOSEPH N., rector of All Saints, Roanoke Rapids, N. C., has given up his work temporarily because of illness.

KURTZ, RAYMOND A., formerly in charge of St. Mary's, Charleroi, Pa., is now to be addressed at Tuberculosis League Hospital, 2851 Bedford Avenue, Pittsburgh, Pa.

LIPPITT, FRANCIS S., rector of All Saints', Meriden, Conn., died on March 8th of heart disease. He was 64 years old.

NEVES, V. P., was ordained deacon on January 30 at Porto Alegre, Brazil, by Bishop Thomas. Mr. Neves is to take charge of the Mountain missions.

SANDERSON, ALBERT E., formerly rector of St. Stephen's, Oxford, N. C., has accepted the rectorship of Emmanuel, Bristol and St. Thomas', Abingdon, Virginia.

SANDERSON, OXFORD, Townsville and Stovall, North Carolina, has accepted a call to Emmanuel, Bristol, Va.-Tenn., diocese of Southwestern Virginia.

SPARKS, WILLIAM A., diocese of New York, is temporarily on the staff of Christ Church Cathedral, Hartford, Connecticut.

STEVENS, FREDERICK, canon of the cathedral at Prince Albert, Canada, has accepted the rectorship of All Saints, San Diego, Calif.

YUBA, E. S., was ordained deacon on January 30 at Porto Alegre, Brazil, by Bishop Thomas. He is serving in the Japanese colonies of Allianca and Fazenda.

QUESTIONS FOR LENT

1. Relate in your own words one of Bishop Green's stories.
2. What is meant when the Episcopal Church is spoken of as the Church of the Reconciliation?
3. Name some of the unique characteristics of the Episcopal Church.
4. What is the difference between an organism and an organization?
5. Give briefly the meaning of the parable of the tares.
6. Give briefly the meaning of the parable of the pearl of great price.
7. How many republics compose the Soviet Union?
8. Are churches open in Russia today?
9. Are people encouraged by the government to worship?
10. Why do most Russians look upon religion as their enemy?

ANSWERS TO LAST WEEK'S

1. One per cent own or control 59% of America's wealth; 75% of the people own nothing.
2. A system of distribution.
3. a), One vote to a member regardless of number of shares owned; b), earnings distributed in proportion to amount of purchases; c), non-speculative and non-dividend paying stock.
4. Scandinavian countries, England, France.
5. By imposing impossible terms following the world war.
6. Oratory; skillful timing of actions; picking winning side in factional disputes.
7. Living costs up 40% since 1934; wages average $6 a week; great shortage of fats and wheat.
8. Racial supremacy; exclusive nationalism; aggressive militarism; imperialism; paganism.
9. A discussion question.
10. By converting individuals to His gospel.

April Choice of the Religious Book Club

The Validity of the Gospel Record

by E. F. Scott, D. D.

In simple language, the author proves that the evidence of the records has not broken down and that the truth about Jesus as we know it is strengthened by scholarly analysis and interpretation of the sources. $2.00

This volume is part of the International Library of Christian Knowledge.

•

Beyond Tragedy

by Reinhold Niebuhr

"Incisive and refreshing, jolting us again and again out of our facile conventions." *Living Church.* $2.00

•

The Gates of New Life

by J. S. Stewart

"An example of the finest preaching in the contemporary Scottish pulpit. The sermons are glowing, evangelical, skillfully illustrated."
Henry Sloane Coffin. $2.75

•

Aspects of Belief

by J. S. Bezzant

A concise and admirably done discussion of the basic questions of religious belief. This book consists of the Noble Lectures at Harvard University. $2.75

•

The American Prayer Book

by E. L. Parsons and Bayard H. Jones

"The finest book on the subject ever published."
The Episcopal Pulpit. $2.50

•

The Story of Jesus for Young People

by W. R. Bowie

"The answer to the prayer of the intelligent Christian parent and religious educator."
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China Emergency Fund Passes Half-Way Mark



Their safety depends on our prompt and generous giving.

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¶ It is caring for thousands of people in our hospitals;

¶ It is helping to keep some of our schools and colleges open when students are unable to pay the usual fees;

¶ It is helping the Chinese clergy whose congregations are unable to support them because of the loss of home, business and means of livelihood;

¶ It is helping to insure the health and safety of the women and children of our mission staff.

The Fruits of a Century of Missionary Work at Stake

Recognizing the great work our missionaries are doing in China on behalf of millions of distressed people, the General Convention in October, 1937, instructed the National Council to secure a China Emergency Fund of not less than $300,000. One-half of the amount has already been received.

Dioceses, under the leadership of our Bishops, are contributing; parishes under the leadership of their rectors are giving sacrificially; individuals have given and will give to insure an adequate answer to the cries for aid which come to us from our brethren of the Church in China. There is a place for every giver and the need is for prompt action.

Checks may be drawn to the order of LEWIS B. FRANKLIN, TREASURER, Church Missions House, 281 Fourth Ave., New York, and marked for China Emergency Fund, or may be sent to your Rector, Diocesan Treasurer, or properly authorized official in accord with local plans.

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THE WITNESS



GOODRICH R. FENNER
The Bishop Coadjutor of Kansas

WOMEN IN THE RURAL CHURCH

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CLERGY NOTES

BARBER, MILTON AUGUSTUS, retired clergyman of the diocese of North Carolina, died in Charlotte on March 10th at the age of 69. He was formerly the rector of Christ Church, Raleigh.

BARRY, GERALD V., in charge of St. James Chapel, Lake Delaware, Delhi, N. Y., has accepted the rectorship of Christ Church, Riverdale, New York City.

DOWDING, HENRY W., formerly assistant at Trinity, Portsmouth, Va., and supply rector of the Ascension, Norfolk, died on March 2.

HOLIDAY, SAMUEL P., formerly rector of Zion Church, Windsor, N. Y., has accepted a call to St. Francis Church, Sloatsburgh, N. Y.

McCLINTOCK, RICHARD P., rector of St. Paul's, Lancaster, N. H., has accepted the rectorship of the Messiah, Auburndale, Mass., effective April 24th. Address: 2039 Commonwealth Avenue.

NEWTON, JOSEPH FORT, formerly co-rector of St. James, Philadelphia, has accepted the rectorship of the Church of St. Luke and the Epiphany, Philadelphia.

RIBBLE, FREDERICK G., dean of Bishop Payne Divinity School, died on March 2nd at his home in Petersburg, Va.

WHITTAKER, ALBERT L., rector at Southington, Conn., died on March 14th after a brief illness.

QUESTIONS FOR LENT

1. Give the four rules that Bishop Fenner states must guide women in raising funds.
2. What practical suggestion does he offer your Auxiliary?
3. Who was it that said, "Thou art the Christ the Son of the Living God"?
4. Upon what Biblical text has the Roman hierarchy based its claim to papal supremacy?
5. Why is there a shortage of houses in Russia?
6. What to a considerable degree is responsible for the happiness of the people in Russia?
7. To what extent is farming collectivized?
8. How are collective farms managed?
9. Is there efficiency in Russian factories?
10. What is the status of women in Russia?

ANSWERS TO LAST WEEK'S

1. A discussion question.
2. Reconciling of catholicism and protestantism; religion and science; authority and liberty; unity and diversity.
3. Historic episcopate; a philosophy of unity, authority and continuity; value of the sacraments; incomparable liturgy; common worship.
4. An organism has the power of reproduction, an organization has not.
5. We are not to judge our fellows: God is to be the judge.
6. Men are brought to Christ both by sudden conversion and by patient search.
7. Eleven.
8. Yes, services are held regularly.
9. The government discourages church attendance by forbidding the ringing of church bell and by making it difficult to know when it is Sunday.
10. Because the Church was so closely allied with Czarism which oppressed them.

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THE WITNESS

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WOMEN IN THE RURAL CHURCH

By
GOODRICH R. FENNER
The Bishop Coadjutor of Kansas

DOCTORS BRUNNER AND KOLB in their book *Rural Social Trends* say that the rural churches "have felt the impact of changes in community and agricultural affairs. They are in the midst of and under the same necessities for making their own adjustments" but "it must be recorded, first of all, that rural churches have changed less than any other of the rural social institutions studied, except, perhaps, local government. In many places they have made fewer adjustments and made them less readily than any other organizations or institutions."

It would be difficult to stigmatize some phases of the rural church as more backward than others. Perhaps the work of women is more backward than others and perhaps it is not, but I am convinced that the Church is awfully backward in utilizing its best asset for progress in its whole set-up. The women of the congregation are the best asset in the little church because they are willing to work. In most instances they are already organized into some kind of guild or parish aid.

Fine progress in women's work has been made in urban churches, but in the churches in the little towns we still hold tenaciously to the old out-worn idea that a woman's chief place in the activities of the Church is to make money. One would be an ingrate of the first rank if he did not recognize and appreciate the self sacrifice and drudgery women have gone through in order to repair the roof, to pay the interest on the mortgage, to pay the missionary quota of the church and to help out the parson's salary. Perhaps, at the time, this was the only way to meet these obligations. In days gone by this was also regarded as the legitimate purpose of woman's work in the Church. But can we honestly go on thinking such things when the woman's world has changed just as drastically as the man's. I have no quarrel with a group of women making money for the Church, if in doing so they do not forget certain things about the character of the Church and their place in it. First, the money making scheme must be so carried out that it does not obscure for them the spiritual character of the Church. Making money often becomes such an obsession for a group of women; they devote so much time and such an all-exclusive attention to it that they have neither the time nor the energy to spare for the corporate worship of the Church. It is a terrible incongruity when we see 100 per cent attendance of the women of a guild at a bazaar on Thursday night and scarcely 10 per cent of them at church on Sunday. Something is wrong in the background and purpose of an organization when such a thing can happen. One is forced to think that they regard the Church as a thing of sticks and stones and only remotely as an outpost of the heavenly community.

Second, the money earned should be used for the improvement and beautification of the church property. How much more heart would be put into women's money making work if they could feel that their efforts were going towards something definite and tangible to improve the appearance of the church yard or to beautify the interior, or to buy a good organ. There is nothing engaging about paying an interest charge. The missionary obligation belongs to the parish and not to the people of the community who patronize a church supper or a bazaar. And furthermore no self-respecting priest wants to feel that his salary is derived from a silver tea or a rummage sale.

THIRD, money making activities should not compete with the legitimate licensed and taxed business concerns of the community. The Church takes an unfair advantage when, tax free, it enters competition with business that is taxed. Most of the business men in the little town, moreover, support the work of some church or other. The small town business man risks his capital and about everything else he has in order to stay in business year in and year out. It seems a little ungracious for the Church to make periodic onslaughts into his business.

Finally (and this is the biggest test), money making activities should allow ample time for group study and for other development in the religious life. The best reason for any organization's existence is that it provides a means for lengthening the vision and widening

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the horizon of the members of the organization. Does it help women to grow? If a woman's organization does not include in its purpose the answer to that question, then it is of dubious worth.

The talents, the capabilities and the special interests of intelligent women should be conserved and utilized for the big things of the Church. It is miserable economy for the Kingdom of God to set them to little threadbare and time-worn church activities when they might be engaged in learning how to establish a higher type of Christian social order. Women must be given the opportunity to make their own distinctive contribution to the great movements and forces that tend towards a creation of Christian standards and Christian motives for the world.

In the Woman's Auxiliary, each parish and mission has the one organization which can meet the needs of a program for the women of the congregation. We clergy need to get over the idea that the Woman's Auxiliary is a little group of benign ladies meeting together once a month to read a chapter from the current mission study book. Such a picture is and always has been a perversion of the real Woman's Auxiliary. The Auxiliary is one of the livest, most modern and comprehensive organizations in present day social and religious group activities. It is at once a broad and cohesive program. It neglects no concern of the Christian woman in either her own spiritual life or her interest as a Christian with a world view. I know from experience what it can do for the little parish. Again and again I have seen the whole tone and the outlook of the small-town Church tremendously heightened and made effective by the force of a live and up-to-date Auxiliary.

The Auxiliary is deeply interested in rural missionary work, and here I should like to make a concrete suggestion to the Auxiliaries of our larger and better established parishes. The finest thing they can do for rural work is to foster and nurture a branch of the Woman's Auxiliary in some little church near at hand. Diocesan officers cannot cover the whole diocese effectively, nor will one little visit explaining Auxiliary plans and ideals do much good. What an excellent thing it would be, and what pride in accomplishment would come, if a well established Auxiliary would take the women of some little church "under their wing" and help them for one year—make regular visits to help plan and carry through a year's program. It would literally remake the women's work of a diocese.

THE FOUNDING OF THE CHURCH

By

BISHOP JOHNSON

THE theme which we are pursuing in these articles is that the life and teachings of Jesus constituted an orderly process in which He was training His Apostles for their future Ministry. Thus far He had given them the ethical nature of their teaching in the Sermon on the Mount and then in the Parables of the Kingdom He had outlined the characteristics of the organism which He proposed to create—an organism which later on He compared to the Vine and its branches. Next we are to consider the events which led up to His declaration that He would found His Church upon the rock whereon that structure was to be erected.

Having taught the Apostles for nearly three years, and having initiated them into the persecutions which they were to suffer at the hands of men, He led them to a remote portion of Palestine where they would not be subject to the interference of enemies.

"When Jesus came into the coasts of Caesarea Philippi; He asked His disciples saying Whom do men say that I the Son of man am?"

It would seem that in the XVI Chapter of St. Matthew Christ had come to the climax of His teaching ministry for as soon as He had finished interrogating His disciples and had received their answers we read "From that time forth began Jesus to shew unto His disciples how that He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and be raised again the third day." Clearly the episode in Caesarea Philippi was a sort of final examination of the disciples at the end of their training for their subsequent ministry.

Let us regard it as a climax. He had been training them for three years and at the end of that period He questions them as to what they had learned. Imagine them in some secluded place wondering what the Master could tell them—"Whom do men say that I the Son of man am?" They are quick with their answers—"Some say that thou art John the Baptist: some Elias and others Jeremias or one of the prophets." It is interesting to note how the Jews fell back upon the characters of the Old Testament for the solution of their problems.

But the next question must have embarrassed and stunned the Apostles—"But whom say ye that I am?" I imagine that there was a silence preceding St. Peter's answer. Christ had asked them the very question that they would like to have asked Him. They knew that He was utterly unlike any other mortal that had ever lived, but what and who was He? They could not be satisfied merely with identifying Him as a Hebrew prophet. They knew Him to be greater than any previous person in their history as a race. It was then that the impulsive Peter broke the silence with the most momentous answer in all history. "Thou art the Christ the Son of the Living God."

There are those who say that Christ never claimed to be God in the Gospels other than that of St. John, the authenticity of which they question—but here is the test

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of what He claimed for Himself in the response that He made to St. Peter's confession.

If Christ were merely the good man that many supposed Him to be, He must have indignantly repudiated St. Peter's statement. To accept that homage was fully equivalent to proclaiming that He was the Christ the Son of the living God. No good man, however virtuous, could have accepted it, unless He knew it to be true. Instead of rebuking St. Peter He welcomed the statement and made it the basis of the future life of His Church. Up to this time Christ had not mentioned the Church for the obvious reason that He was waiting for the foundation upon which to establish it. For the Church was to be founded, not upon the principles that He had taught them but rather upon the person from whom those teachings emanated.

THE Church was to include His teaching but it was to draw its life from Himself who was the source of grace as well as truth. For the Master replied "Blessed art thou Simon Bar-Jona for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." Note here as always that Christ says "My Father" not "Our Father." And He continues "And I say also unto thee, that thou art Peter and upon this rock I will build my Church and the gates of Hell shall not prevail against it."

Over these words has raged the bitterest controversy in the history of the Church. Upon this text the Roman hierarchy has built its claims to papal supremacy, assuming that our Lord gave to the See of Rome that of which the Apostolic Church seemed unaware. For Christ continued "And I will give unto thee the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven and whatsoever thou shalt loose on earth shall be loosed in Heaven," a commission which is repeated later to the twelve (St. Matt. XVIII 18) and one which St. Paul interprets (Galatians II 7-8) as follows: "The gospel of the uncircumcision (the Gentiles) was committed unto me as the gospel of the circumcision (the Jews) was unto Peter," a statement that was further confirmed by the fact St. Peter was the first to preach to the Jews and St. Paul to the Gentiles in spite of St. Peter's unsympathetic attitude toward St. Paul's mission to them—for which attitude St. Paul "withstood him to the face."

There can be only one rock upon which the Church is built and that is the personality of Christ who is the living head of the Church, now as then.

But regardless of the unfortunate divisions which have split the Church, there can be no question that Christ established a Church on earth to which He gave the power to bind (that is to make laws) and to loose (that is to repeal laws) for these words could have no meaning except they applied to an organized corporate body.

It was in this pronouncement at the climax of His earthly ministry that our Lord gathered up His previous teaching into a definite objective—the founding of a household which should be eternal and of a Church which should have the authority that He conveyed in such solemn language.

It is a mooted question as to whether Christ gave authority to the twelve through St. Peter or whether He bestowed alike upon the twelve—the truth remains that there was a constitutional body to which the disciples elected Matthias when a chair was left vacant by the death of Judas. Unless they realized that there was a corporate body, there could have been no sense in electing one to fill a vacancy.

The whole teaching of the New Testament confirms the fact that our Lord founded a Church which we are told is "the pillar and ground of the truth"; "which He purchased with His blood"; which "He would present to the Father, a glorious Church," which is in very truth "the Body of Christ." No one who accepts the authority of the New Testament can ignore the fact that there was and is a Church which has certain external marks as well as internal grace of which it is the medium. We shall next consider the gift with which our Lord promised to endow His Church which was to be in the world but not of it.

Discoveries in Europe

By

WILLIAM B. SPOFFORD



RUSSIAN PEASANT

ARE THE PEOPLE in Russia well off and happy? Everyone asks that question. Of the eight countries visited I would say that the people there are the least well off. They are not well dressed, they are poorly housed, they do not have the variety of food, though I have a hundred or more photographs that eloquently testify to the fact that they are not suffering from malnutrition. One does not see fashionably dressed women and there is no need for a campaign against the wearing of Japanese silk in the Soviet Union. The vast majority of the women wear no stockings at all, let alone silk stockings. On the other hand they are comfortably dressed. I do not recall seeing anyone barefooted though we were told by members of our party who had been there but three years before that then it was the general rule. There is a great shortage of houses, due largely to the fact that the Soviet Union has been building machines rather than goods—going without themselves in order that their children might have abundance. The housing shortage is being tackled today with such enterprise that one can hardly walk a block in Moscow without coming upon a huge apart-

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ment or office building under construction. Indeed plans have been made—elaborate plans—for the complete rebuilding of the entire city in the next ten years. As for food, the stores are well supplied with everything, there is no longer any rationing, the shops were full of people buying.

When one considers the material side of Russian life there is this that needs to be said: one should compare their present state with their condition twenty years ago, ten years ago, five years ago. It was the universal testimony of those in our seminar who had been there a number of times that tremendous progress had been made. General well-being is on the way up. What's more, they believe they have just started and that eventually, if left alone, they will be the most prosperous nation on earth. Goods are being manufactured at an ever increasing rate, and this in spite of the fact that they are devoting a large part of their energies to military preparations for an expected concerted attack by the Fascist nations.

They are a happy people. Tales about long-drawn,



CHILDREN PLAY WHILE PARENTS WORK

unhappy faces,—well I simply did not see them. And they are happy, I think, because rightly or wrongly they are convinced that their life is built upon a sound economic foundation that allows for the distribution of the goods produced; something that is not true of the other economies of the earth. I haven't the space to elaborate on this but I can testify that any number of casual acquaintances in Russia told me how sorry they were for the people in the United States. They were not talking about blouses, bread and beds—they were talking about social orders, one of which they thoroughly believe to be sound, the others unsound. "When will you have your revolution?" was a question everyone asked. You see they are convinced that a transition from capitalism to socialism is everywhere inevitable. The pain and misery of such an upheaval is behind them; ours, they think, is ahead of us and they shudder at the cost we will have to pay. They know.

Farming in Russia has been 96% collectivized. Small farms have been brought together into great holdings. We visited two of them. Each peasant has his home, surrounded by land where he raises his own foodstuffs, keeps a few chickens, a pig or two and perhaps if he is very fortunate a cow. Beyond the colony are the great fields that are cultivated cooperatively with modern machinery. When the crop is in and sold the "take" is divided up among the peasants according to their contribution, determined on a piece work basis with each operation counting a certain number of normes. Men and women work side by side in the fields, their children (providing of course that the mother wishes to work in the fields) being cared for in a nursery that is in charge of a number of nurses. We visited the nurseries—happy, well-fed youngsters who seemed to be having a grand time. The collective visited near Kiev was typical. A board was elected by the workers that was responsible for the management. They in turn elected one of their own number as manager. In this particular case it was a young woman, 29 years of age, the daughter of a peasant family, who impressed us as being very capable indeed. We went into the homes; tiny but neat. In one corner of the living room a picture of Lenin, Stalin and a red flag; in the other an ikon and a candle. When we asked the young wife "why both" she replied, "That corner (pointing to the ikon) is for the old folks; the other is ours." There was an infirmary on the farm, and a large recreation building, shared by all.



WOMEN ALSO WORK

We also visited a number of factories. The machinery was modern and mostly of Russian manufacture, though there were a number of German machines in the textile mill. And of course the automobile plants were set up by the Ford and General Motors companies. The work is done on a piece-work basis, but one did not get the impression of efficiency. Indeed an industrial engineer in our party stated that as near as he could estimate they produced about 60% of the goods that Ameri-



AMERICAN SEMINAR AT A COLLECTIVE FARM

The young lady in white, 29 years of age, is the manager. Man with hands on hips is the Rev. J. A. Mitchell, rector of St. Paul's, Englewood, New Jersey.

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cans would produce from the same equipment. One could understand it after visiting in the shops. Workers in a corner chatting; others making tea. They apparently do not feel that there is any great rush.

Just a word about women. Any job is open to them if they are capable of handling it. We saw policewomen, section hands on the railroads with their picks and shovels, brakemen on trains, motormen on the streetcars, steel workers on buildings. An American engineer that I came to know well had married a Russian girl. He was to return to the States. She was to remain behind, partly because of the difficulties in getting out of Russia and into the United States, but more particularly because she did not want to leave Russia in spite of her obvious devotion to her husband. "I am so afraid if I go over there I will become like American women." Not very complimentary and I resented it a bit. But she told me what she meant. "I have my own job. I earn as much as my husband. I am a person here, not just a wife. I want to keep that."

One more article on the Soviet Union in which I will do what I can with the vexing questions of democracy? liberty? Stalin? Then in the two concluding articles of the series I shall deal with the Scandinavian countries and report on our interviews with leaders in England and France.

Let's Know

By

BISHOP WILSON

WHY THE FUSS?

NEARLY two billion people comprise the total population of the world. Of this number sixteen million are Jews. In the face of these figures one is puzzled over the fear expressed in some quarters that the Jews are bent on dominating the world. If they were concentrated in one spot there might be something to give a tinge of color to such statements. The fact is that they are scattered in relatively small groups throughout a dozen or more countries. Some years ago rumors were hatched about an international conspiracy by which these Jews were laying subtle plans to engineer matters their own way. This question was submitted to a court in Switzerland where the charges were completely exploded and certain documentary evidence was declared to be spurious.

The largest number of Jews to be found in any one country are now living in the United States. We have a quarter of the total number—approximately four million of them. In Germany there are half a million Jews. No sane person imagines that the Jews are a menace in the United States. How can it happen then in Germany? The total population of Germany is about sixty million people. This means that we have twice as many people in the United States and eight times as many Jews. If we get along without worrying ourselves sick, why should the Germans be so jittery?

The answer is plain enough. When things go wrong, someone must be found to blame. The countries where Jew-baiting has been revived are countries where those in political control are struggling to hold their positions and keep the people in line. The Jews offer an easy target against which popular resentment may be directed. They are defenseless. They have no government of their own to stand back of them—no diplomatic agents to speak in their behalf. They may be attacked with impunity.

You ask—how is this any business of ours? It is in two respects. In the first place, the moment racial intolerance lifts its head, we are all in danger. It is an evil contagion which spreads quickly and strikes in unexpected places. If we acquiesce in the persecution of Jews because they are Jews, who knows when some fanatical coterie may institute a persecution of Greeks because they are Greeks, of Masons or Elks or Knights of Pythias because they belong to those particular fraternal orders, or possibly of Episcopalians because they dare to be members of the Episcopal Church? It's a venomous business with possibilities of sharp backfire.

Far more important is the second reason that as Christians we cannot countenance brutal attacks on people of another religious faith—more especially the Jews. We owe them too great a religious debt and, besides, we could never reconcile such intolerance with the spirit of our Savior who Himself accepted birth in the Hebrew race. The dark shadows of Calvary are creeping upon us again as Good Friday approaches. How can we worship the Crucified Lord who gave Himself for us in the magnanimity of God's love and complacently watch the modern crucifixion of an entire race? Christ stands for love, not for hatred. "A new commandment I give unto you that ye love one another." And it is just as true today as it was when St. Paul said it that "God has made of one blood all nations of men for to dwell on all the face of the earth."

Liberality or Contempt

IF THE Jury was not ready with its verdict before the Court adjourned at four o'clock, the jurymen would be locked up in the Courthouse for the night. It was now 3:40 and the vote stood six to six. So they flipped a coin to decide which group should change its vote. Next morning, when the Judge learned of the incident, he called the twelve together and addressed them, "The verdict of a Court of Justice is too serious a matter to be decided by whim or chance. I adjudge you in contempt of Court and fine you each the sum of twenty dollars. You are discharged from further duty."

There is a family in which the father is Episcopalian, the mother Baptist, and the daughter a Christian Scientist. Every Sunday they attend the service of one of these denominations, together. They decide which one it will be by drawing lots. Churchmouse wonders whether determining one's Church attendance in this manner is religious liberality or "Contempt of Court."

—THE CHURCHMOUSE.

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MODERN MARRIAGE DEALT WITH IN DETROIT CLINIC

Reported by MISS W. HUTSON

When the Rev. Gilbert Appelhof, Jr., rector of St. Thomas' Episcopal Church, Detroit, concluded writing a series of forty articles for one of Detroit's local papers, dealing with the subject of "Ideal Marriage," he decided something further should be done to bring together those individuals looking forward to marriage, or even those already married, for the purpose of further instruction. Marriage presents so many and varied problems, that opportunities for discussion are always helpful. So it was that the Modern Marriage Clinic, recently conducted at Detroit's Western Branch Y.M.C.A., was inaugurated. Having had some little experience in working out the problems of people who were experiencing difficulty in the marriage relationship, Mr. Appelhof knew that to deal with problem cases would require considerable more leadership and follow-up work than a busy clergyman would be able to give, even with the help of a volunteer staff of physicians, psychiatrists, teachers, clergymen, and others. This was the reason why it became known as a Clinic for Happy Marriage, and not for "sick" marriages, as Dr. Adler of Vienna once inaugurated. The aim of the clinic was to outline a philosophy of happy marriage, with emphasis upon the fundamental rules, as well as ways and means by which successful and enduring marriage can be obtained. Avoidance was made, so far as possible, of the abnormal aspects of marriage, the leaders believing that people see enough of marriage as it ought not to be.

With the splendid assistance of cooperating agencies having something to do with marriage and its problems, Mr. Appelhof was able to offer a staff of leaders which represented the very best to be had. The Merrill-Palmer School, with its trained staff of teachers, gave invaluable help in the courses dealing with the "Modern Wife—Her Home and Community" and the "Modern Mother and Her Children." This well-known school provides an advisory service for college women, as well as a nursery school, and training school for future mothers.

The Marriage Counsel Clinic, a newly organized service for those contemplating marriage, was represented by its head clinician, Dr. David Kimball. Dr. Louis Adrian Schwartz, one of Detroit's well-known psychiatrists; Miss Marcia Ward, budget expert of the Visiting Housekeeper's Association; Mrs. James McEvoy, Chairman of the Maternal Health League work in the Detroit area; Mrs. Helen Gibson Hogue, Mental Hygiene Counsellor of the Highland Park (Michigan) Schools; the Rt. Rev. Herman Page, Bishop of Michigan and chairman of the general Convention's commission on marriage and divorce; Mr. Fred B. Freeman, senior state secretary of the Y. M. C. A.; and the Rev. Owen M. Geer, minister of the Dearborn Methodist Church, were a few of the various specialists appearing on the program.



FREDERICK SILL
Honored by Kent Alumni

While the day-time lectures were particularly helpful for the women, it was the evening program dealing with the various problems of marriage which had its widest appeal. This was open to men and women, married and unmarried. The group did not always meet together; quite often the unmarried group met separately from those who were married, so that their problems could be met more specifically. The evening when Dr. Kimball was present, the men met in one group and the women in another.

There are no problems dealing with marriage which were not touched upon in one way or another, and when questions came from the floor, they were dealt with quite frankly. During the clinic, an opportunity was given each person to fill out a marriage contrast questionnaire which was specially designed by Mr. Appelhof for the purpose of providing the speakers with knowledge of the specific problems that needed to be dealt with in the lectures. It is believed that these questionnaires would be specially help-

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

A dear friend of mine who is one of the saints of this generation has just written me after reading her morning paper—Hitler steals Austria, Russia shoots a dozen and a half more leaders, Franco drives to the Sea, T.V.A. leaders fight each other. She writes, "What a world! I can't formulate a single prayer. I can only say, 'Lord, for pity's sake. For pity's sake, just look at us.' Isn't that a queer, good old phrase? I wish Bishop Wilson would tell us the history of it. So expressive! My grandmother used it."

* * *

But It's Christmas On Bayou

Southwest of Houma, La., twenty miles along a dusty road worn and bumpy from years of use, following the winding Bayou, one comes to St. Andrew's mission. There on March 8th gathered the folk of the English-Scotch settlement to celebrate Christmas. It was Christmas because the men folk, trappers and fishermen had been out in the swamps all winter seeking a livelihood. Christmas is therefore celebrated in the Spring when they return; a tree with presents, gay decorations, parties. The mission was founded 23 years ago by the Rev. Gardiner L. Tucker, rector at Houma. This year he was absent, ill in a hospital in New Orleans. So the Christmas services were conducted by Bishop Morris, who wished them all a Merry Christmas on March 8th, led them in singing "Silent Night" and "Little Town of Bethlehem" and then told them simply about the birth of the Saviour and what His coming should mean to this world in which we are living.

* * *

Our Troubled World

Dictatorship in Greece grows more ruthless and imprisons more of its opponents, with ties with Germany growing closer. A huge program of rearmament has been evolved with Germany supplying 60 per cent of the materials. . . . One hundred thousand agricultural workers from Italy, Hungary, Poland, Austria are to be brought into Germany to supply unskilled labor to help pay off the debts of these countries to Germany. . . . A French newspaper reports that Mussolini already is beginning to colonize the interior of Spain. . . . Railway workers in France are contributing 400,000 francs a month to

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relief in Loyalist Spain. . . . A new trade name will soon be popularized by a campaign by an American gasoline company, "fighting-grade gasoline." . . . Physical education for British youth is now planned with the advocates stating that "training in the use of arms would necessarily form part of the course." . . . Stevedores in England in increasing numbers are refusing to load ships bound for Japan with war supplies.

* * *

Bishop Gardner to Occupy Historic House

In 1838 Bishop Doane built a bishop's "palace" on the banks of the river that flows by St. Mary's School, Burlington, N. J., which he founded. It has been sixty years since it was used as the bishop's residence but now Bishop Gardner has announced his intention to restore the mansion and move there. At present the bishop's residence is in Trenton. A fund of $15,000 is being sought for repairs and renovation.

* * *

Death Takes Bishop McDowell and Frank Gavin

Bishop McDowell of Alabama and the Rev. Frank Gavin of the General Seminary, died suddenly on Sunday, March 20th. The bishop, in his fifty-fifth year, died while in Mobile for confirmation. Prof. Gavin, who has been ill for the past two years with a heart condition, died after several days illness of pneumonia.



REV. FRANK GAVIN
Dies of Pneumonia

* * *

New Parish House for Atlantic City

Ground was broken on March 14th for a new parish house for All Saint's, Atlantic City, where the Rev. George L. Whitmeyer is rector. Many improvements have been made in the parish during the past three years; new organ, complete redecoration of the church including new lighting fixtures by Rambusch, new roof. In addition a debt of $5,000 has been wiped out and assessments to the diocese accumulated for five years have been entirely paid. In the past year a bequest of $50,000 was received by the parish but none of the principle has been used. The congregation has also increased and the Sunday school tripled.

* * *

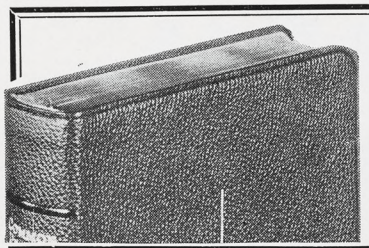
International Convention on Christian Education

An international convention on Christian education is to be held in Columbus, Ohio, June 28-July 3, with all the Protestant Church cooperating. All sorts of subjects are to be discussed: missions, war or peace, crime, gambling, family life, industrial relations, work among laymen, race relations, rural work and of course the various topics that deal more directly with Sunday schools.

* * *

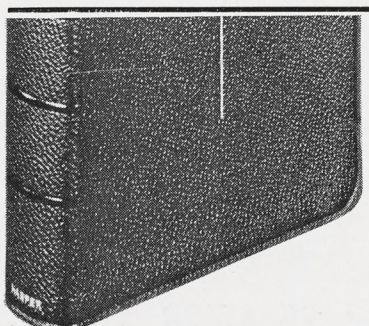
Seminar in Religious Education

A seminar in religious education is being held each Monday evening this month for the clergy and leaders of religious education in the diocese of Southern Ohio, the sessions being held at Christ Church, Cincinnati. Among the leaders are Miss Blanche McDill of Miami University; Miss Hilda Shaul, advisor in religious education for the diocese; Miss Mary



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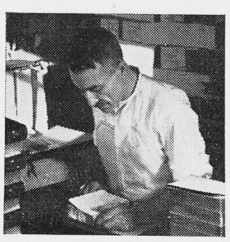
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Collar, director at Christ Church; the Rev. B. W. Hummel of Cincinnati; the Rev. P. F. McNairy of Cincinnati; Miss Mary Klemm, diocesan field secretary of the Auxiliary and the Rev. Robert T. Dickerson of Oxford, who is the chairman.

* * *

Protest Re-arrest of Martin Niemoller

One hundred New York religious leaders sent a cablegram to Hitler through the American League for Peace and Democracy protesting against the re-arrest of Martin Niemoller and demanding his immediate freedom. Episcopalians to sign were W. Russell Bowie, Shelton Hale Bishop, Joseph H. Titus, George A. Trowbridge, C. Lawson Willard, and L. Bradford Young. The same group supported the League's vigorous drive to defeat the May Bill which would establish a dictatorship in the United States in the event of war.

* * *

School of Religion in Chestnut Hill

Our St. Paul's Church, Chestnut Hill, Pa., is joining forces during Lent with the Presbyterian Church for a series of six sessions of a school of religion. Rector Malcolm Peabody of St. Paul's is delivering one of the lectures on "The Christian Church in Action in the Modern World."

* * *

Death Takes Denver Churchwoman

Mary Josepha Williams Douglas, wife of Canon Winfred Douglas, died on March 9th in Denver. She was 77 years of age. She was the sister of the late Bishop Williams of Marquette.

* * *

Father Sill Is Honored by School

The Rev. Frederick H. Sill, founder and headmaster of Kent School, was honored by the alumni at a dinner held last week in New York and attended by about 200 former students. The announcement was made that $81,000 had been given toward the school's building fund by alumni and friends. An effort is being made to raise $400,000 to "complete the permanent Kent during the lifetime of the founder."

* * *

Asks Churches to Balk Dictators

A united Church against dictatorships was called for last week by the Rev. Henry Smith Leiper, secretary of the Federal Council of Churches, in an address in Knoxville, Tennessee, before a group of southern mountain Church workers. "Unless the individual churches realize the purpose in the movement and lend their cooperation toward a united Church, we may come to the state where we cannot throw off the menace of dictatorships."

* * *

Mission at Chicago Parish

The Rev. McVeigh Harrison of the Order of the Holy Cross is to conduct a mission from March 27th through April 8th at the Epiphany, Chicago. There is to be a meeting each afternoon at four for young people and a preaching service each evening at 7:45.

* * *

Joint Lenten Services in Dixon, Illinois

The churches of Dixon, Illinois—Brethren, Evangelical, Lutheran, Methodist, Presbyterian and Episcopal—have joined forces for services on Friday evenings during Lent. The speaker on March 18th was the Rev. Herbert W. Prince of Lake Forest, the representative of our Church on the program.

* * *

Arkansas to Elect a Bishop

The diocese of Arkansas is to elect a bishop at their convention to be held in Helena on April 27th. The standing committee has called a conference to be held in Little Rock on April 5 "to exchange information about men who are likely to be nominated for the episcopate."

* * *

Young People's Service in Philadelphia

The Rev. S. Tagart Steele, vicar of the Intercession, Trinity Parish, New York, is the preacher at a young people's service being held this evening, March 24th, at Holy Trinity, Philadelphia. It is sponsored by the Young People's Fellowship of the diocese.

* * *

Oppose Services of Inter-Communion

Clergymen are being asked to sign a statement that opposes "inter-communion between the Churches until such time as there shall be a real and honest agreement between them as to the Faith, Order and practice of the Christian religion." The statement comes from Providence and lists as the first signers the following clergy: John A. Wright, Raleigh, N. C.; F. C. Benson Belliss, Chicago; Grieg Taber, Boston; H. R. Bennett, Wilmington; Don Frank Fenn, Baltimore; H. M. Ramsey, Portland, Oregon; Bernard Iddings Bell, Providence; Frederic S. Fleming, New York; Milo H. Gates, New York; Russell S. Hubbard, Providence; Victor Hoag, Eau Claire; Harold Holt, Chicago; Roberts Seilhamer, Pawtucket; Albert C. Larned, Jamestown, R. I.

* * *

Exchange of Pulpits in the West

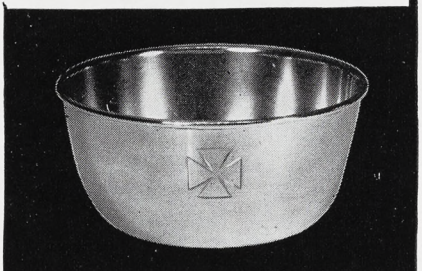
Fourteen clergymen of the diocese of Olympia, headed by Bishop Huston, exchanged pulpits recently with an equal number from the diocese of New Westminster, British Columbia, led by Archbishop Pencier. Church attendance was reported to have been uniformly good.

* * *

Get Rid of Vitality Sappers

Here is something else to worry about that comes from the Rev. Sidney D. Hooker of Los Angeles who, with the Rev. Daddy Hall of New York, is apparently a crusader. He quotes Dr. Mayo, famous surgeon of Minnesota, against the use of tobac-

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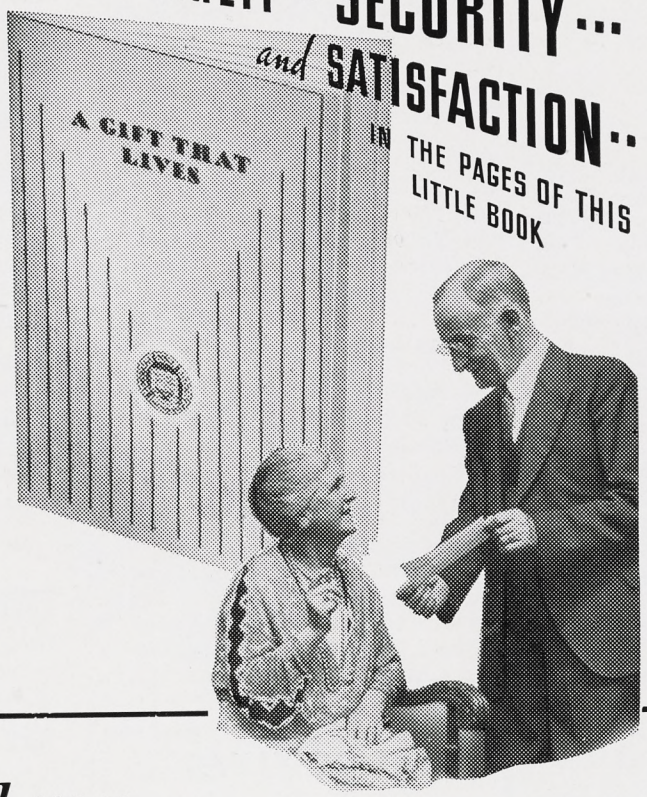
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co, and then Dr. Emerson of Columbia University as his authority for the statement that heart disease had increased 187% and diseases of the arteries 663% in New York in the past fifty years due largely to the deleterious effect of tobacco.

* * *

Death Takes Virginia Layman

Captain John G. Osborne, for many years one of the leading Churchmen of the diocese of Southwestern Virginia, died recently at his home at Radford. He was senior warden of Grace Church, Radford, and a member of several diocesan committees.

* * *

The Hope Is in Christian Character

"The totalitarian theory of state will invade this country unless we cultivate a truly Christian character in our people to prevent it," declared Bishop Quin of Texas last week in addressing a group of Chicago laymen. America has become a nation of aspirin takers, he said, with society attempting to live on the resources of the past. "Americans can't stand pain," said the bishop.

* * *

Heavy Snows Damage Churches

Heavy snows in Nevada damaged church properties in Nevada. The newly erected social hall at the conference grounds on the shores of Lake Tahoe, collapsed under the weight of eight feet of packed snow, as well it might. There was no insurance to cover such an "act of God," so that funds are now being raised to rebuild. Other buildings at the conference center were also damaged. Nevertheless plans have been announced for the conferences to be held next summer, with the following headliners: Bishop Stevens of Los Angeles, Bishop Wilson of Eau Claire and the Rev. C. Rankin Barnes of San Diego.

* * *

Bishop Perry Conducts Day for Clergy

Bishop Perry of Rhode Island conducted a quiet day for the clergy of his diocese on March 7. Later that week he sailed for Europe to visit the European Episcopal Churches, appointed to do so by Presiding Bishop Tucker.

* * *

Chicago Layman Dies

Frederic F. Norcross, for many years senior warden of St. Chrysostom's, Chicago, died suddenly on March 11th.

* * *

Fleming James to Give Hale Lectures

The Rev. Fleming James, professor at the Berkeley Divinity School, is to deliver the Hale Lectures at the Seabury-Western Seminary, Evans-

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ton, Illinois, March 28-April 17. His subject is to be "Personalities of the Old Testament."

* * *

Praise From New York Rector

The Rev. George Paull T. Sargent, rector of St. Bartholomew's, New York, used his parish bulletin last week to urge his parishioners to become regular subscribers to a Church weekly. Of THE WITNESS he wrote: "Full of life and fire. It is social in its attitude toward everything pertaining to the life of the Church. Its readers may not always agree with it, yet it challenges them to clarify their own convictions and keeps them abreast of Church activities throughout the entire country. Its editorials are generally written by Bishop Irving P. Johnson of Colorado and are worth the subscription price." Much obliged.

* * *

The Result of Misfortunes

Two wrongs never make a right but two unfortunate circumstances can combine to produce a happy result. The Rev. G. B. Ratcliffe, Congregationalist pastor at Romeo, Michigan, sprained his back, went to the hospital and is now confined to his home for a number of weeks. The Rev. Luther B. Moore, in charge of our St. Paul's, Romeo, went to church on February 20th to find smoke pouring out of it. The time they had. It seems the fire whistle was frozen so that the volunteers had to be called one at a time by phone. The building was not destroyed but—well you can imagine what even a heroic fire department can do when they are called to a fire one at a time. Well sir Pastor Ratcliffe called Rector Moore from his hospital bed and said, "bring your congregation into my church and hold a joint service of the two congregations each Sunday." They started on March 6th, with the approval of Bishop Page. The Episcopal Church ordinarily has about 25 worshippers, the Congregationalists 30 or so. But at this first service they had 125 and everyone apparently is enthusiastic over the idea.

* * *

Clergy in Motor Accident

On March 4th a group of clergymen consisting of the Rev. Wm. A. Brown, bishop-elect of Southern Virginia; the Rev. J. K. M. Lee, president of the standing committee; the Rev. Norman E. Taylor, archdeacon; and the Rev. E. Ruffin Jones, examining chaplain, motored from Norfolk to Petersburg to attend the funeral of Dean Ribble. After the

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service they started back to Portsmouth to attend the funeral of the Rev. Mr. Dowding. Before reaching Portsmouth their car was struck by another automobile and turned over two or three times. All the clergy received bruises or cuts but there were no serious injuries. The car was completely wrecked. At present writing all are improving except the Rev. Dr. Jones, who is quite ill from the effects of the accident, but it is hoped that he will soon recover.

* * *

Clergy Conference in Nevada

Bishop Jenkins observed his ninth anniversary as bishop of Nevada by leading a clergy conference at St. Stephen's Chapel, Reno. There was a dinner party in the evening at the bishop's house to celebrate the anniversary. There has been growth: thus in 1928 there were 1,886 baptized persons whereas now there are 3,301. Communicants in 1928 numbered 1,177, now 1,641; then 6 priests and one deaconess; now 13 priests, six deaconesses and two other women on the diocesan staff.

MODERN MARRIAGE DEALT WITH IN DETROIT CLINIC

(Continued from page 8)

ful to clergymen who wish to have private talks with young couples contemplating marriage. There are two sets, however: one for the unmarried, and another for those already married.

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

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Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

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

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Daily (except Saturday) Noonday service 12:15-12:40 P. M.
Thursdays: Special Service, 5:30 P. M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church
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Rev. Roelif H. Brooks, S.T.D., Rector

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Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

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Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
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Saints' Days: 10:30.

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Daily services in the Chapel.

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

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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, 5:30 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.
Baltimore, Maryland

St. Michael and All Angels
St. Paul and 20th Streets
Rev. Don Frank Fenn, D.D.
Rev. Harvey P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days — Holy Eucharist — Mon., Wed., Sat., 10:00 A. M., Tues., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.

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Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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be cured with no great effort and small sacrifice, provided the husband and wife recognize them. Many, perhaps most, domestic ills rise from three things: carelessness, financial difficulties, and too great dominance by one of the pair. By "carelessness" is meant the continuance of things that cause discord, and to this group belong careless attire, poor housekeeping, lack of interest in the aims of the other, and little selfishnesses.

Sometimes those outside have a better perspective than those on the inside and can put their finger on some particular sore spot more readily than those who actually suffer from it. In this respect, the clinic is in much the same position as a garage mechanic who points out to the motorist the things his car needs to run smoothly and safely. The mechanic cannot make the car owner order the adjustments. He can only point out and warn. We find that many times young couples fall in love and become engaged without ever having a serious talk with one another about their marriage future.

The girl generally knows the man's income, something of his likes and dislikes and perhaps whether or not he expects or wants children; but all too often her knowledge of him stops there, especially after brief courtships. The clinic does not advocate long engagements, but it does advocate long courtships. The purpose of the questionnaire is that it enables the counsellor to check over the matrimonial bark to determine whether or not it is seaworthy. A couple would not think of starting for the South Seas in a small boat without shoal and reef charts, a compass, weather charts and life-saving devices. In matrimony a two-person crew ventures into unknown seas. That crew needs charts, and to know each other.

It was not possible in a short series of lectures to change personalities or characters, but Mr. Appelhof feels that to both young and old was brought a clearer conception of the means of making marriage succeed. When people show enough interest in their marriage to attend lectures night after night, it speaks well for the seriousness with which they regard the whole relationship; and when both husband and wife go at their knotty problems together, there is a much better chance that they will arrive at an amicable solution.

While it would be quite impossible to guage the results of such a clinic, the fact that it has set people talking about the value of preparation for marriage for young people, and the importance of even "oldsters" making some attempt to change their ways, is encouraging.

A vote was taken the last meeting of the clinic to determine the views of those attending. The results were interesting. All present were in favor of some kind of preparation for marriage, the majority believing that such instruction should begin even in high school. The group was unanimously in favor of clergymen acting as counsellors to young couples contemplating marriage. All endorsed the new pre-marital examination now required by the State of Michigan, and all assented to the practical presentation of the subject matter dealt with in the marriage clinic program.

Despite the frankness with which some subjects of a difficult nature were dealt with, no one objected, and all believed that such clinics were most valuable and should be held throughout the country. The fact that requests have come from churches, Y.M.C.A. groups, and various youth organizations for similar programs indicates the general interest that there is in the subject.

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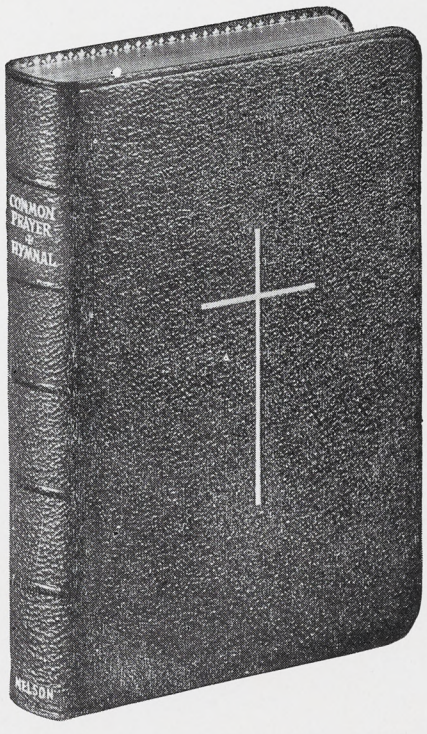
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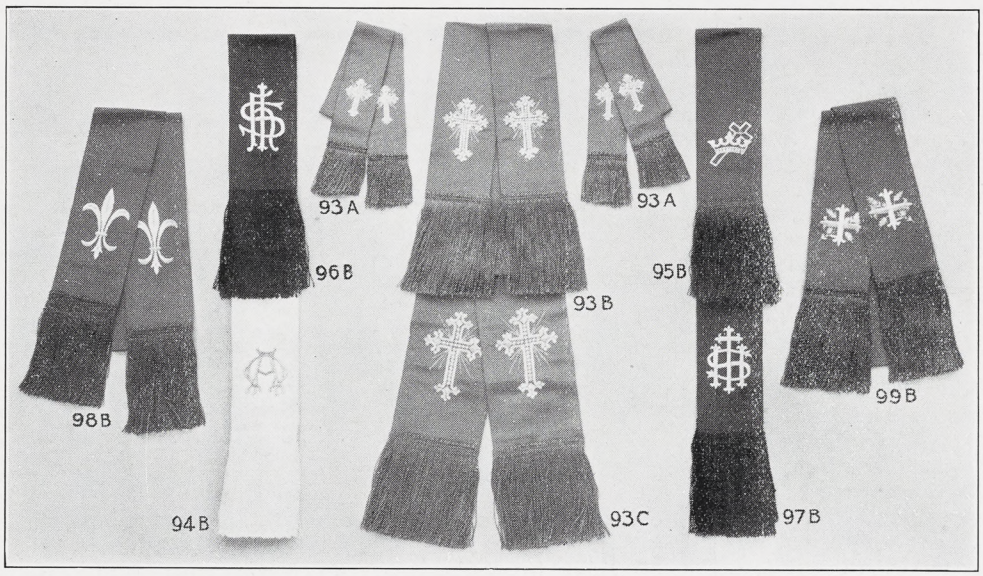
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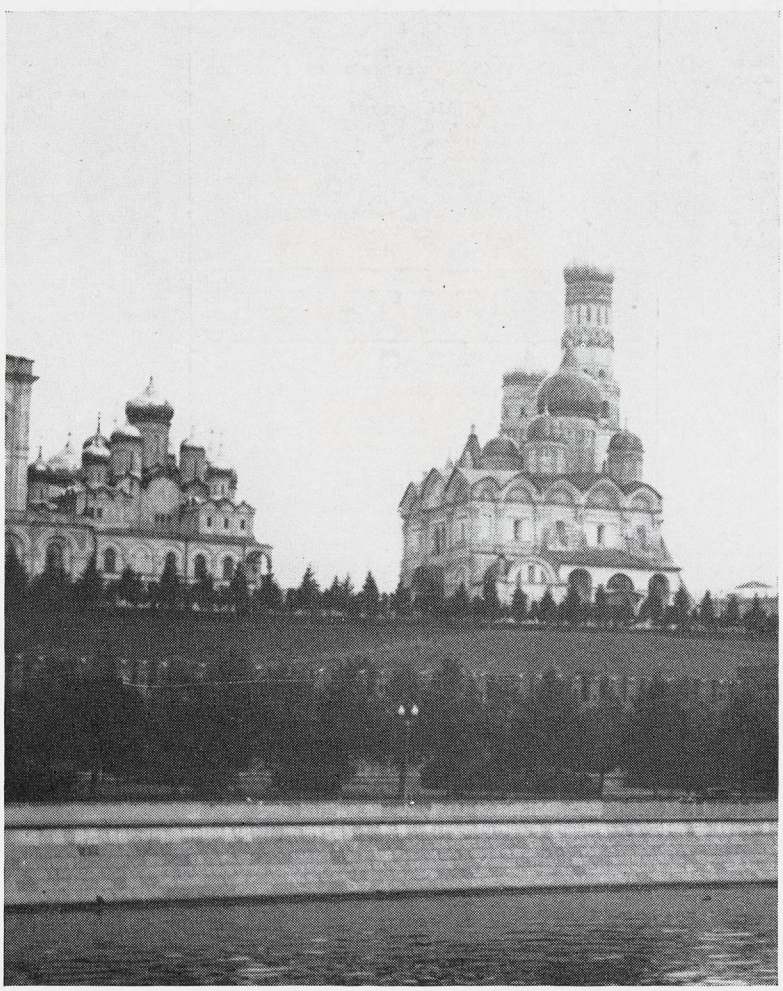
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March 31, 1938
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THE WITNESS



CHAPELS IN THE KREMLIN

THE POWER OF THE CROSS---JOHNSON

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CLERGY NOTES

BENNETT, W. ROY, in charge of the Roundup mission field, Montana, was ordained deacon on March 10th at St. Luke's, Billings, by Bishop Fox.

ELLIS, ALFRED D., was ordained priest on March 15th at St. Mark's, Plainview, Texas, by Bishop Seaman. He is in charge of several missions in the district of North Texas.

HOOPER, A. ARCH, formerly rector of St. John's, Cambridge, Ohio, is now the junior canon of Trinity Cathedral, Cleveland, Ohio.

KUHN, W. J., formerly rector of St. Matthew's, Toledo, Ohio, becomes the rector of Emmanuel, Corry, Pa., after Easter.

LEACHER, JOHN, missionary on the Uintah Reservation, Utah, retired on March 1st and is now living at 64 East 21st South Street, Salt Lake City.

LINDNER, NEWELL DWIGHT, formerly in charge of Christ Church, Bellport and St. James, Brookhaven, Long Island, is now the rector of St. John's, Mt. Pleasant, Michigan.

NORTHROP, DOUGLAS, formerly a missionary in Nevada, is now the curate at Christ Church, Williamsport, Pa.

PARKS, LEIGHTON, rector emeritus of St. Bartholomew's, New York, and for many years a leader of the liberal forces of the Church, died on March 21st in Paris, France, in his 88th year.

RANGE, CARL E., formerly rector of Christ Church, Ottawa, Ill., is now the rector of St. John's, Cleveland, Ohio.

RANTZ, ARTHUR J., curate at St. John's, Youngstown, Ohio, was ordained priest on March 19th.

RUSSELL, R. ALAN, retired priest of the diocese of Albany, died on March 15th following a brief illness.

YOUNG, FREDERIC H., was advanced to the priesthood by Bishop Washburn on March 25th at the Annunciation, Washington, N. J. He is to become the rector of St. Mary's, Jersey City, on Palm Sunday.

QUESTIONS FOR LENT

1. What rural priests do you know?
2. What are the greatest problems they have to face?
3. What are the tangible assets of their particular parishes?
4. How would you handle their jobs?
5. Name the three acts in the sin offerings of the Jews.
6. What corresponds to them in Christianity?
7. Is the Soviet Union militarized?
8. How does Russian democracy differ from our own?
9. Give three possible explanations of the recent trials.
10. What, in the opinion of Lloyd George, will be the line-up in another world war?

ANSWERS TO LAST WEEK'S

1. Money raising must not obscure spiritual character of the Church; money raised should be used to improve the church property; should not compete with business in raising funds; must not interfere with religious life.
2. That city Auxiliaries that are well established foster a branch in some rural community.
3. St. Peter.
4. "Thou art Peter and upon this rock will I build my Church."
5. Because they have devoted their energies to making machines rather than goods . . . that is, sacrificing the present for the future.
6. Their belief that they alone of the nations have their economic life on a rational foundation.
7. 96 per cent.
8. Democratically; the peasants electing a board and the board electing a manager.
9. No, according to American standards. About 60 per cent efficient.
10. There is no discrimination between the sexes.

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THE WITNESS

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A. MANBY LLOYD

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THE CHURCH IN RURAL AMERICA

By
GERALD VAN O. BARRY

LOOKING back over a dozen or more years spent in rural work, one of the facts that seems to stand out with vivid clearness is that the priest who has worked in this field owes his people a great debt. No doubt this is true of any field, but it is so very obvious regarding those who serve in the country as to seem of primary importance in any consideration of the rural Church. Despite this and the many other valuable contributions a rural congregation may make to the life of the Church as a whole, however, the rural Church is generally very weak—quite sick, indeed—and comparatively little is being done about it.

Predominantly urban, and forgetful of the fact that the fixed population of our great cities has a life-span of but two or three generations unless replenished from without, leaders in our Church often make the error of regarding territory beyond the suburbs as hinterland, and of classifying work there as "missionary". We are, to a great extent, a city-minded group, beset with the false notion that New York or its equivalent is the treasury of most of the great things of life, and that the country is the place one goes for vacations. Any dweller in small town or village who makes a distinct mark on the life of his time, or any rural institution which is outstanding is considered not only unusual but phenomenal. We think of civilization as flowering in the great metropolitan centers, forgetful of the fact that the country boys and girls who have moved there are often the ones who have been largely responsible for its position—in spite of city influences. We forget that plowing and merchandising are two ends of the same process. We laugh with the comedian who tells us that "when you leave New York you camp out". We even foster study courses on "The Rural Church" —as though it consisted of a chain of outposts in the highlands of Tibet.

One of the things we find most difficult to grasp is that the city parish—as the city itself—is dependent upon the rural parish for its continued existence. Cities never reproduce themselves—nor do urban congregations—as one may easily learn from the perusal of any parish register in a good-sized city. Cities grow congregations no better than they grow corn. The fact that the ecclesiastical structure is greater or stronger in the city is no guarantee of its continuity. On the other hand, no more positive assurance of a continuing urban Church can be found than in a healthy rural Church. Unless we develop and pursue a policy of sowing seed and cultivating the ground in rural areas we jeopardize our very existence.

It seems quite obvious, therefore, that a more effective program must be put into operation so far as these areas are concerned. Studying about them is a good start—but only a start. Instead of the virtual abolition of the Department for Rural Work, (which action is akin to suicide), every possible effort should be made to create fresh interest in its activities. The best men available must be given every encouragement to enter the rural field—the country is no place for clerical errors! Weak personnel there reflects throughout the whole Church organism—for the rural field requires at least as much brains, probable more energy and undoubtedly greater initiative than most forms of city work. It is a continuous process of pioneering—of clearing land and breaking new ground, as well as of holding what has been gained. Because of the nature of living, the priest must always fill a multiple role. Just as the farmer is his own butcher, baker and candlestick maker, so the country pastor is called upon to function in some degree in every department of the life of his people. He need not be an expert in any but the spiritual, but he must be able to move with intelligence in each and to inspire in all. Many an otherwise good sermon to a country congregation has been rendered ineffective simply because the preacher was ignorant of the simplest economics or folkways of the people to whom he preached. The priest in rural work must be able to match his flock in simplicity of life and outlook, in sincerity and realism, and in their independence of thought and action. It would be well too, if he had an appreciation for the keen, native sense of humor so often missed by vacationists. Self-reliant, he must possess as deep a recognition of dependence upon God in Church life as his people have regarding Him in their agricultural life. Finally, he must really know, as well as love his neighbors.

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WHENCE the material for such a ministry? From the rural parishes themselves! It is no accident that the Church is strong in those dioceses where the importance of country work has been properly emphasized. The appreciation of many spiritual values is greater, and the appropriation of them becomes simpler as we move away from the mechanized, man-made environment of city-life. The surroundings of God's creation are more conducive to wholesome development than are the steel and concrete productions of man. Machinery and speed do not provide as good materials for an adequate philosophy as do the processes of nature. Urban and rural notions of what constitutes "living" are often poles apart, but the latter seem to have better survival value. It is true that often the countryman is a gross materialist, blind or indifferent to his place in God's scheme of things—but is not this the fault of the stronger Church group which has failed to accept the responsibility of carrying the Church's sacramental interpretation of life to him? Has not each of these groups a distinct contribution to make to the other?

We are continually being reminded by national agencies of the importance of the rural population in American life. Do we not therefore, fail both in our patriotic as well as Christian duty if we neglect to supply it with its most essential spiritual element? During seminary days we were told of the necessary, three-fold, reciprocal relationship between God and man, man and man, and man and Nature, without which man cannot possibly reach his full development. If such be true, is it not our obligation to give greater attention to it by building up the Church in rural America?

Cars, roads, radios and the wider spread of the metropolitan press have worked many changes in the thinking and actions of countrymen—some for the better, some for the worse. In general, however, our Church has shown no great concern about it—and this despite the fact that "the little brown church in the vale" may now be a garage. We have waxed eloquent over the influence that has been exerted in our national living by those whose early training was overshadowed by the steeples among the hills—but we are slow to realize that though the hills still stand, many of the steeples do not. This might not be so bad if the descendants of those who build the churches were using newly created means to attend others farther away, but by and large, this is not the case. Because of inadequate manpower and money the rural folk who will make up our cities of tomorrow are being starved for the spiritual food the Church can alone supply. Scores of boys and girls await an introduction to the beauties and satisfactions of a sacramental religion, the tools for which are never more available than in the daily life of farm and village. Yet all the time the command to our National Council and to dioceses is "Double up—less men in more stations—money is scarce". Magnificent opportunities for service as priest, pastor and parson are neglected. The commercial agencies which have so shaped urban life are increasingly penetrating the backwoods, under capable leadership—but the Church is weak. When a priest does come into the country to minister with devotion and enterprise, the open-armed welcome with which he is greeted is amazing.

Leaders and the means to support them—that is all. Probably the situation is much the same as it was 2000 years ago, when it was observed that "the harvest indeed is plentiful, but the laborers few."

Discoveries in Europe

By

WILLIAM B. SPOFFORD

IN WRITING OF GERMANY I stated that the country was thoroughly militarized, with even six year old children organized into Hitler Youth groups. The Soviet Union likewise is militarized though it is not as obvious to the casual observer. Soldiers are not much in evidence on the streets. But we did witness youth parades in both Kiev and Moscow and one rather had the feeling that these splendid physical specimens, both boys and girls, now organized into athletic

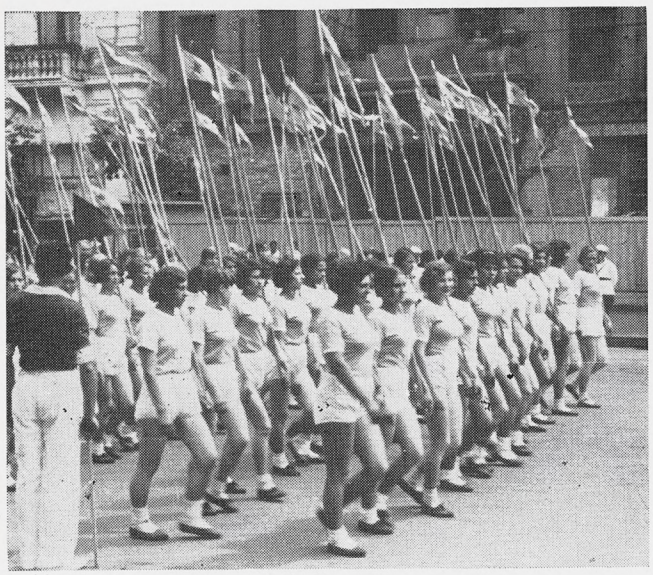


THE RED SQUARE. LENIN MUSEUM AT LEFT. ST. BASIL'S IN DISTANCE

clubs, could be changed into soldiers over night. There were 25,000 of them marching in the Kiev demonstration, while in Moscow there were 40,000 that marched that day last July into the Red Square. The name Red Square incidentally, I discovered much to my surprise, has no connection with the revolution. The word "Red" in Russian means "beautiful" and this is the ancient name of this historic square in the heart of Moscow. There are three pictures with this article. One shows a group of men bronzed by the southern sun with shaved heads . . . physically as fine a looking lot as I have ever seen. There were thousands of them in these two parades, marching with a swinging military step, singing lustily their spirited songs as they marched behind their bands. They were supposed to be members of athletic clubs, we were told however that they were members of the Red Army, a million and a half strong. Another picture is of a girls' athletic club . . . factory girls . . . little evidence of starvation there. In the backgroup is a typical

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Russian scene . . . a building being torn down to make room for a new structure. The third picture is of the Red Square in Moscow the day of the Youth Parade, the picture having been taken from the American Em-



A FACTORY GIRLS' ATHLETIC CLUB

bassy. The building to the left is the Lenin Museum, on the corner of which where once stood the statue of a saint, one now reads the words, "Religion is the Opium of the People". Ask a Russian who was the first to say that and they promptly and universally say, "Lenin". Tell them that the first to utter the words was Charles Kingsley, an English priest, and they give evidence that they consider you a bit daffy. In the distance is St. Basil's Cathedral, one of the most beautiful in all Russia, now being restored to its original state, and a little to the right of the centre of the photograph . . . a tiny black spot in the picture . . . is Lenin's Tomb, visited each day by thousands.

Youth is on the march in Russia. It is a country of youth. Their elders are cared for and respected but the hopes for the future are built on youth. Hence their bodies are being built; their minds are given every chance for development. Thus a boy or girl can go to school as long as they meet the grades, with a monthly wage paid them while in the university as though they were producing goods in a factory.

What about democracy and freedom? Certainly one must say that they have neither in the American sense. Criticism there is aplenty. Their newspapers are loaded with letters complaining about the bureaucratic methods of officials. But the criticism is all of how the system works and never of the system itself. One can do the former and be considered a patriot. To do the latter would bring one to trial and either prison or the firing squad. American democracy, they insist, is a luxury given to us by our real rulers, the industrialists and financiers, since they feel comparatively safe. But as the economic crisis develops, as it inevitably will in the opinion of these Marxists, and we will discover that the rulers can no longer afford us such luxuries as free speech and democracy and we will have the gangsterism of fascism. In Russia, so the vast majority believes, they have a democracy of a higher type. Legislation is proposed . . . like the new constitution for instance. In factory groups, school groups, clubs . . . wherever people gather . . . the proposed legislation is discussed for months. The constitution for example was debated for eight months by the entire population. Their criticisms and suggestions were offered. Some were accepted and incorporated into the basic law. But once it became law discussion ceased. "We do not discuss things endlessly. The time comes to stop talking and put things to work. To criticize after that time is treasonable and a man suffers the penalties that our law provides for such an offense."

Stalin is a mystery, even to the Russians. They seldom see him. They know practically nothing about his private life. I met an American who had gone out one afternoon to play tennis. As he was driving home he was hailed for a ride by a hitch-hiker. The boy, in his teens, was Stalin's son. It was a matter of no consequence to the boy who seemed amused at the attitude of the American. One evening in the dining room of the largest hotel in Moscow I discussed Stalin with several Russian friends. Certainly I must testify that they had no feeling of living under the iron heel of a dictator. And they were not uninformed people but university graduates and people of considerable importance. When I asked them what they would do if the time came when they felt he should be removed they replied, "Why we would simply not re-elect him as head of the party. As a matter of fact he has resigned twice but we refused to accept his resignation. We are building a new society and we are going to have it, you may be sure of that. No man is to block that path. We are behind Stalin (and one got the impression that 98% of the people were behind him enthusiastically) because we believe he is leading us along the right path."

There are many explanations of the trials. One of course is that accepted by most Americans; that Stalin is a ruthless dictator who can tolerate no one who threatens his power. He therefore has them shot. A second is an explanation given me in Leningrad by Albert Rhys Williams, American journalist and author. It was his opinion that Stalin was trying to do what was promised twenty years ago . . . namely that at the



SOLDIERS OF THE RED ARMY

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end of a transition period during which Russia should become strong, that freedom and democracy should be returned to the citizens. Stalin, according to Williams, is doing this now through the new constitution. He is being opposed by the old Bolsheviks of underground days who cannot bear to see their power taken from them. Their rebellion against what they consider to be Stalin's "moves to the right" have led them from rebellion to treason. A third explanation is somewhat my own and is not based upon observations in Russia but rather upon observations here. Radical people hold their opinions passionately. Each thinks he, and he alone, has the right answer. Let another come to power and their chief function in life is to oppose him. Let the communist party by some miracle come to power in the United States and I think others who hold their opinions as passionately would practice sabotage, and conceivably might plot with foreign powers to overthrow it. Such sabotage is today being practiced in American united front committees where well-organized minority groups are using the tactics of "wreckers", to use a Russian word against the rule of the majority. Seeing this here it is not difficult for me to believe that men like Radek, Bukharin and Yagoda, passionately holding opinions that were contrary to those held by the communists in Russia, were led into plots with foreign powers. In any case it seems to be the universal testimony of outside journalists that these men were guilty. Harold Denny, correspondent for the New York Times, in his dispatch of March 13th written after he sat through the recent trial, declared that every foreign correspondent was convinced that the men were guilty. The late Newton Baker, one of America's leading lawyers, came to the same conclusion after reading the record of the Radek trial.

Just one final word and I am through with the Soviet Union. One must remember that Europe is not like the United States. They all believe they are on the verge of war. This is the universal feeling in Russia, and they think that it will be the Soviet Union alone against the rest of the world. They are therefore building for that day . . . first a powerful military machine; second, a united nation which means getting rid of the traitors and spies. "There were 11,000 German spies in France before the world war. How many do you suppose there are in Russia today? We are going to clean them out", is the way it was put to me by one Russian.

In England we met Lloyd George. He said to us: "The line up for the future war is Germany, Italy and Japan against England, France and the United States, with the minor nations falling in line with one group or the other. There is also the Soviet Union. This powerful nation must be counted among the democratic nations if Stalin means the new constitution. And the group that has the Soviet Union fighting on its side will win the next world war."

Next Week: The Scandinavian Countries.

THE POWER OF THE CROSS

By

BISHOP JOHNSON

OUR Lord invited His first converts to come and see where He dwelt if they were seeking the Messiah. Let us then follow Him in His mission to His people. Perhaps we can do this best by quoting certain texts in their chronological order as illustrating His method in training His Apostles for their mission so that we may get a perspective of His teaching. "And seeing the multitudes He went up into a mountain and when He was set, He taught His disciples" (St. Matt. V). First of all His gospel has an ethical basis quite different from the world's standards of respectability or the Jews observance of the law, and intended for His disciples only. Next He explained to them "the mysteries of the Kingdom of Heaven" which He concealed from the multitude to whom it was not given. (St. Matt. XIII).

It was only those who followed His ethical teaching who could understand the parables of the Kingdom. So He companied with them in His ministry of love until He won from them the confession of His divinity upon which confession He proposed to build His Church. "From that time forth began Jesus to show unto His disciples how that He must go to Jerusalem and be killed and raised again the third day" (St. Matt. XVI). Then follows His parables of the Judgment and His denunciation of His enemies. After which He suffered on the Cross as the "Lamb of God who taketh away the sins of the world" in fulfillment of the offerings for sin in the Jewish temple and of the preaching of the Baptist.

There were three distinct acts in the sin offering of the Jews, based upon the principle that "without the shedding of blood there could be no remission of sin." These were (1) The identification of the offerer with the offering, for the Jew placed his hands upon the head of the lamb and confessed his sins thereon; (2) The offering of the blood upon the horns of the altar; (3) The partaking of the offering by both priest and the sinner. All this was an act of atonement in which the offerer was made at one with God. So Christ in His incarnation identified Himself with us; on the horns of the cross, His blood was offered, and in the solemn Eucharist was the communion of the sinner with God.

We must remember that it was a Hebrew atmosphere in which the drama was enacted and only a Jew could understand it then and only a Christian can accept it now. For in Holy Baptism the disciple is identified

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with Christ and becomes a member of His Body. And in the Eucharist He joins in the sacrifice upon the cross by offering "his soul and body to a reasonable holy and living sacrifice," and though he himself is "unworthy to offer any sacrifice yet he beseeches God to accept this (sacrifice) our bounden duty and service." After which he partakes of the Lord's Supper saying, "Grant us therefore gracious Lord so to eat the flesh of thy dear son Jesus Christ and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood that we may evermore dwell in Him and He in us."

IT IS the perpetuation through three thousand years in ritual, in fact, and in continuance, of the principle that "the law having a shadow of good things to come could never with those sacrifices make the comers thereto perfect, for it is not possible that the blood of bulls and goats could take away sins. Then said He so I come to do thy will O God. He taketh away the first that He may establish the second by the which will we are sanctified through the offering of the body of Jesus Christ once for all. For by one offering He hath perfected forever them that are sanctified." (Heb. X). After which the author says "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

It is the continuity of the process which confirms our faith therein. First the Hebrew foreshadowing, then the Messiah performing and then we Christians continuing its application to our need, for "we have an altar whereof they have no right to eat that serve the tabernacle." (Heb. XIII). This Epistle to the Hebrews was written to the Hebrew Christians after the destruction of Jerusalem and of the Temple in which they as Jews and Christians had continued to worship. It was written to show them that the temple having fulfilled its purpose was no longer an essential factor in the Christian life.

Not only has the crucifixion an historic basis but it has also a pragmatic justification. What a strange prophecy and how contrary to contemporary philosophy was the statement of the Christ that "If I be lifted up, I will draw all men unto me"? So far as the world of that day could observe Christ's ministry was a dismal failure ending in a tragic defeat.

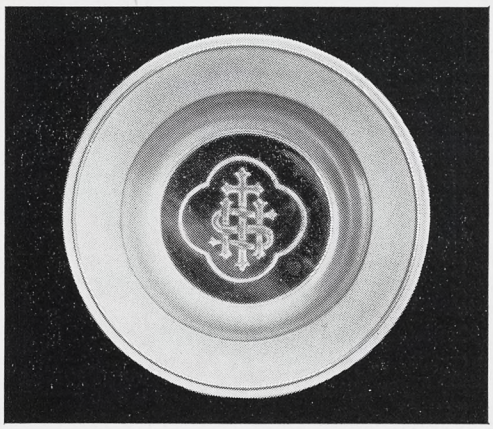
Who but the Master Himself could foretell that the cross would be the greatest magnet to draw disciples that the world has ever known? For in it is the assurance of the forgiveness of sin, the resurrection of the body and life everlasting which same is still "unto the Jews a stumbling block and unto the Greeks foolishness but we preach Christ and Him crucified as the power of God and the wisdom of God". The power that could draw all men unto Him by such a method, and the wisdom that could make men righteous by such means, passes man's understanding.

It is strange that the appeal of the cross has been equally effective with savage and savant, with African and Esquimaux; with oriental and occidental. It has been effective in making of one blood men of all nations, wherein men have accepted its appeal and it is the rejection of the Cross in the world today which is resulting in men destroying themselves through hate, fear and strife instead of uniting themselves in love, joy and peace. For it is only as we take up our cross and follow Christ that we can participate in the fruits thereof, whether as individuals or nations. Left to themselves, like cattle in a hay-mow, men will tread under foot and defile that which is their true nourishment.

The Popular Rector

HIS personal appearance was unattractive and he was no kind of a mixer. He was a poor organizer and was, probably, the World's Worst Preacher, but every man, woman and child in the parish fairly idolized him. You see, he didn't go around telling everybody what a World Beater he would have been if he hadn't given up a lot of Wonderful Business Opportunities, in order to enter the Ministry. Also, he never hesitated to admit that, while the clerical profession is a twenty-four hour, seven day job, so is every other vocation that is worthwhile.—THE CHURCHMOUSE.

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BOOK REVIEWER SEES DANGEROUS TREND IN AMERICA

By GARDINER M. DAY

I realize that at this very moment I ought to be reviewing The Presiding Bishop Book and other excellent books that have come out within the last few weeks; but I should like to lift my eyes beyond the covers of a book and chat informally with WITNESS readers about a situation which I observe in my part of the country and I dare say is being repeated in many many other parts of the country—in fact I am fairly certain it is.

Owing to the tense situation in Europe and the president's presentation of the so-called super-navy bill, everyone who is militaristically inclined has been shouting so hysterically that it reminds one of days now two decades past. On all sides we are given again the old argument that the only way to prevent war is by being prepared for war, which usually means that we should be so heavily armed that we can beat any nation on its own territory before it gets to ours, as the Japanese citizen is being told his government is defending Japan at the present time in China.

We had an example of this in Wilkes-Barre the other day, which I dare say has been repeated in many parts of the country, in which Mr. Homer Chaillaux, national chairman of the Americanism committee of the American Legion, before a large audience (of whom an enormous number were Roman Catholics) passed slurs and sneers on innumerable organizations including many Protestant ones. The general slur or implication was that they were either communists or communistically controlled organizations. Those particularly named were The Women's International League for Peace and Freedom, Miss Dorothy Detzer, secretary; The American League for Peace and Freedom; The American Student Union; The American Civil Liberties Union; the League for Industrial Democracy; the Y.M.C.A.; the Y.W.C.A.; the Union Theological Seminary; the Methodist Episcopal Churches' Federation of Social Service, Mr. Harry F. Ward, its head; Bishop Francis J. McConnell of the Methodist Episcopal Church; and the North American Committee to aid Spanish Democracy. At the same time, the super-navy bill and the Sheppard-May Bill were urged upon us as a means of achieving peace throughout the world.

I do not happen to know much about some of these organizations. Others I do know much about. To think that some of them like the Women's International League for Peace and Freedom or the Union Theological Seminary, or individuals like Bishop McConnell are anything but loyal to America is absurd.



BISHOP McCONNELL

I believe WITNESS readers would agree that Bishop McConnell, who is now age 68, has been one of the most farsighted and prophetic figures in the Christian Church in America during the last thirty years. Starting out in Lawrence, Mass., where he saw the plight of labor, he like Abraham Lincoln has stood for the rights of the laborers to the full product of their toil. He has stood foursquare for world peace. He stood, in a time when they were far less thought of than they are today, for pensions for aged people. In short, he has stood for the application of the principles of Jesus Christ, not simply to the Church and things ecclesiastical, but to the business office, the playground, the recreation parlor and the home. And because Bishop McConnell has stood for these things, he is branded by individuals who disagree with him a communist, or communistically inclined.

For those who are not interested in the new five-suit decks of cards, a new game has apparently come into vogue, namely that of calling anyone you do not agree with a communist. Today, for example, if a man believes that the Jews and the Negroes deserve the full rights of citizens, he is dubbed a communist. If a person happens to believe that armament has not been able to prevent wars in the past and will not be

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

Collective action by democratic nations against fascist aggression won over strict neutrality at the conference held over the week-end of March 27th in Washington, at which forty peace societies were represented by approximately 500 delegates. Aggressor nations, Germany, Japan and Italy, were condemned and support for their victims, Austria, Spain and China, was advocated on the ground that their cause is the cause of free people everywhere. Democratic powers, particularly the United States, are the controllers of the world's greatest supplies of raw materials and therefore have "an opportunity and a responsibility that should be administered in such a way as not to make military aggression easier." A change in the neutrality policy of our government was urged, the majority of those present believing that the policy as now invoked aids the aggressors and penalizes the victims. Support for Spain and China was urged by the Rev. Herman Ressig, secretary of the North American Committee to Aid Spain; Joseph Cadden of the American Youth Congress; Joseph Laspe of the Committee to Aid Spanish Democracy; Mrs. L. P. Morgan of the American Association of University Women and the representatives of trade unions. It was opposed by the Rev. John Nevin Sayre of the Fellowship of Reconciliation; Miss Dorothy Ditzer of the Women's International League for Peace and Freedom; Frederick Libby of the National Council for the Prevention of War and others.

* * *

Dean Gates on Leave of Absence

Dean Milo H. Gates of the Cathedral of St. John the Divine, New York, has been granted a leave of absence until October 15th on full salary because of illness. Bishop Manning is now in charge of the cathedral, with the Rev. W. D. F. Hughes acting as the Bishop's representative in arranging the services and carrying on the work.

* * *

The Altruistic Attitude of the Japanese

An interesting document has reached me from Japan, issued by "business men of Kyoto," according to the imprint. Here are a few quotations: "Western nations have excluded Japanese goods from their markets. . . . Japan is forced to find new channels of raw materials and to cultivate fresh markets which can-

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not be shut against her. . . . She has found right next door to her a natural market for her goods. . . . Japan has tried to make it clear to the Chinese that what she wants is reasonable access to the resources and open markets in China." The Chinese, however, according to this document, fail to understand the "altruistic attitude of the Japanese," and encouraged by Chiang Kai-Shek and other leaders who are "Reds," they have resisted the effort of the Japanese to come to the aid of China. However, everything will soon be all right, since Mr. Gisuke Ayukawa, president of the Manchurian Heavy Industries Development Co., "will soon make a personal visit to the United States to invite American capital to cooperate with that of Japan in exploiting this new land of opportunity."

* * *

Indianapolis to Have Coadjutor

Bishop Francis of Indianapolis is to request a coadjutor at the convention of the diocese on April 20th, failing health due to age being given as the reason. Bishop Francis is 76 years of age and is the oldest bishop in years of service still active in the American Church.

* * *

Distinguished Visitor in Philadelphia

The first bishop of the Arctic, the Rt. Rev. Archibald Fleming, was the preacher on Sunday, March 27th, at All Saints and at Holy Trinity, Philadelphia. He has been a missionary to the Eskimos in Baffin Land for many years. He was also the first missionary to skirt the north end of the Grinnell Glacier to Frosbisher Bay and the first white man to cross the peninsula from Hudson Strait to Foxe Channel.

* * *

News Notes from Florida

Bishop Juhan is recovering rapidly from his automobile accident, previously reported. He is attending to diocesan affairs from his home and plans to renew his schedule of appointments the latter part of April. . . . St. Luke's, Marianna, celebrated its 100th anniversary March 6-7. The first vestry was composed entirely of physicians, hence the name St. Luke's. Mr. Algernon Blair, senior warden of the Ascension, Montgomery, Alabama, and the Hon. John H. Carter, vestryman of the parish, delivered addresses. . . . The department of social service of the diocese is conducting a seminar on Monday evenings during Lent at the Good Shepherd, Jacksonville; family life; health; courtship and marriage; mob psychology; vocations and avocations; student work; character building are among the subjects being presented by experts. . . . Mrs. James W. Griffeth, head of religious education in the diocese of Georgia, was in the diocese of Florida from March 14 through the 18th leading institutes of Church schools. . . . The 100th anniversary of the diocese is to be celebrated April 23-24 at St. John's, Tallahassee, where the diocese was organized. Bishop Oldham of Albany, Bishop Wing of South Florida and, it is hoped, the Presiding Bishop will be the headliners.



BISHOP PHILIP COOK
Dies Following Prolonged Illness

* * *

Ohio to Elect Bishop Coadjutor

The diocese of Ohio is to hold a special convention May 24th in Trinity Cathedral, Cleveland, to elect a Bishop Coadjutor.

* * *

Death Takes Bishop Cook

Bishop Cook of Delaware, and until the last General Convention the president of the National Council, died in Baltimore on March 24th, where he has been for some months following an operation for a brain tumor. Born in Kansas City in 1875 he graduated from Trinity College in 1898 and from the General in 1902. He was a missionary in North Dakota, vicar at the Intercession Chapel in New York, the rector of St. Mark's, San Antonio, Texas, and rector of St. Michael and All Angels, Baltimore, from which parish he was elected bishop.

* * *

Commemorate a Generation of Art

A generation of art was commemorated on March 27th with a service at the Ascension, New York, the last of a series of services to mark the evangelical tradition of the parish. Addresses were made by Rector Donald Aldrich and by Royal Cortissoz. The Ascension contains many art memorials including work by Stanford White, John La Farge, Louis St. Gaudens and D. Maitland Armstrong.

* * *

Oppose Statement on Re-union

Four members of the standing committee of the diocese of Rhode Island have issued a statement in opposition to the communication in regard to Christian re-union recently sent to the clergy asking for their

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indorsement. The original statement, reported here last week, opposes "inter-communion between the Churches until such time as there shall be a real and honest agreement between them as to the Faith, Order and practice of the Christian religion." The statement in opposition is signed by the Rev. Messrs. Stanley C. Hughes, A. R. Parshley, John B. Lyte and Irving A. Evans, and states: "Without consulting with the Bishop of Rhode Island, who is abroad on official business, we urge the clergy to scrutinize this statement carefully and to realize it means that clergy would announce by their signatures their disapproval of the acts of the English Archbishops and of the Bishop of Washington, and that they approved the refusal of sacramental grace to those Christians of other names who come seeking it at our altars. We do not believe it is the position of the great majority of our clergy and earnestly hope that no such expression of opinion will take place."

* * *

Babies Hung Over the Wall

Sister Constance, in charge of the work the Community of the Transfiguration carries on at Wuhu, China, writes to the mother house in Glendale, Ohio, that they now have fifteen babies. "They have been left at our gate or hung over our wall."

* * *

Children's Church at Renovo

The Rev. Morris W. Derr of Trinity Church, Renovo, Pa., has inaugurated a children's church. They have their own vestry, their own choir and organist and their own ushers. Meeting each Sunday at 4 P. M. in two months the attendance has doubled.

* * *

Hitler's Collapse Has Begun

The pastor in charge of Martin Niemoeller's Dahlem church declared from that famous pulpit on March 20th that Germany is paying too high a price for her foreign successes.

"Civil rights are today invaded for the advantage of State interests," he said. "Today the State can do with us whatever it wishes. We cannot and have not the desire to revolt. Who knows, however, whether God's bitter laughter is not already reverberating through the heavens? Who knows whether, despite all apparent successes, the nation's breakdown from within has not already begun?"

Herr Niemoeller, who is in a concentration camp, was compared to the prophet Jeremiah, whom secular officials wanted to kill because he had charged the State and the nation with their sins. He was accordingly called an enemy of the people and the State.

"Herr Niemoeller raised his voice," said the pastor, "not as an enemy of the State or against the people, but for the people. They should remember that these constant breaches of their own laws can eventually break the nation itself. The church must say, 'I am in your hands; do with me as you will.' When its warnings are not heeded, however, that does not mean that the catastrophe will not come. Do not deceive yourself. You cannot mock God."

* * *

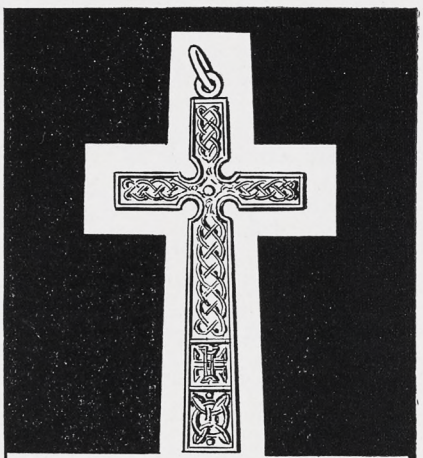
Protest Hate Propaganda in Austria

A manifesto of protest against "oppressive legislation and government-inspired propaganda of hatred" in Austria under Hitler's rule, has been issued over the signatures of ninety-nine religious leaders, Protestant, Roman Catholic and Jewish. Among Episcopalians to sign were Bishop Johnson of Colorado, Bishop Mann of Pittsburgh, Bishop Oldham of Albany, Bishop Page of Detroit, Bishop Parsons of California, Bishop Sherrill of Massachusetts, Bishop Stevens of Los Angeles, Bishop Stewart of Chicago and the editors of the Church weeklies.

* * *

Praise for Work with Japanese

Bishop Huston of Olympia (state of Washington) says that the greatest hindrance to the growth of Christianity among the Japanese population on the Pacific Coast "is the un-Christ-like conduct of professed Christians. The wonder is not that growth is slow but that



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there is any growth at all." He states however that he doubts if any American parish has had a more creditable record of constructive growth and progress than St. Peter's, a mission for the Japanese in Seattle. "It functions perfectly as a working unit of our diocesan life and is always among the first in showing its appreciation of the help given, not by words only but by its works."

* * *

Old Saint John's to Celebrate

St. John's Church, Portsmouth, N. H., is to celebrate its tercentenary in May, the entire diocese joining in the celebration. The first rector of the parish was the Rev. Richard Gibson, who served from 1638 to 1642. It was not Portsmouth in those days but Strawberry Bank and the first settlers were not refugees but fishermen and traders. The "minister's field" or "glebe lands" were granted by the crown in 1640 and there was erected, according to the ancient records, "a parsonage house with a chapel thereto united." Pastor Gibson ran up against Puritan intolerance in conducting the services but he had a mind and method of his own and abided by them, colonial laws notwithstanding. So he was soon called to Boston to answer for his offensive conduct, which seems to have been holding services and performing marriages and baptisms according to the ritual of the Church of England. He was "dismissed without fine or punishment" but he never returned to Portsmouth and there is no record of any Episcopal worship there for ninety years after his departure.

The church is rich with traditions and relics. There is a "vinegar" Bible, old Prayer Books, the old Brattle organ imported from London in 1713, ancient silver, the grave of Admiral Farragut and a parish register which contains exciting records for the person who likes to dig into the past. There is the entry of the death of a child, very short and explicit: "An infant child aged three weeks, unbaptized, of sore mouth and fitts." Also the record of the death of an old gentleman who came under the influence of "the pestiferous works of Paine, with a mind slightly educated and with little judgment." The entry speaks of the "captious cavils and the scurrilous jests of the *Age of Reason*. Dying he did not believe in Christ and the Holy Scriptures, but he did not deny God and the immortality of the soul, expecting in the regions beyond the tomb the rewards of eternal joys. He walked the way of death tranquilly."

The present rector is the Rev. Maxwell Ganter, who is planning a fitting celebration for the historic occasion.

* * *

Lenten Services in Raleigh

Parishes of Raleigh, N. C., have combined for noonday services during Lent, held in a downtown theater. The preachers are Bishop Penick, the Rev. Messrs. H. I. Louttit, David Yates, Beverley Tucker, Bernard Iddings Bell, Noble Powell and J. B. Walthour.

* * *

Texas Also Has Trouble

Workers in the pecan groves of Texas have been on strike in recent weeks. Their wages averaged $2.25 a week but the owners cut them to $1.65 a week so the workers went on strike. It started with 100 men but before the strike was over there were 5,000 in the union. Their wage demands of $2.25 a week were unreasonable, at least in the mind of the spokesman of the owners who declared that "this talk about wages

Hymnals and Prayer Books for the Easter Season

Parishes often find this time of year the most appropriate one for replenishing their supply of HYMNALS and PRAYER BOOKS, particularly of the musical edition of the HYMNAL for congregational singing.

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of $2.25 a week is all poppy-cock. A picker can make $5 a week if he works steadily from 8 A.M. until 6 P.M. The trouble with these people is that they stop work to drink Coco-Cola." The workers are now back at work at a wage of $1.65 a week but the wage question is to be arbitrated by an impartial board.

* * *

Here's a Good Idea

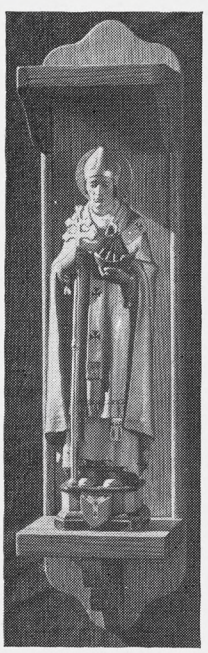
The parish of St. Alban the Martyr, located at St. Albans, Long Island, and presided over by Rector Harry J. Stretch, put on something new in the way of a party recently. They called it an "Inasmuch" party with all the money going to things outside the parish. They raised over $250 which was split among various worthy causes such as relief of children in Spain, relief for China, relief for those being persecuted in Germany for their religious convictions. It strikes me as a thoroughly sound idea.

Incidentally, it seems to me a little sad that the churches are not more adequately represented on the united front organization that is aiding Spain. I attended an emergency meeting last week at the time of the bombing of Barcelona. The secretary of the North American Committee, the Rev. Herman Reissig, Congregationalist, read cables that had just been received describing the most horrible conditions, all ending with "Please, please, please." Everyone at the conference was there because he represented an organization—political parties, labor unions, fraternal organizations, foreign language groups (including Germans and Italians), the Consumers League, the League of Women Shoppers, publishers, writers, musicians, school teachers. There were fifty or more present, representing many thousands of people. We went around the circle with each representative asked to state as definitely as possible what his group would do for the children lying in the streets of Barcelona with their bodies shattered by the bombs dropped from the planes of Hitler and Mussolini. Finally the secretary said, "Is there no church group represented here?" There was but one. And all I could tell them was that the Church of Jesus Christ, as represented by the Church League for Industrial Democracy with less than 2,000 members, would come to the aid of suffering humanity by asking our own members to contribute what they could. There was not another there to represent the Church. These people were not shocked—it is what they have come to expect. But I was. I'd like, for the sake of the Church as well as the suffering people of Spain, to be able to hand them a sizable check. If you care to help your donation can be sent to the CLID, 155 Washington Street, New York City.

* * *

English Professor at Cambridge

"The Gospels were not written as history but as confessions of faith in Christ," the Rev. Charles Harold Dodd, professor of Cambridge University, England, told the students of the Episcopal Theological Seminary, Cambridge, Mass., in the first of a series of lectures on History and the Gospels. Our present view of the New Testament, according to the lecturer, places emphasis on the faith



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element in the stories of Christ and that faith is interpretation of the occurrences as testimony to the revelation of God. Professor Dodd delivered five lectures at the seminary on the Hewett Foundation, this month.

* * *

Long Island Church Is Condemned

St. Paul's, Glen Cove, Long Island, has been closed as unsafe for large gatherings. It may be possible so to repair the structure as to make it adequate. Meanwhile services are being held during the week in the parish hall and on Sundays in Carpenter's Hall, an auditorium not far distant.

* * *

A Prayer for These Times

Here is a prayer with which the Rev. W. E. Sprenger of Albany opened the New York state assembly on March 16th: "Our Heavenly Father in a day when men with little minds are trying to make gods of themselves, give us a deep sense of humility so that we may be guided by the still small voice which alone will preserve liberty and freedom from perishing from the face of the earth."

* * *

Secretary Visits Middlewest

Mr. Stanley Matthews, field secretary of the Church League for Industrial Democracy, is visiting cities in the middlewest at the present time, following a recent tour of the South. Meetings are being held in Evansville, Indiana; St. Louis; Kansas City; Topeka; Omaha; Des Moines; Iowa City; Chicago; Toledo and Cleveland. Following this western trip Mr. Matthews is to address League meetings in Boston, Providence, New York and Philadelphia. The new field secretary is a distinguished layman who is serving the CLID as a volunteer. By profession he is a successful architect, at present the president of the Architects' Society of Ohio and of the Cincinnati Better Housing League. He is also the president of the Cincinnati Consumers' Co-operative League, a movement in which he is vitally interested. He stated to the press recently that he believes that the Church has gone far afield in dealing with social and economic matters. "When I began practicing my profession I thought labor unions were nuisances. I was taught to regard them as such. But my eighteen years' contact with laboring people has converted me to a different point of view."

* * *

Bishop Ludlow Visits Wilkes-Barre

Bishop Ludlow, suffragan of Newark, is the preacher this week at St. Stephen's, Wilkes-Barre, Pa. Tonight, March 31st, he is addressing the men's club of the parish.

* * *

Bishop Penick Preaches Too Well

Bishop Penick of North Carolina recently visited All Souls', Ansonville, to preach and confirm and to look over the new decorations and furnishings. As the clergyman in charge of the mission said: "Here beginneth the 12th chapter of ——" he was interrupted by a loud bang. The floor was starting to cave in from the weight of the large congregation. Bishop Penick said, "Go ahead and read the whole chapter." Meanwhile men in the congregation went to the basement to examine the structure and returned to announce that it might be safer if the church was emptied. Methodists and Baptists in the congregation offered their churches but it was finally decided to postpone the service until a later date. Further examination revealed that some very irreverent termites munched off too much holy timber.

* * *

Report of the Church Mission of Help

According to the 1937 report of the Church Mission of Help of the diocese of New York, 904 individuals received help last year. Of these 290 were so-called major service cases involving serious problems which could only be worked out over a period of months or even years.



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Miss Margaret Marsh, secretary, in an address I heard her deliver not so long ago, said that there were three questions she was most frequently asked by girls coming to the CMH for aid. "Have I a right to marry if both of us have to depend upon relief to live?" "If we marry and have to depend upon relief, have we a right to have children?" "I have a job but the boy I want to marry has none. Can we be happily married if he stays home and does the housework?" Interesting questions which somehow or other I felt were neglected when the matter of marriage and divorce was debated at the last General Convention.

* * *

Organizations Meet to Discuss Situation

Delegates from 41 peace organizations met March 25 in Washington for a conference on world economic cooperation. The opening speaker was the Rev. John Nevin Sayre, Episcopalian, who is the president of the National Peace Conference. For four days outstanding experts presented their ideas on how war can be prevented.

* * *

Article to Be Discussed

Bishop Stewart of Chicago has recommended to the committee on strategy and policy of the National Council that they examine and discuss the article by the Rev. Herbert W. Prince of Lake Forest, Illinois, that recently appeared in these pages in regard to the missionary work of the Church.

* * *

Progress of Fund for Cathedral

Bishop Manning announced to the congregation at the Cathedral of St. John the Divine, New York, on March 20th that the sum of $183,000 has been pledged toward the million dollar fund that is being raised to complete the sanctuary, choir and nave of the Cathedral before the opening of the New York world fair.

* * *

Rabbi Speaks to Savannah Men

Rabbi George Solomon of Savannah is to speak to the men's club of St. John's, Savannah, at their meeting during Holy Week on The Passover.

* * *

News Notes from Chicago

Dean Emerson of Cleveland in addressing the men of the diocese of Chicago on March 15th declared that the Episcopal Church has the greatest opportunity in history to further Church unity but he also warned against a "domineering attitude" on the part of our Church. . . . Actor Maurice Evans, Britisher now playing Shakespearean roles in Chicago, read the lessons at St. James, Chicago, on March 13th. . . . St. Chrysostom's and St. James are uniting with neighborhood Presbyterian and Congregational churches for services the first four days of Holy Week. . . . Deaconess Fuller of Chase House, beloved by the entire diocese, is now on a three months' furlough which she is spending traveling in Africa. First extended vacation in seventeen years, incidentally.

* * *

Opposition to Statement of Reunion

The Rev. Thom Williamson, Rhode Island correspondent, writes that interest and also opposition has been aroused in the diocese by the "Statement on Reunion," reported previ-

Services in Leading Churches

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Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital on Saturdays 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: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Daily (except Saturday) Noonday service 12:15-12:40 P. M.
Thursdays: Special Service, 5:30 P. M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish
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Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
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Saints' Days: 10:30.

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Daily services in the Chapel.

Trinity Church, New York
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Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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, 5:30 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.
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Week Days — Holy Eucharist — Mon., Wed., Sat., 10:00 A. M., Tues., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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ously here, wherein a number of clergymen express their opposition to any services of inter-communion.

* * *

Pittsburgh Clergy Hold Conference

Regional conferences for the clergy of the diocese of Pittsburgh were held at four centers this month under the leadership of the Rev. Arthur M. Sherman of the Forward Movement staff. He also conducted a preaching mission at St. Mary's, Beaver Falls, Pa., and addressed the ministerial association in that city.

* * *

The Deaths of Two Leaders

News of the deaths of Bishop McDowell of Alabama and of the Rev. Frank Gavin, professor at General Seminary, was received just as we went to press with our March 24th number so that only the announcement could be made. Bishop McDowell died suddenly while in Mobile on an Episcopal visitation. He was but 55 years of age. In recent years he had developed into one of the outstanding leaders of the Church, a fact that was generally recognized by the House of Bishops when he was nominated for the office of Presiding Bishop at the last General Convention. Frank Gavin, still younger being but 47, was one of the leading scholars of the Church, with an international reputation. He was known particularly for his Anglo-Catholic views and for his interest in the social application of Christianity. Both men are mourned by the entire Church.

* * *

Civilization Not Worth Saving

Bishop Wilson of Chelmsford, England, declared the other day in his diocesan paper that Europe is more savage today than it was 1,000 years ago and that such a civilization "is not worth saving." He went on to say that "a civilization which can give birth to shameful persecution of Jews and to lying dishonesty which makes mock of treaties and agreements" is one that is sure to crumble.

BOOK REVIEWER SEES DANGEROUS TREND IN AMERICA

(Continued from page 8)

able to prevent wars in the future but that arbitration and more peaceful means should be tried with the same wholehearted financing as militaristic means have been used in the past, he is called communist. Or again, if a man happens to believe in the conviction of Abraham Lincoln that "to secure to every man who labors the full product of his toil or as nearly as possible, is the worthy object of good government," he is similarly dubbed a communist.

I am not saying that necessarily the above beliefs, which I happen to hold, are the right ones, but I do know that they are not beliefs that are derived from communism. Further I know that the moment we find ourselves in a society in which an American citizen does not have the complete freedom to express such beliefs and many others, we will find that we no longer have a great American democracy, but a fascist dictatorship.

One of the outstanding glories of democracy and especially of our democracy, the United States of America, has been that a man has had the right to say and speak his mind and to know that his fellow citizens had the same right. This right was written not simply in the first amendment of our revered Constitution, but rooted in a fact of human nature; namely that differences of opinions were infinitely more likely to be settled amicably for everybody if they were expressed and considered than if they were pent up and repressed within the human breast, waiting for the opportunity of expression by any means whatsoever, no matter how violent.

GOOD FRIDAY ADDRESSES

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Meditations for Good Friday on the Sayings from the Cross. The leading characters, apart from our Lord, are the Blessed Mother, the Penitent Thief, and the reader of the book.

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By the Rev. Marcus Donovan

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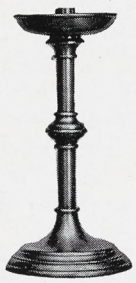
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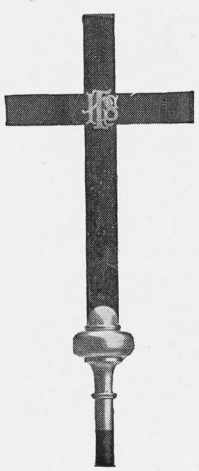
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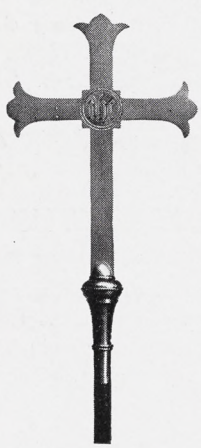
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MARY K. SIMKHOVITCH
Writes of Her New York Neighborhood

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CLERGY NOTES

ANDREWS, THEODORE, diocese of Newark, is now the assistant at Christ Church, Hackensack, New Jersey.

BLODGETT, C. H., is to retire as rector of St. Paul's, Nantucket, Mass., on May first.

CARTMELL, RICHARD A., curate at the Epiphany, Washington, D. C., has accepted the rectorship of the Ascension, Ipswich, Mass., effective May first.

DOWDING, HENRY WALLACE, former rector of the Ascension, Norfolk, Va., died on March 1st in his 72nd year.

HALLETT, H. E., rector of the Messiah, Auburndale, Mass., is now the rector of Christ Church, Quincy, Mass.

HANDLEY, H. T., formerly rector of St. John's, Saugus, Mass., is now the rector of the Redeemer, Lexington, Mass.

MARSHALL, JAMES T., formerly the rector of the Epiphany, Govans, Maryland, has accepted work in the district of Honolulu.

SCAIFE, L. L., master at St. Paul's School, Concord, N. H., is to be on the staff of St. Thomas' Church, New York City, effective July first.

TYLER, BARRETT P., formerly the rector of Grace Church, Colorado Springs, Colo., will become the rector of St. Paul's, Nantucket, Mass., on May first.

QUESTIONS FOR LENT

1. What is the name of the union of sharecroppers?
2. List its accomplishments.
3. When and where was it founded?
4. Has the Church had a hand in the movement?
5. What has the historic Church preserved through the ages?
6. Paraphrase the creed.
7. What countries are famous for their cooperative movements?
8. What are the Rochdale principles?
9. What is essential if the cooperative movement is to succeed?
10. What two fears dominate the thinking of Europeans?

ANSWERS TO LAST WEEK'S

1-4. The four questions based upon Mr. Barry's article on rural Church life were all discussion questions.

5. (1) Identification of the offerer with the offering; (2) offering of the blood on the horns of the altar; (3) partaking of the offering.

6. (1) Baptism; (2) the sacrifice in the Holy Communion; (3) partaking of Holy Communion.

7. Yes, thoroughly, with a standing army of a million and a half.

8. They call their democracy "functional" with debate ceasing as soon as a proposal becomes law. Criticism thereafter is not allowed.

9. Stalin wishing to get rid of those seeking to replace him. Rebellion of those unwilling to give up power formerly held. Convictions strongly held that are contrary to those of the group in power which lead them to treasonable acts against the authorities.

10. Line up for future war: Germany, Italy and Japan, with minor fascist powers vs. England, France, U.S.A. and U.S.S.R.

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THE WITNESS

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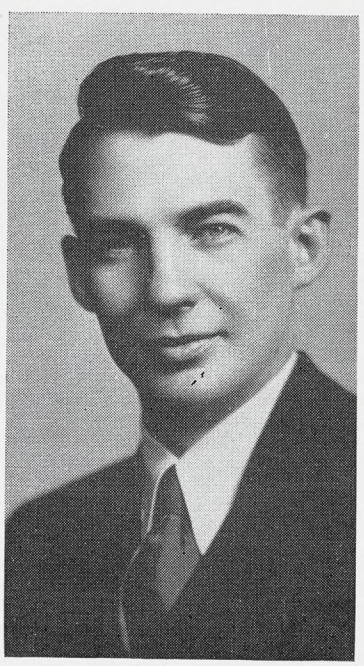
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THE SHARECROPPERS

By
HOWARD KESTER

THE Southern Tenant Farmers' Union concluded its fourth annual convention in Little Rock, Arkansas during the final week of February. It is doubtful if any similar body of farmers ever held a meeting under more threatening and ominous circumstances than did these most disinherited of all farmers. Whether they fully comprehended the significance of the pitiless economic forces gradually engulfing them and the other millions of tenants and sharecroppers in the southeast and southwest is of little importance as compared to the tremendously significant and historical contribution they have already made toward a larger and more clear understanding of the problem of farm tenancy on the part of the American public and the unmistakable realism and courage with which they face an incredibly dark future—a future so dark and despairing as to give sober and discerning minds no great room for optimism.



HOWARD KESTER

The stolid stoicism and faith of these disinherited men and women of the cotton country in the midst of deepening economic paralysis and social misery was never so evident as at their Little Rock convention. The gloom of some of their leaders was dispelled by their enthusiasm and bravery and faith. The convention was notable for its sobriety and hard work and the way in which the delegates laid out their program for the years ahead. There was no confusion—not even when the convention was evicted from the hall where it was meeting—but unmistakable clarity of thinking. Rededicating themselves to the task of abolishing farm tenancy and bringing bread and beauty to those, who like themselves, have so little of either, the men and women at Little Rock emphasized anew the role these dispossessed farmers have chosen to play in the future of this unhappy land.

It cannot be said too frequently nor driven into the minds of Americans too relentlessly that the choice this nation makes with reference to the disinherited and expropriated tenant farmers, sharecroppers and farm day laborers of the South may be the decisive factor in determining the future of this land. The seriousness of the problem is sufficient to give this nation the jitters and to provide it with the worst national headache it has had in many decades. Thus far the nation has been content to lament and talk and now and then to make a feeble gesture of concern toward the people. The nation's condolence is appreciated but it is not enough; action by this nation, and especially by the Christian forces of the country, is desperately needed. Long to postpone the necessary action to make the land accessible to the people is to invite disaster. Today America may make up its mind with deliberation and intelligence: tomorrow may be too late. These are days of reckoning: a reckoning with the sins of our fathers, North as well as South; a reckoning with outraged nature; a reckoning with an outraged humanity. Compound these elements into a single unit and you get the men, women and children of the Cotton Belt; you get in short the rural South; a situation at once heart rending and pathetic but offering to our country its deepest challenge in human skill, patience and faith in the common man.

THERE is a tumult of shouting and a babel of voices about the problems afflicting our people today, all of which we welcome. Not so long ago the term "sharecropper" was practically unknown outside of the South but today it has become a household word. The sharecropper has been hauled into the sociological laboratory and there dissected and his innermost secrets revealed to a gaping world. From southern universities and government agencies flows a steady stream of statistical data and learned treatises illuminating the subject and suggesting remedies. But one is dismayed

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to discover that among those who know the situation best there is a tendency to allow themselves to be consumed with much knowledge and patiently to wait for "the government to do something about it". Government will "do something" when forced to do so but not until then will it do very much, if anything. As one travels over the nation one finds oceans of tears being shed for the "poor sharecroppers". Almost everything is being done except the most essential and basic thing . . . the participation in the building of a strong union with which our people may secure for themselves and their children,—for you and for me, for us all—the legitimate rights and privileges of American citizens and the fulfillment of our dreams of a happy America.

In the awakening which has come to the nation of the problems of tenancy much of it can legitimately be credited to the Southern Tenant Farmers' Union. Had there been no economic instrument with which our people could struggle and through which they could express themselves the situation would have eventually blown up in our faces. Through the Southern Tenant Farmers' Union the nation has been aroused and the people given hope. That in itself is a significant achievement. It will not be amiss to remind ourselves of the years of struggle that lay behind the meeting in Little Rock and to see if we discern what lies ahead.

Since their first convention three years ago these men and women have travelled a long way. It was my good fortune to participate in the Union's first convention in Marked Tree, Arkansas scene of many union battles. The delegates came from three Arkansas counties. They met in a dark, dingy little building with the floors warped up in the middle and the sides extending outward in the middle suggesting that the roof might cave in at any moment. There were a few rough-hewn benches, a bow-legged table, a fireless stove and a kerosene lamp. While the delegates deliberated and made plans for the future some of the organizers addressed a large mass meeting in Marked Tree's public square. One of their organizers was under an indictment for "Anarchy, attempting to overthrow the government of Arkansas" and four other charges. Others were being held in jail for "disturbing labor". Although surrounded by hostile planters and officers of the law the sharecroppers were in a holiday mood. Late in the afternoon the delegates discovered that they were hungry. Pennies were collected and a hearty meal of cheese and crackers were provided the men. While they were munching crackers a messenger arrived with the news that four organizers had been arrested and thrown in jail at Lepanto for "disturbing the peace, obstructing traffic and barratry", the latter being an offense no one had ever heard of before and for the first time used in Arkansas.

It was a strange and almost incredible sight. A handful of tenant farmers and sharecroppers without land, without a voice in their own governance, without food, without much "learning", and practically without organizational experience, persecuted by landlord and officers of the law, unknown and unrecognized save by a few friends in the East, wrestling with one of the most profoundly significant economic and social problems on the American continent. At Marked Tree none of us had any clear idea of what the future held. More than anything else there was a kind of blind faith in the righteousness of our cause and a stern determination born of desperation and faith in the people that carried all of us along during the next few months.

LAST month at Little Rock representatives of 40,000 members in six states of the mid-South and Southwest came together. In the space of three short but crowded years these men and women had created a significant economic instrument which had aroused the nation and given to each and every one of them a new esteem and self-respect. Through strikes they had raised wages and bettered working conditions. They had carried on a vigorous campaign against peonage and the violation of their civil liberties. They had petitioned the state for free text books, adequate educational opportunities for their children, adequate pay for school teachers, for the abolition of scrip and the detested plantation commissary, for the abolition of the poll tax which annually disenfranchises thousands of men, for the abolition of the excessive and unjust interest rates charged them by the plantation owners. They carried on a ceaseless campaign for better houses, for privies, for gardens, for freedom to gin and sell their cotton where they pleased, for freedom to trade where they pleased and freedom to organize without fear or intimidation. Through it all they had struggled peaceably and legally, never resorting to violence or intimidation. They had been evicted, mobbed, flogged, jailed, killed, driven from the state but nothing dimmed their faith or slackened their courage.

In the space of fifteen months they had seen three planters in as many southern states convicted for holding sharecroppers "in a state of slavery". They had seen the Governors of Arkansas and Oklahoma appoint a Commission on Farm Tenancy; they had seen President Roosevelt appoint a special committee to study farm tenancy; they had seen a Landlord-Tenant Board established in Oklahoma for the purpose of dealing with disputes arising between landlords and tenants; they had seen the federal government create an agency to assist tenants regain their lost farms; they had been able to secure jobs and relief through WPA where none had existed before; they had seen the Governor of Arkansas extend to them the protection of state rangers who had formerly been used to terrorize and intimidate them; they had secured for themselves more civil liberties than they had ever known before, higher wages and better treatment from landlords and officers of the law.

They had seen their representatives honored on important governmental boards of inquiry, placed in responsible positions and they themselves recognized as an important part of the American labor movement. They had witnessed the idea of the village cooperative grow into a reality at the Delta Cooperative Farm,

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about which Sam Franklin will tell you next week. They had demonstrated that, though condemned as "lazy, shiftless and no 'count" they could effectively present their case to the nation, build a strong economic organization and win the respect and admiration of the American people. These things they pondered at Little Rock and quietly accepted them for they knew all too well that black clouds were lowering upon their horizon and that of the 10,000,000 men, women and children they represented in the Cotton Belt.

Looming before the delegates at Little Rock was the menacing threat of a rapidly collapsing cotton market, the turn toward day labor, the job-taking cotton picker and cotton chopper, eviction from the land and increasing economic insecurity and social misery. These and a score of other disconcerting factors in the South's cotton economy raised awkward questions and produced rumblings of trouble among the representatives of the disinherited farmers of the South.

How will they meet these devastating forces wracking the body of a land already broken and wasted? How will the nation meet these forces? With patience and skill, courage and understanding or with hesitancy, doubt and fear? Therein lies the answer to one of our most perilous national problems. For a democracy the answer should be clear. For Christians the answer is certain and unmistakable.

THE PROMISES

By

BISHOP JOHNSON

LET us consider the declaration which Christ made as to the purpose of His mission. His teaching ministry reached its climax when St. Peter acknowledged His divinity and His sacrificial life reached its climax in His Cross and Passion. There are two declarations which He made that indicate the result of these two episodes. First, "Upon this rock I will build my church," and secondly, "I if I be lifted up will draw all men unto me."

Look forward to the ultimate result of His life and teaching. He told the Apostles that it was expedient for them that He go away because He would send His Holy Spirit to carry on the work that He had begun. His own ministry was to culminate in His resurrection and when He had risen from the dead, He would be taken up, but God would still be with them in the person of the Holy Spirit. The reason for this is apparent if His mission was to be a universal one. In the form of a man He could inaugurate His Kingdom, but to extend it throughout the world required a different manifestation of God's person.

First God had prepared a people to receive the Messiah (God over His people); then He had sent His Son to found the Kingdom (God with us); but now if He was to permeate that Kingdom it must be by a different manifestation of His person. As St. Paul expressed it, "Know ye not that your body is the temple of the Holy Spirit which is in you which ye have of God."

Therefore before considering our Lord's resurrection, let us note the promises which He made before that transformation, because these promises supply the connecting link between His earthly ministry and His risen life. In short, He submitted the plans before He began to erect the edifice. If we were to paraphrase the creed it would be something like this: I believe that from God the Father, God the Son and God the Holy Spirit through the Church which He founded I hope to obtain the forgiveness of sin, the resurrection of the body and life everlasting. People differ in the character of their devotion as they accept or ignore this successive revelation. Those who, like the orthodox Jews, believe in the fatherhood of God, adopt a form of legal righteousness which is lacking in human sympathy and generous impulses. It is a closed morality confined to those who are under the law. Many people who accept this fatherhood of God are reverent and respectable in their lives. When Christ came He opened up the well of human kindness, "opening the Kingdom of Heaven to all believers." He taught the forgiveness of sinners and the universality of love.

There are many who take Christ for their example and abound in good works. But this is not the whole gospel. It is not enough that the Father be over us and that the Son has been with us. If we believe Christ's promises, we must invoke the Holy Spirit to dwell in us and we must stir up the gift by accepting His guidance and using His power so that Christ may dwell in us and we in Him. What were these promises which Christ made to His disciples? First that the Holy Spirit would convince the world of sin, of righteousness and of judgment. He would give to men the moral imperatives which are essential to His Kingdom.

Second, He promised that the Holy Spirit would bring to their remembrance the gospel that He had lived and taught, which is embodied in the Apostle's Creed and also that the Spirit would guide His church into all truth. For nineteen centuries the historic church has faithfully preserved the creed, the sacraments, the scriptures, and the ministry so that in any place and at any time a soul seeking righteousness could find its quest, even though the agents at that time and place should make His Father's House a den of thieves.

Thirdly, He promised that the disciples should be endued with power from on high, whenever and wherever they stirred up the gift and quenched not the spirit.

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These promises were not made to the world but to that body of the faithful who were to receive the gift at Pentecost and who were to impart it to others by the laying on of hands. It was a definite program which Christ gave to the household of faith, imparted to those who obeyed His commandments because they loved and trusted Him. It was, as St. Paul intimated, for "those within" and not for "those without."

So the Church teaches us to recite the whole creed which includes a belief in God who is the Father of us all; in Jesus Christ who is the Saviour of those who follow Him, and of the Holy Spirit who is the Lord, and the giver of a more abundant life. These promises are made to the Holy Catholic Church which is the instrument which Christ founded in order that we might obtain the forgiveness of sin, the resurrection of the body and life everlasting, objectives which God alone can give and in such fashion as He has ordained. We believe that He gave these gifts to us through Christ and the Holy Spirit working in His Church.

THE question at once arises in this present American set-up, what do you mean by "church?" Well, it has three distinct and separate meanings which confuse the issue. So far as the individual is concerned the word "church" includes all persons who have been baptized in the name of the Father and of the Son and of the Holy Ghost. By virtue of their baptism they have been made members of Christ, Children of God, and inheritors of the Kingdom of Heaven. This faith is inherent in Christ's teaching and is not subject to review by any ecclesiastical hierarchy.

But the word "Church" also refers to an historic institution (as continuous as the Kingdom of England,) which exists to bear witness to the faith delivered to it and the sacraments and scriptures entrusted to it. In modern times and particularly in the United States the word "church" also refers to any group of people who desire to claim the title. There are about 140 such groups.

Who then can be saved? Manifestly any one who has been made a member of Christ's body in holy baptism—and of course any one else whom the Lord may choose, for He chooses us, we do not choose Him, and so this is His business and not ours.

What then is the function of the historic church? It is to preserve the faith entrusted to it and to bear witness to the facts upon which that faith is based, which commands the loyalty of those who accept this conception of the Church. No one can question that any one who loves the Christ may confidently throw himself upon His mercy. Love of persons should not be confused with loyalty to an institution, whether it be home or state or church. St. Paul informs us that divisions are indications of a carnal mind and that they do not make for righteousness.

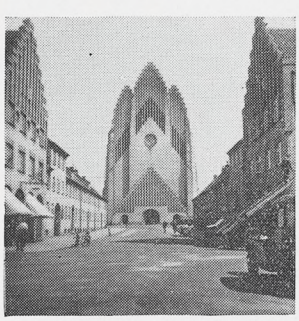
The present plight of the Church in the face of militant opposition demonstrates the fallacy of a divided Christendom. In this predicament the historic church may not abandon its mission of safe-guarding the trust bequeathed to it. It cannot follow a Peter or a Paul or an Apollo, but from its very nature must be true to its mission which is not to invent a new faith but to conserve that which has been entrusted to it through a commissioned ministry and a traditional liturgy.

It is a trust left for widows and orphans and it must not be dissipated by speculation. It has as definite a mission as has Congress in its relation to the Constitution, or the legal profession to its bar associations, or the medical profession to its traditional standards, or a lodge to its charter. These all believe in a continuous order which has a mission of trust which must be kept free from personal interpretations or irresponsible substitutions. It is not that the historic church judges other groups but rather that it is true to its own mission to be witnesses to facts and is not committed to theories.

Discoveries in Europe

By
WILLIAM B. SPOFFORD

ONE EVENING as we were holding our usual "check-up" . . . sessions of the group held regularly to swap information and opinions . . . someone said, "If you were to live in a European city which one would you choose?" There were a few votes for Geneva. The rest went to three Scandinavian cities, Helsingfor, Finland; Stockholm, Sweden; Copenhagen, Denmark. I voted for all three. It seems to me that they have about everything that is desirable; beauty; a degree of economic security that exceeds other countries, with practically no unemployment, and with no extremes of either wealth or poverty; far lower taxation since they are not militarized to any appreciable extent; cleanliness; and, at least in the summer, an ideal climate. Much of the credit for their enviable state is attributed to the co-operative movement which we spend most of our time in studying. This so-called Middle Way is "the way out" for an increasing number of enthusiastic adherents, with Finland, Sweden, Norway and Denmark pointed to as the examples.

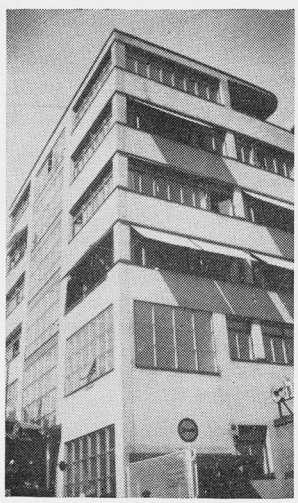


COPENHAGEN CATHEDRAL

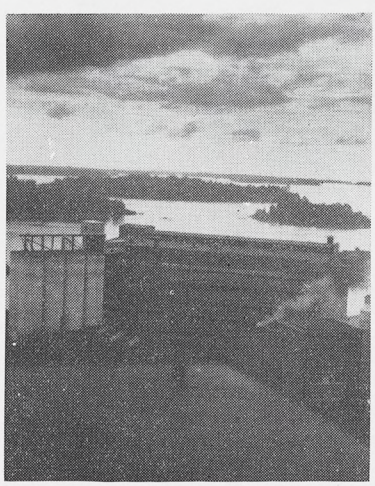
Certainly it has accomplished wonders. People live in splendid apartments that are operated on the co-operative plan; farms are run cooperatively; selling is done under that system; factories are so operated; department stores like the one in Helsingfor that is pictured here, are cooperatively owned and managed. The entire cooperative enterprise is based upon the Rochdale principles. Capital is secured by selling stock to members. Members then elect their board of trustees which in turn hires the management, usually from their own members. No interest is paid on the capital. Instead the profits from the business is returned

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to the purchasers in the form of rebates based upon the total amount of their purchases. Thus A has $1,000 of the stock of a cooperative department store and buys $500 worth of goods during the year. His neighbor B has but $500 in stock but purchases $1,000 in goods. When the profits are divided at the end of the year B receives twice the rebate that goes to A, in spite of the fact that the latter has twice the amount of stock in the enterprise. It is a system that certainly works in the Scandinavian countries where they are highly developed. Yet their leaders are insistent that the cooperative should not be considered a cure-all. They point out that their countries are largely agricultural, with few huge industrial concerns. "It is one thing to take over and operate a small flour mill. It is something else when you are confronted by such vast enterprises as your United States Steel Corporation or your General Motors." Likewise it must be kept in mind that all of these countries are comparatively small . . . even the largest has a smaller population than New York City. Also their populations are homogeneous . . . a very important point when we consider the movement for the United States. Also everyone of their leaders insist that political action must go hand in hand with cooperative action. They are able to develop and expand their cooperatives because they have strong labor and socialist movements that are sympathetic. Nevertheless, in spite of the difficulties here in the United States, one cannot visit these countries without hoping that the cooperative movement here may continue to grow as it has in recent years.



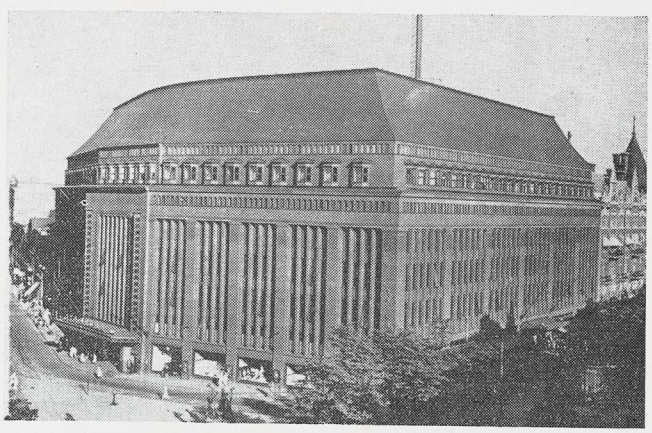
COOPERATIVE BAKERY



COOPERATIVE MILL, STOCKHOLM

Just one other word about these countries. Many Americans think that they are secure in the present European madness because they mind their own business. They do not feel so. Indeed the Swedes, so we were told, had been ordered to build bomb-proof cellars in anticipation of attacks. They all fear Hitler. Finland apparently fears the Soviet Union even more, though I believe their fear is unfounded for the simple reason that Russia is such a vast country that more territory is the last thing they need or want.

Next week I want to tell you what we learned about Spain, which was of the greatest concern to all the leaders we met. So allow me this week to present just a few "flashes" picked up from various leaders in England and France, since this series must be concluded next week. Major Attlee, leader of the British Labor Party: "Fear is the dominant note throughout the world, chiefly of war. There is also fear of another major economic collapse. What prosperity we have today is due to the armament race. It may last a year, perhaps two, but it will end in collapse, war, or both. It is a fundamental breakdown of an outworn economic system that cannot be cured by a homeopathic dose." Arthur Greenwood, a leader of the Labor Party: "The British government has betrayed democracy in the Non-Intervention Committee. It has betrayed the League of Nations." Harold Nicholson, member of Parliament and right hand man of Anthony Eden: "England is today for peace at any price. Every month, every week, every day, England becomes stronger and



COOPERATIVE DEPARTMENT STORE, HELSINGFOR

if war can be averted for a year or two we may be sufficiently strong to reestablish the supremacy we have lost. Our policy in regard to Spain is to keep out at all costs." On the matter of colonies he said, "England is willing to discuss colonies with Germany in terms of other nations' colonies but we simply will not give up any of our own". Senator Smeral of Czechoslovakia, met in Paris: "Hitler has his agents in my country stirring up the German minority to rebel. When they do Hitler will use it as an excuse to invade, as he has invaded Spain. It is an hourly fear in my country. We will defend ourselves, and doubtless will receive no help but will be betrayed by the democracies as Spain has been." Leon Jouhaux, leader of the C.G.T., largest of French labor unions: "France, Great Britain, Russia and the United States must act together to prevent war. It can be prevented only by stopping fascist aggression. It is still not too late to do that without war."

There is not space for further quotations, though my note book is full of them by such men as Lord Cecil, Lord Halifax, John Macmurray, the Christian sociologist; Rudolph Breichsted, former representative of Germany at the League of Nations, now an exile in Paris; Professor Bergeyev of the Paris Seminary of the Russian Church; Francis Jourdaine, the distin-

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guished architect of France who is so active in the affairs of his country; Racamond and Frachon, two French leaders of the left—oh, and ever so many more, including our friends of the Church of England, Maurice Reckitt, V. Auguste Demant, W. G. Peck and P. E. T. Widdrington. They all had things of importance to say . . . many of them already have proved themselves wise prophets . . . but we will pass them by in order, next week, to deal with Spain which was the "hot" news of last summer and still is, though there is no telling what it will be in another week.

Prayer-Book Interleaves

CROSS AND CRUCIFIX

SOON after Constantine's great victory at the Milvian Bridge, his mother, Helena, was baptized; and in the year 326, although then nearly eighty years of age, she went on a pilgrimage to Jerusalem to see and visit the places which had been made sacred by the birth, resurrection, and ascension of Christ. Constantine had already given orders to build a costly church in Jerusalem over the place of the resurrection, and Helena build churches at Bethlehem over the grotto of the nativity, and on the Mount of Olives at the spot pointed out to her as the place of the Lord's ascension.

Pilgrimages now became fashionable. And as the pilgrims multiplied so did the sacred places and the sacred relics. Antiquarians and dealers in antiques did a rushing business. The true cross was produced, and its value and fame were enhanced by the claim that it had been found and identified by Helena Augusta herself. Pieces of the sacred wood were given or sold to distinguished visitors, and were deposited in various churches (as in the Church of the Holy Cross in Rome) where today they are sometimes shown to the faithful on Good Friday, or on May 3, the day of the "Invention of the Cross."

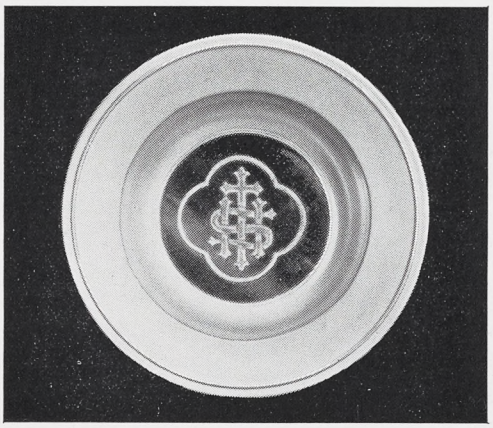
About forty years after Helena, another distinguished and noble lady, Etheria, a Spanish abbess, came as a pilgrim to the holy places. For the benefit of her nuns at home (and for our benefit) she wrote an account of her travels, in which she tells how on Palm Sunday at Jerusalem the children went from the Mount of Olives to the Resurrection Church, waving palms and singing "Blessed is he that cometh in the name of the Lord" —the original Palm Sunday procession. And on Good Friday, behind the Resurrection Church, beneath the great jewelled cross which had been recently erected on a mound (our Mount Calvary), just as we see it depicted in the Santa Pudenziana mosaic, she watched the people pressing to kiss a piece of the true cross which the bishop held, encased in a silver gilt casket, in his hands, while the deacons stood by to guard against such an accident as had happened a few years previous when someone had bitten a piece off the sacred wood and carried it away.

These realistic Holy Week observances spread to the west. Good Friday separated itself from Easter, and the "adoration of the cross" became a feature of the Good Friday mass at Rome. The misery of the period of the invasions concentrated thought on the suffering Christ. The influence of the crusades, with their zeal for the Holy Sepulchre, tended in a similar direction. The crucifix gradually displaced the cross in art and in theology. Two hymns (nos. 144 and 158 of our hymnal) well illustrate the difference between the earlier and the later period. "The Royal Banners", written for the reception of a piece of the true cross at Poitiers on November 19, 569, is objective and triumphant; "Oh Sacred Head", from the thirteenth century, is in its original form so subjective and realistic as to be quite repellent. Meanwhile the sign of the cross had in common life acquired magic potency.

The degeneracy of much of this late medieval devotion makes the Puritan prejudice against cross and crucifix intelligible. The one cross printed in the 1549 Prayer Book (at the invocation in the prayer of consecration) disappeared in 1552. And against the sign of the cross in baptism so much opposition developed that in our 1790 Prayer Book a rubric was inserted permitting its omission "if those who present the infant shall desire it, although the Church knoweth no worthy cause or scruple against the same." Few English crucifixes survived the reformation.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

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MARY SIMKHOVITCH TELLS HER STORY OF NEIGHBORHOOD

Neighborhood is the significant title of the biography that has just been produced by Mrs. Mary K. Simkhovitch, who since 1902 has been the head of the Greenwich House, New York, an institution as famous as Hull House in Chicago—and largely for the same reason, the genius of the director. Mrs. Simkhovitch, a staunch Churchwoman, in her earlier days was active in the Friendly Aid Society. But she and others objected to the Lady Bountiful attitude of the society. It was her idea that people even that need help should have their wishes respected. Greenwich House was the result, located on Jones Street in one of the most crowded areas of New York. In 1917 it moved to its present fine plant on Barrow Street where it is interested in everything that goes on in Greenwich Village because "what the neighborhood is like determines one's activities." It has been an exciting existence one gathers from this book, published by W. W. Norton ($2.50). Negroes, Italians and the Irish made up a large part of the population and they didn't live like brothers. Saloons were plentiful and generously supported. Boys organized themselves into gangs and had to be dealt with. There was also the problem of insanitation and bad housing, which soon made Mrs. Simkhovitch such a crusader that she is generally recognized today as one of the foremost authorities on housing in the country.

The book is the story of human relationships—of the old aristocrats and conservatives; the long haired radicals and writers who once upon a time haunted the neighborhood until they took refuge elsewhere because of the up-town sightseers; the era of the speakeasy which brought the tired New Yorkers to the Village for a pick-me-up which more often than not ended in a hilarious drunk. Mrs. Simkhovitch saw more than one Italian family become prosperous by turning their grocery store or tiny restaurant into a "speak." In regard to the radicals she writes, "The radicalism of the newcomers never was tried out in the neighborhood. None of the Villagers seemed to take any interest in the long hours and low wages of local industries. Their purposes, in so far as they were at all active, were centered about general aspects of economic change."

This genial director of a famous center has seen changes which she stresses. Once the steady was the only man a girl saw, now she goes to a dance with a half dozen. But she can see no fundamental change in standards of conduct. "The changing attitudes toward sex have not permeated our neighborhood life. The double standard of morals still is adhered to; chastity is cherished for women and license for men ignored."

Looking into the future she feels that the problems of youth, of housing or economic change are the great ones of our day, and those that know her can testify that she is in the thick of the fight for a better world.

PRESIDING BISHOP SPEAKS

WRITES Presiding Bishop Tucker: "Church papers are, perhaps, the most important agency that Christian people have to depend upon at the present time to bring the Christian Religion to the attention of people throughout the country. It is really a shame that the readers of our papers number only 40,000. Yet I say sincerely that I have found from experience that the best way to get a message over to our people is through our Church papers. I do not think we could do anything more important for the Church than to try to persuade our people to support them through subscriptions and by reading them."

And SO—if you are now getting your copy at the church, and if the bundle is not to be continued after Easter, please send in your subscription so that the paper may be mailed to your home each week throughout the year.

ELMORE M. MCKEE ON THE AIR

The Frontiers of Skepticism is the theme of a series of broadcasts being given over the blue network of the NBC each Thursday from 12 to 12:15 EST, by the Rev. Elmore M. McKee, rector of St. George's, New York. They are to continue through May. The NBC has developed a rather extensive religious program but the big boys there rather feel, I gather, that Episcopalians take little interest in it. So it might be a good thing for you to listen to Mr. McKee and then write your station a letter about it. There is no sense in complaining about radio trash if we refuse to praise the good stuff.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

First a document went to the clergy of the Church over the signatures of fourteen men, headed by Canon B. I. Bell, asking them to protest against inter-communion. Then the clergy on the standing committee of the diocese of Rhode Island protested against the protest and declared that such a statement would slap the faces of the Archbishops of England and the Bishop of Washington. Now letters pour in that have the Church people of Rhode Island crackling with excitement. "We are not yet under an English papacy or a Washington primacy," is the tone of a number of the epistles. Meanwhile Canon Bell preaches at the union service at the Congregational Church in Bristol, R. I., and another of the "first signers," Rector Seilhamer of Pawtucket is described as a person with a Churchmanship of his own who makes people wonder why he signed the document. Letters also come to THE WITNESS on both sides of the question. One of the most interesting is from the Rev. W. D. F. Hughes, canon at the Cathedral of St. John the Divine, New York, whose father, the Rev. Stanley Hughes of Rhode Island, takes strong exception to the document put out by the fourteen priests. Not so Son Hughes, however, who writes that the situation has not changed since 1933 when 2,115 clergy sent a petition to the Bishops declaring it to be their opinion that "our clergy cannot participate in celebrations of the sacrament of the Lord's Supper by ministers who have not had Episcopal ordination." "Nothing has happened since," writes Canon Hughes, "to alter or modify this conviction. But there is always an irresponsible minority eager to take action." A statement which no doubt will bring another letter from his father who apparently belongs to the "irresponsible minority."

* * *

Protest Bill Before Congress

There is a bill before Congress called the May Bill, introduced by Congressman May, which if passed would make the United States a fascist nation over night in the event of war. It is generally agreed by people who keep track of such matters that it is the most vicious bill before Congress and that smart people will write their Congressmen and Senators, and also the President, to defeat it. The bill is described by those for it as a measure to "prevent

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profiteering in time of war" but actually it gives the president dictatorial control over everything—labor, industry and public services. A protest against the bill was recently sent to our public servants in Washington signed by over 500 distinguished Americans, including Episcopalians Bishop Mitchell of Arizona, Bishop Oldham of Albany, Bishop Parsons of California, Guy Emery Shipler, editor of the Churchman, Mrs. Henry Hill Pierce of New York, Mr. Samuel Thorne of New York, Charles P. Taft of Cincinnati and John Nevin Sayre of New York.

* * *

Monoxide Gas Kills Hartford Rector

The Rev. William T. Hooper, rector of St. John's, fashionable parish of Hartford, Connecticut, was found dead in his automobile on March 28th. The car was standing in his garage with the motor running. The body was clad in pajamas and a robe. Mr. Hooper had been ill for a number of weeks with a throat infection. He had been the rector of St. John's for twenty years, during which time the parish showed remarkable growth.

* * *

Michigan Has Conference on Ministry

The diocese of Michigan held its annual conference for men interested in the ministry on March 26th at St. John's, Detroit. The leaders to address the forty boys were Bishop Creighton, the Rev. I. C. Johnson of St. John's, the Rev. S. H. Bean of St. Andrew's, the Rev. B. S. Levering of All Saints.

* * *

Oratorio Society at Cathedral

The Oratorio Society of New York is to present Johann Sebastian Bach's "St. Matthew Passion" at the Cathedral of St. John the Divine on May 5th.

* * *

Los Angeles Rector Has Anniversary

April 3rd marked the 25th anniversary of the rectorship of the Rev. George Davidson at St. John's, Los Angeles. Bishop Stevens was the preacher at the anniversary service when it was announced that the vestry, as a tribute to their rector, had granted him a six months vacation. On Easter Monday a testimonial dinner is to be given in his honor at a Los Angeles hotel.

* * *

Women Have Committee on Marriage and Divorce

General Convention asked the Auxiliary to appoint a committee on marriage and divorce to confer with their committee. This women's committee has now been announced as follows: Mrs. Kendall Emerson, New York; Mrs. C. Leslie Glenn, Cambridge; Mrs. Robert G. Happ, South Bend; Mrs. William E. Leidt, Scarsdale, N. Y.; Mrs. Norman Livermore, Ross, Calif.; Mrs. Henry J. MacMillan, Wilmington, N. C.; Mrs. Beverly Ober, Baltimore; Mrs. Henry Hill Pierce, New York, and Mrs. Mary Simkhovitch, New York. They are to meet in New York later this month.

* * *

Appeal for Good Friday Offering

Presiding Bishop Tucker has issued an appeal for the Church Mission in Jerusalem, where Canon Charles T. Bridgeman represents the Episcopal Church. It has been the custom for a number of years to devote the Good Friday offering to this cause.

* * *

School for Negroes to Have Anniversary

The governor of Virginia, the Rev. George F. Bragg, 75-year-old Negro rector of Baltimore, and Miss Esther Brown, Negro field worker of the Auxiliary, are to be the speakers at the 50th anniversary celebration at St. Paul's School, Lawrenceville, Va., May 1-3. Started in a small room by the late Archdeacon Russell, it now has forty buildings and 1,600 acres of land.

* * *

A List of the Top Preachers

Making up a list of the outstanding preachers is a dangerous business. After all, there is a limit to the number that any one person can hear so one is apt to conclude that a man is tops when as a matter of fact he merely has hired himself a good publicity man. This is all recognized by the Rev. Charles Granville Hamilton, Mississippi rector, who nevertheless writes a piece for the Aber-



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deen Examiner on the subject. Bishop Stewart of Chicago he puts at the head of the list, described by Rector Hamilton as possessing "a great breadth of human sympathy, a keen insight into human nature, a charming sense of humor, a sharp dramatic instinct, a wealth of unusual quotable poetry and the imagination of a poet; introductions that instinctively interest the most thoroughly bored, conclusions that sweep you off your feet." Bishop Parsons is described as "a convincing proclaimer of social justice"; Bishop Scarlett "has a poetry of prayer and a challenge of entrenched evil that arouses the Christlike pity and revolt within his hearers." Bishop Green of Mississippi is praised because his sermons deal with current situations. And so Mr. Hamilton runs through a rather long list that includes preachers of all the churches. Other Episcopalians singled out for praise are the Rev. Karl Block of St. Louis, the Rev. Theodore Wedel of the department of religious education, the Rev. Walter R. Bowie of New York, the Rev. Joseph Fort Newton of Philadelphia, the Rev. L. N. Taylor of Columbia, South Carolina, and the Rev. Sam Shoemaker, apostle of Buchmanism. Perhaps the highest praise goes to the Rev. Reinhold Niebuhr, professor at Union Seminary, who is said by Mr. Hamilton to be "the most popular preacher among discriminating audiences." He is described as being "free from illusions and cynicism, critical of everything including himself, with a shy humor that can swell into prophetic satire, alert and alive to contemporary problems but not surrendered to them; in him the younger generation finds a leader worthy of its fealty and the sharpest minds find a foe worthy of their steel; a disturber of superficial peace and a warrior continually at war with injustice; exposer of our unconscious hypocrisies, challenger of our complacency; who beyond all despair of contemporary life proclaims the everlasting certainty of the eternal God."



REINHOLD NIEBUHR
"Critical of everything, including self"

* * *

Here's a New One

Over at St. John's, Flushing, Long Island, where the Rev. Heber C. Benjamin is rector, they did an unusual thing last Sunday. The choir sat in the pews with the men's club supplying the music from the chancel. The men got a big kick out of it and the choir enjoyed the vacation. In the Sunday school of this parish they have written examinations each week. There was a question about Samson, the correct answer to which was, "He was bound with fetters of brass." One child wrote: "He was held down with feathers and grass."

* * *

Lent Will Soon Be Over

Lent is a strenuous time for an editor as well as for a parish priest. And yet in many ways I hate to see it end, and for quite selfish reasons.

The Good Friday Offering

for

THE JERUSALEM AND THE EAST MISSION

Authorized by General Convention, Directed by the National Council, Commended by Woman's Auxiliary

Two Messages to the People of Our Church

From the Presiding Bishop

I trust that every member of our Church will strive to show his gratitude to the Lord Jesus Christ, whose sacrifice for our sins we celebrate on Good Friday, by making a generous offering for the support of our missionary work in Jerusalem and in the Holy Land.

HENRY ST. GEORGE TUCKER,
Presiding Bishop

From the Bishop in Jerusalem

Today the universality, the uniqueness, the centrality of the Holy Land is as important as, if not more important than, it ever was. God grant that spiritual calls arising from the difficulties and from opportunities here may indicate to the Anglican world the need for continued aid.

GEORGE FRANCIS,
Bishop in Jerusalem

NOT LARGE OFFERINGS FROM SOME, BUT SOME OFFERING FROM EVERY ONE

Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of LEWIS B. FRANKLIN, marked for the "Good Friday Offering," and sent to him at the Church Missions House, 281 Fourth Avenue, New York, N. Y. Gifts to this Offering are not credited on the quotas.

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During this season THE WITNESS has a swell circulation. Rectors throughout the country take bundles and distribute the paper each Sunday to their people. But all the persuading that I can do seems to prompt few of them to continue their bundles after Easter. General Conventions and National Councils can pass resolutions, as they have done on numerous occasions, telling the Church that it is essential that our people read Church papers regularly, but somehow or other we fold up on our efforts after Easter. So this is a plea. Rectors taking bundles for Lent—won't you carry on at least until the first of June, stop if you must for the summer months and then start in again in the Fall? The cost is but 3 cents a copy, an item that might well be added to the parish budget and taken from the discretionary fund if you are fortunate enough to have one. Lay people, won't you ask the rector if the bundle is to be continued, and if not won't you send in your annual subscription so that the paper may be mailed to your home each week throughout the year? We will appreciate your cooperation and will do our best to bring out a paper each week that is worth a few minutes of your time, and the pennies it costs.

* * *

Unusual Service of Baptism

The infant daughters of three of the vestrymen of Grace Church, Birmingham, Alabama, were baptized at the same service on March 20th.

* * *

Fund Raised for Pennsylvania Parish

A representative of Ward, Wells and Dreshman, money raising firm of New York, went to Lock Haven, Pa., to manage a campaign for St. Paul's Church. He looked the situation over and concluded that conditions were such as to prevent a successful effort. However, he sat down with men of the parish and told them how the job ought to be done after which he bowed out. Imagine his surprise to receive a letter from the secretary of the parish announcing that the campaign has been held and over-subscribed. "The unanimous opinion of the vestry and all those who had a part in the campaign," wrote Secretary Harry H. Zimmerman, "is that without the benefit of the experience of your organization and your own splendid individual effort, we could not have brought this undertaking to such a successful conclusion."

* * *

Francis Wei Returns to China

President Francis Wei of Hua Chung College, China, sailed on March 26th for China after having been in the United States since Gen-

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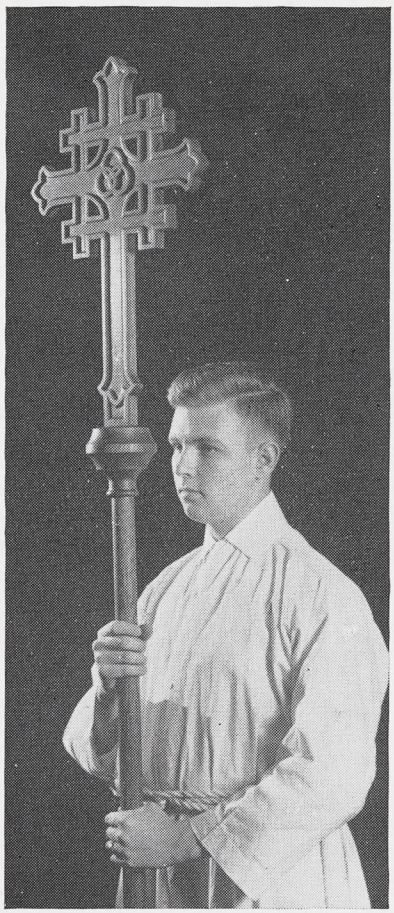
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eral Convention addressing church groups throughout the country. He goes by way of Europe in order to attend the preliminary meeting of the joint committee from the Oxford and Edinburgh conferences that is to meet in Utrecht in May. He expects to reach China in August.

* * *

They Cut a Large Cake

The Girls' Friendly Society was founded fifty years ago so the members of the Chicago diocesan branch, or some of them, went to the G.F.S. lodge on March 20th and cut themselves big pieces of a huge cake that was adorned with fifty candles.

* * *

The Weapons Used by Bishop Zeigler

When Bishop Zeigler of Wyoming travels the mountains and plains he carries a lantern, a hammer, an axe and a shovel. And why, children, does Bishop Zeigler carry a lantern, a hammer, and axe and a shovel? "Caught in a blizzard," he told the people of St. Mark's, Evanston, Illinois, "I can keep the lantern between my legs and with a heavy wool robe am perfectly comfortable." The axe is to clear the road of fallen trees, the shovel is to make a path for his car. He does not say what the hammer is for—perhaps to beat the tar out of his engine when it stalls.

* * *

Negro Parish Discusses Social Theories

Convinced that Christianity is the only way out of our economic and international difficulties, the Rev. E. W. Daniel, rector of St. Matthew's, Detroit, a parish for Negroes, is presenting six lectures this year to deal with "The Kingdom of God vs. communism, fascism, collectivism, democracy and nationalism." Several have joined the confirmation class as a result of the lectures so far given. Bishop Page spoke on March 20th.

* * *

The Problem of the Ministry

Bishop Keeler of Minnesota told laymen of Chicago on March 21 that it was their duty to search out more likely candidates for the ministry. Declaring that every bishop had a difficult time in getting good men, he said that the Church is not getting "the type of men she should have, at least not in sufficient numbers." He also said that men should not be subsidized while preparing for the ministry.

* * *

Buffalo Dean in Detroit

Dean Austin Pardue of St. Paul's, Buffalo, conducted a quiet day for the auxiliary of St. Paul's Cathedral, Detroit, on March 23rd.

* * *

A Conference on Prophetic Religion

A conference on Prophetic Religion is to be held in Raleigh, North Carolina, April 19-21, sponsored by the Fellowship of Southern Churchmen, an interdenominational group of the left. Among the leaders will be the Rev. A. T. Mollegen of the faculty of the Virginia Seminary, the Rev. Howard Kester, leader of the sharecroppers whose article appears in this number of THE WITNESS, and the Rev. James Myers, industrial secretary of the Federal Council of Churches.

* * *

Missionary Looks for Japanese Defeat

The Rev. Henry A. McNulty, missionary to China, who is now lecturing in the east following two weeks on the Pacific Coast, declares that he is unable to see how the Japanese can be ultimately successful in China. The chief impression he brings back is of the tragic destitution of the Chinese in the enormous area affected.

* * *

Postpone Florida Celebration

The diocese of Florida has postponed the celebration of its centennial, scheduled originally for April 23-24, because of the illness of Bishop Juhan. Perhaps illness is not the word, but he was smashed up in an auto accident and, though he is coming along nicely, he will not be able to be out for some weeks. The dates have therefore been advanced to May 21-22, with Tallahasee the place where the party will be held.

* * *

Archbishop of Canterbury Praises Hitler

The Archbishop of Canterbury joined the Roman Catholic hierarchy in giving his blessing to the rape of Austria by Hitler in a speech delivered in the English House of Lords on March 29th. He read a letter

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which he said came to him from "a very eminent artist" of Vienna describing the Nazification of Austria as "a sudden salvation which seems to us like a dream." The Archbishop seemed to think that now that Hitler has stolen Austria he will be satisfied, which, to put it mildly, seems a bit naive on the part of the venerable Archbishop. It is more likely that Hitler will reason that since the "better people" in England seem to approve his antics that he had better now move in on Czechoslovakia. The Archbishop might get someone to read to him *My Battle*, Hitler's masterpiece, which is the Bible of Germany and which outlines the steps that he is to take in making German colonies of the countries of Europe. The Archbishop's speech is virtually an invitation to Hitler to go ahead, and is supported by a large part of the big-wigs of England, particularly in the House of Lords. Lord Redesdale, whose son is a buddy of Hitler's, thus told the peers that "The gratitude of Europe and the gratitude of the whole world is due at this time, in my opinion, to Hitler for averting a catastrophe of such staggering magnitude without spilling one drop of blood." This remark prompted Lord Cecil to say, "If Lord Redesdale happened to be a liberal, Roman Catholic or Jew in Austria, I very much doubt whether he would talk of a bloodless operation."

* * *

Money for Brooms and Compound

Bishop Jenkins of Nevada in his stimulating little *Desert Churchman* hands it out each month without any padding on his knuckles and sometimes, I rather feel, he toughens them with brass. I like that. We ought to have more men in the Church who say what they think without pulling their punches. I am a bit fearful that the Bishop of Nevada however is better at handing it out than he is at taking it. In any case within a comparatively short period he has informed me that he will do nothing to promote the circulation of THE WITNESS in his district because of things I have said that he has not liked. But when a check-up revealed that his past efforts in our behalf had given us a gross Nevada circulation of eleven copies I stopped worrying. That of course is not the subject of this paragraph. What I do want to offer you is Bishop Jenkins' lusty poke at the men in soft spots as it appears in the current number of his little paper. "We have been advised," he writes, "that unless by April first additional funds are pledged for the year the missionary districts and aided dioceses will all receive less assistance for the next nine months. Too bad, but what can the Church expect while there are parishes spending more on music than on the extension of the Kingdom? One big parish whose budget

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

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Fifth Avenue at 90th Street
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Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
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Sundays: 8, 10, 11 A. M., 4 P. M.
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Thursdays: Special Service, 5:30 P. M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
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9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

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Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

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Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation
Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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
Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral
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Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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I have read, spends more on brooms and sweeping compound than it does on educating the children of the parish. But then why shouldn't it since the rector doesn't quite know the meaning of the initials U. T. O.? Of which every first-grader in his school might be expected to have heard. I should judge that this is one of the 'soft-spots.'"

* * *

Services for Everyone
At Bristol, Rhode Island

A notable example of Church unity is going on weekly at St. Michael's Church, Bristol, R. I., where the rector, the Rev. Anthony R. Parshley, is having three kinds of services each Sunday. The so-called Anglo-Catholic parish in Bristol lost its rector by ill-health, and its church building (Trinity) by condemnation and the use of the ground by the town for a school. The activities of both Trinity and St. Michael's are now concentrated in St. Michael's. Assisted by the Rev. G. H. Manson, Canon Parshley has each Sunday a Mass in our Anglo-Catholic style, "Holy Matins" in ordinary Episcopalian style; and a "free" or non-liturgical service in the evening. Canon Parshley has stated that "the approach to Christian Unity should be made, not through denominations but through people. The people would be willing to accept the validity of any sincere style of worship. The only difference between the Congregational Church and the Episcopal Church in Bristol is the method of worship. The path toward unity is to be achieved within the parish through spiritual freedom. If the experiment could be successful in 1000 parishes throughout the country, then it would not make any difference what denominational leaders said."

* * *

Crowds Attend
Round Table Conferences

The 17th session of the Round Table conference of the diocese of Michigan opened on March 7th with a record attendance of 450—more than a hundred in excess of last year. They meet each Monday during Lent at St. Paul's Cathedral, starting with a service at 5:30; then a dinner and finally classes from seven until nine.

* * *

Bishops Protest
Barcelona Bombing

A large number of Episcopal Bishops issued a statement last week calling upon the Roman Catholic hierarchy "to bring the might of your influence to bear on General Franco" in an effort to prevent further bombings of noncombatants in Spain.

The letter was made public by Bishop Paddock who is the chairman of the American Friends of Spanish Democracy. Sixty-one Bishops signed the statement, both Episcopalians and Methodists. Among them were Presiding Bishop Tucker, and Bishops Abbott, Ablewhite, Atwood, Babcock, Bratton, Brewster of Maine, Brewster of Connecticut, Casady, Dallas, Davenport, Demby, DuMoulin, Fenner, Finlay, Francis Goodden, Green, Helfenstein, Hobson, Huston, Ivins, Jenkins, Jett, F. F. Johnson, Juhan, Keeler, Larned, Longley, Ludlow, Mann, Mikell, Mitchell, Mize, Moore, Moulton, Oldham, Parsons, Quin, Remington, Seaman, Spencer, Sterrett, Thomas, Thurston, Van Dyck, Ward, Winchester and Zeigler. The letter called upon the Roman Church to "disavow any tacit approval to these appalling tactics which our own army has foresworn. We realize that the Catholic hierarchy in this country has, for reasons which seem good to it, chosen to defend the Franco cause. It is for this reason, knowing that word from you would carry weight and force, that we call upon you to act." The letter further asked the Catholics to persuade Franco "and his Nazi and Fascist allies to cease the hideous bombing of cities that, like Barcelona, a predominantly Catholic city, are by every rule of war civilian and non-combatant. We believe that you see as clearly as we do, regardless of any possible merits

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of General Franco's position in the first instance, the war which began as a military uprising and a purely Spanish struggle is showing itself with ever increasing clarity to be an integral part of a general program of conquest in which, on other points, the Nazi-Fascists have not hesitated to attack the Catholic Church and Christianity itself."

* * *

Building a Christian Nation

The social service department of the diocese of Albany, the Rev. William E. Sprenger, chairman, is sponsoring luncheon meetings each Thursday during Lent on the theme, "Building A Christian Nation." They are attended largely by professional social workers and Church people interested particularly in social matters.

* * *

Maryland to Observe Day of Peace

The diocese of Maryland is to devote April 13th to a Day of Peace with services at Grace and St. Peter's from 11 A. M. to 3 P. M. The addresses are to be by the Rev. Theodore Ferris, the Rev. Thorne Sparkman and Mr. Paul Harris, Jr. of Washington. It has been arranged by the educational department of the women's council of the diocese of which Miss Lucy C. Sturgis is chairman.

* * *

Successful Campaign in California

St. Mark's, Berkeley, California, has just completed a campaign for $25,000 which will free the parish of debt. The parish is a lively one in charge of Rector Lindsay Patton, with the Rev. Randolph C. Miller carrying on work with the students of the University of California.

* * *

Bishop Huntington Arrives in China

Bishop Huntington has arrived safely in Anking, China, following a furlough in the United States. He landed in Hongkong, flew to Hankow and then through the cooperation of the Chinese postoffice went by automobile to Anking. He found his see city full of refugees.

* * *

Interesting Lenten Services in Detroit

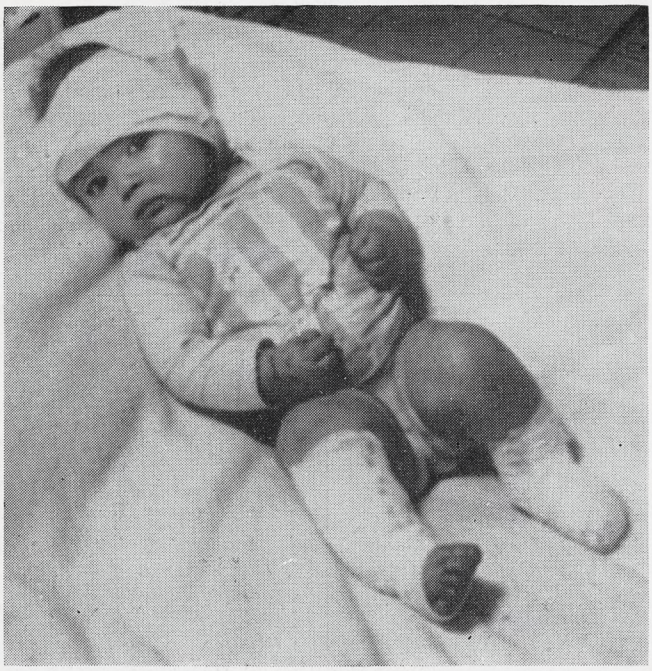
Something new in the way of Lenten services is being tried on Wednesday evenings during Lent at St. Matthias', Detroit, where the Rev. Ernest E. Piper is rector. Leaders representing various interests give talks, with discussion following. Among the topics being presented are "How We Got Our Bible," by the dean of a university; "The Social Security Act," by one of its officials; "What I Believe," by a physician; "China and Prospects for Peace," by a Chinese professor now at the University of Michigan.

* * *

Summer Must Be On the Way

When announcements of Church summer conferences begin to come to my desk I figure summer is not far off—that with pictures of ball players loosening up their arms in Florida. The first summer conference announcement, as usual, comes from Wellesley. There is the usual excellent program, with the following among the leaders. Bishop Keeler; the Rev. Norman Nash of Cambridge Seminary; the Rev. William Scott Chalmers, Holy Cross Father who is to be the chaplain; the Rev. Otis R. Rice; the Rev. Thomas H. Chappell; the Rev. Niles Carpenter, professor at Buffalo University; the Rev. Phillips E. Osgood, head man of the school of religious drama, and ever so many others. The conference opens on June 27 and lasts until July 8th—better jot down the dates and plan to be there.

He Needs Your Help!



THIS Spanish baby, shattered by bombs in Barcelona, is being cared for in a hospital operated and supported by the North American Committee to Aid Spain. Thousands are being thus cared for in hospitals, with other thousands of orphaned children today in excellent homes run by American social workers.

THE CHURCH should have a hand in this work of relief. Will you not therefore send your donation, for forwarding to Spain through the North American Committee, to the Emergency Committee of the

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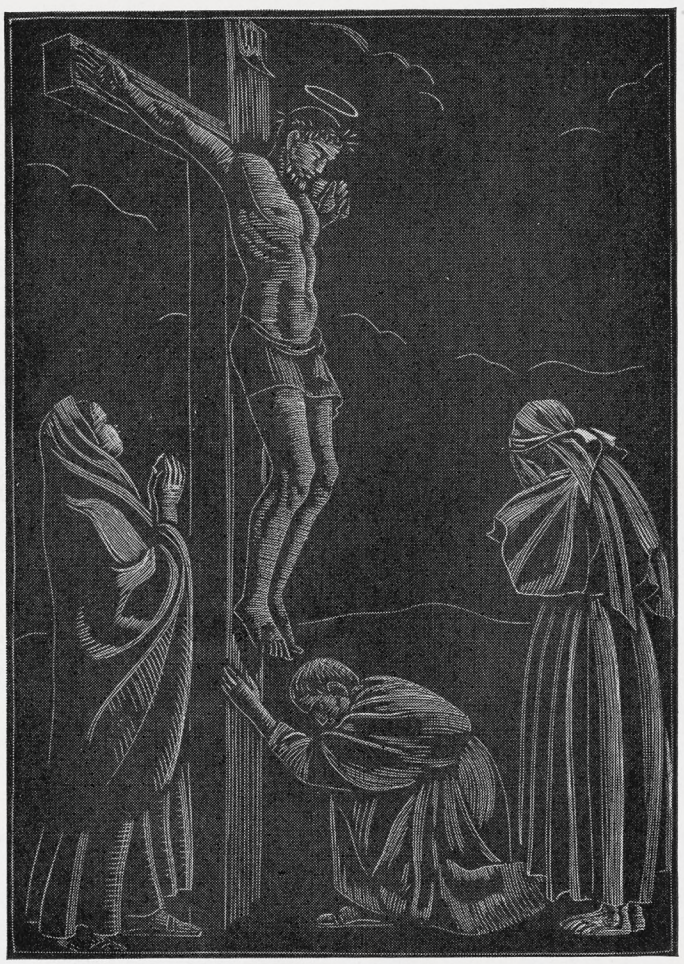
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April 14, 1938
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THE WITNESS



GOOD FRIDAY

AN EASTER MESSAGE—JOHNSON

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CLERGY NOTES

BESSOM, JOSEPH H., formerly of the diocese of Maine, was admitted to the novitiate of the Order of the Holy Cross in March.

DUBOIS, ALBERT J., formerly canon of the cathedral at Fond du Lac, Wisconsin, is now the rector of St. Agnes, Washington, D. C.

FRITZ, CHARLES E., engaged in literary work since graduating from the Church Divinity School, Berkeley, Calif., last June has accepted the rectorship of Menlo Park, California.

GARRETT, VAN FRANCIS, acting rector at St. Paul's, Flint, Michigan, has accepted appointment as assistant at Trinity Church, New Orleans.

HILBISH, HARRY P., assistant at St. Luke's, Evanston, Illinois, has accepted the rectorship of Christ Church, Ottawa, Illinois.

POWELL, CHILTON, is to be ordained deacon on April 20th in the Church of the Advent, Devil's Lake, North Dakota, by Bishop Atwill. At present a student at Seabury-Western, Mr. Powell is to have charge of missions in North Dakota following graduation in June.

RUDD, A. B., rector of Christ Church, Rockville, Maryland, and canon of Washington Cathedral, died suddenly on March 24th.

WILCOCK, EDGAR W., formerly assistant at St. David's, Baltimore, is now the rector of St. Philip's, Wiscasset, Maine.

QUESTIONS FOR LENT

1. When was the Delta Cooperative Farm founded?
2. What is the name of the second farm, just founded?
3. Describe the health program at the Farms.
4. Name the forces on the Rebel side in Spain.
5. How many Italian and German troops are aiding the Rebels?
6. How many volunteers are fighting for the Loyalists?
7. What is the attitude of the English government toward the war in Spain?
8. What do Hitler and Mussolini hope to gain from their invasion?
9. Is the Loyalist government "Red"?
10. What is being done by Americans to aid the people of Spain?

ANSWERS TO LAST WEEK'S

1. The Southern Tenant Farmers' Union.
2. Increased wages; prosecuted law breakers; won free education in some centers; improved working conditions; fought for civil liberties.
3. Founded in 1935 at Mark Tree, Arkansas.
4. The church has aided the movement. The Rev. Howard Kester is an officer of the union; the movement has been aided by Church people through the Federal Council of Churches and the Church League for Industrial Democracy.
5. The creed, the sacraments, the scriptures, the ministry.
6. I believe that from God the Father, God the Son and God the Holy Spirit, through the Church which He founded, I hope to obtain the forgiveness of sin, the resurrection of the body and life everlasting.
7. Finland, Sweden and Denmark.
8. No interest on capital investment. Profits shared by rebates on purchases. Democratic management.
9. A strong labor and political movement that is sympathetic to cooperation.
10. Fear of war and of economic collapse.

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THE WITNESS

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Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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AN EASTER MESSAGE

By

BISHOP JOHNSON

ONCE AGAIN Mother Church assembles all her children to keep the Feast of the Resurrection. She bids us to lift up our hearts in spite of the depressing atmosphere of this world's chaos. She invites us once again to draw near with faith and take His holy sacrament to our comfort.

Truly as St. Paul says, "If in this life only we hope in Christ we are of all men most miserable." Why? Because we have staked our lives on the belief that Christ is risen from the dead and that because of this fact we too shall rise. To put all one's trust in One whom we believe to be righteous, and then to find out that He is a sham would make one most miserable. Such a delusion would cause us to regard all men as cheats and liars, for the Christ was either all that He claimed to be or else He was the greatest deceiver of all time. When faith in Christ ceases we are of all men most miserable because the standards of life which He established fall into ruins. Instead of love, joy and peace as our goal we descend into the inferno of hate, fear and cruelty.

When the light of the world goes out we are left in utter darkness without God and without hope in the world. Without the forgiveness of sins and the resurrection of those whom we "have loved long since and lost awhile" life becomes a desolate tragedy.

The whole situation rests upon our faith in the intelligence and benevolence of Him who created us as we are. No decent person would create a world in which his creatures were endowed with a hunger for another life, only to be told that such an aspiration was a cruel joke ending in a cruel disappointment. It is unthinkable, in an ordered universe where there is perfect coordination between needs and that which supplies those needs, that the Creator is merely a mechanic and has no concern for the longings of the human heart. As the Master said, "If we ask for bread God will not give us a stone."

"Like as the hart desireth the water brooks so longeth my soul for thee O God." . . . At least the Creator did not give thirst to animals without providing that which would satisfy such thirst. The deer does not have to be persuaded by logic to satisfy his need. He finds it there. Moreover the pioneer in science has the urge to seek that which had not yet been observed and lo he opens the door to a new world as miraculous to the social order in which he lives as the Kingdom of Heaven is to us. He was laughed at and persecuted but he "believed in the substance of things hoped for and the evidence of things not seen."

If we could have stood on the rim of the world in the reptilian era and looked down the ages of creation we would have found that God was constantly opening up new vistas of more abundant life which were not products that emerged from the jungle but were created by other wisdom than that of man. Man did not create life. He does not control its potentialities nor does he determine its ultimate destiny.

Really the miracle is not a future life, based upon the life that now is, but it is this present life based upon the life that then was. God, who has begun the process, is perfectly competent to finish it in a way to justify its inception.

After all the fool hath said in his heart that God is also a fool, unable to see through to any adequate end the process which He has begun. It is true that like other creatures man began his career in an environment which he did not create and with a destiny that he could not foresee. A new heaven and a new earth may exist in the divine plan even if it passes man's understanding.

Without faith in a good God, without hope for a new life, without love for God and man, society becomes the prey of dictators who are ready to sacrifice man's liberty and to destroy his personality in order that they may carry out their experiments. When they have succeeded in their purposes life will become too drab and dull for human endurance and faith will again emerge to a new spiritual adventure.

To confine man's hopes between the cradle and the grave is to deprive him of any incentive to love, joy and peace.

Christ is risen from the dead therefore let us keep the feast.

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HEALING AND HOPE

By

SAM H. FRANKLIN, JR.

Director of the Delta Cooperative Farm

THIS evening on the Delta Cooperative Farm a meeting without precedent in the South is being held. It is a committee made up of ex-sharecroppers and agricultural day laborers, it is composed of both Negroes and whites, and its purpose is to plan the anniversary celebration of the founding of the Farm. Two years ago this collective effort to enable the victims of an unjust economic order to aid themselves was still a dream, now it is an accomplished fact. The chairman of the committee thinks that the program should include stories of "old settlers," of those first days which now, due to the changes that have intervened, already seem far away. It is hard to believe that the ridge which is now occupied by the little community of simple, comfortable houses, with the public hall that serves for recreation, business meetings, and church services standing in the center, was only a short time ago covered with trees and brush, and that the first families to arrive had to be scattered over it in tents and portable cotton cribs like a gypsy encampment. In those days a two-room cabin, which was standing on the farm when it was purchased, but which the community now scorns to use for any more dignified purpose than a storage place for cotton and corn, was headquarters for the whole cooperative. There lived the "staff" (two in number), there were held cooperative meetings, Sunday school and church, there in one corner was begun the Cooperative Store which now has a large building of its own and does an annual business nearly equal in volume to the purchase price of the Farm!

Despite the changes that have been made all has not been smooth sailing in the life of these pioneers of a new economic order. Some families have found the requirements too high and the immediate reward too small, and have drifted back to sharecropping. The low price of cotton in 1937 left our people with a deficit which they are determined must be wiped out in 1938. Thanks to the aid of friends over the country the Cooperative faces the future with better equipment and with funds for achieving a more diversified program of agriculture than ever before. A second farm, the Providence Cooperative Farm, has been purchased, with a soil type that is supplemental to the first. From it will come products such as beef, syrup, and corn which are not produced in quantity at Rochdale (the Delta Cooperative Farm). On both farms a live-stock and dairy program is being inaugurated to counteract the shrinkage in cotton acreage under the present government plan.

When the first farm was begun its founders had no Utopian dream of transformed human nature. They desired a form of economic organization that would be tough enough and resilient enough to be workable by ordinary folk such as they were, with the marks of the adverse conditioning of the old life, which had left them in ignorance and had bred in their hearts deep and bitter suspicion, still upon them. With bodies weakened through denial of medical care and through malnutrition, having enjoyed only such of the material goods of life as could be obtained with a gross family income of three or four hundred dollars per year, they could hardly be expected to become idealists over night. It was hoped however that there would be a gradual reconditioning through the interaction of the individual with his new environment, and this hope has in the main been abundantly justified.

FIRST it is evident that two years of cooperative living have not been without value in producing traits of initiative and reliability. The opening of the second farm was an illustration of this. Members of the Providence Cooperative consist almost entirely of families selected from the ordinary membership of the first farm. The "executive" or general foreman of the second farm is a man who came to the first as an ordinary woodsman. The wretched shack on an adjoining place in which he and his family were living at the time he applied for membership bears witness to the poverty that they had faced. But so well did he take advantage of the opportunity that was offered him that by the second year he had been elected president of the cooperative. Once inclined to occasional drinking himself, he quit the habit entirely and helped to oppose it in the community. One can never forget the contrast between the first cooperative meeting out under the trees two years ago at Rochdale and the first meeting at Providence. At the first people had listened with scepticism and wonderment, and their suggestions had gone wide of the mark. At the second they knew what they wanted and went after it in a business-like way. They made a distribution of crops, drew up a rough budget, and decided on their form of organization. They have set for themselves a motto of high production and low overhead, and have proceeded smoothly with little supervision since that time.

In the second place, social habits are replacing anti-social ones. In spite of the dark picture of dissipation painted by popular writers in depicting the Southern agricultural worker, in two years there have not been half a dozen cases of public drunkenness on the Farm, to my knowledge. There has been only one serious fight, and aside from petty thefts no lawlessness of any kind. As a more wholesome escape from monotony regular weekly parties are held, separately for each race, and the square dances which are a part of this program have become so well known that people come from twenty miles around to attend, dancing to the music of a Farm orchestra. It is often declared among those who attend that this is the only place folks can go to dance and have a good time without it ending in

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a drunken fight. Weekly forums, a library, and athletics are also helping to introduce new interests.

Again, a significant change is occurring in interracial attitudes. A stalwart young white man wanted the job of poultry care-taker, but naming an older Negro man he said, "I can do anything, but A--- isn't fit for hard labor—if he wants the job I think he should have it." During the winter the home of one of the Negroes burned. He was so discouraged he was thinking of leaving the Farm, but within a few hours the Friendly Committee was at work and practically every family on the place, white and colored, had contributed something toward starting the unfortunate family out again. Their hearts were so touched that they decided to stay, and they have been going on bravely ever since.

Specifically religious attitudes change slowly, but it is interesting to see a white young people's society of fifty members, many of whom come from off the Farm, meeting weekly in the Community House. When the first families went from Rochdale to Providence it was impossible for several weeks, on account of illness and other circumstances, for any of us to hold any kind of religious service with them. To my surprise they did not wait for us to take the lead, but sent back for Sunday school literature and cleaned out a vacant house for a Sunday school. There they met, even though for lack of chairs and benches they had to stand or sit on the floor.

A PRECONDITION of more abundant living for the folk of the class out of which the farms were organized has been medical aid. In providing this many readers of THE WITNESS have had a special part. With the help of funds raised by Miss Dorothy Fischer and a substantial initial gift by Episcopal friends in St. Louis, as well as by sacrificial aid from other sources, the Farm has had a resident nurse for more than a year, and a resident doctor and regular clinical services for several months. The doctors who have assisted us so far have not been able to take up permanent residence, but recently a young man with ideal qualifications, both professionally and personally, has volunteered for the position. He is Dr. David P. Minter, a graduate of the medical school of the University of Pennsylvania. Dr. Minter is a Southerner; he is the son of a minister and has a brother on the foreign mission field. He is entering upon his duties at the Farm in the same spirit that he would accept a post under the Church abroad. He will take up residence at the Delta Cooperative Farm in the summer, but already during a few days' visit, he has been thoroughly initiated, having attended to cases ranging from skin diseases to those requiring major operations. The climax was reached when he was summoned by the dairyman to see an injured cow!

Throughout the Farm and the community there are a growing number who look with gratitude to our medical program. A man who joined us—young, ambitious, and of fine character—has been doing hard day labor for months without a tooth in his head. When the infection from bad teeth threatened his life he managed to get them extracted, but he has been waiting for "the subsidy" to buy his plates. Thanks to our medical funds we were able to lend him money for his teeth without delay. Many surgical operations have been made possible; the luetic clinics have been carried on regularly, and countless diseases, wounds, infections, and minor ailments have been treated. In her report for 1937 our nurse, Mrs. Lindsey Cox, listed 2998 separate calls and clinical visits. More than a dozen healthy babies have arrived under the ministering care of doctor and nurse. A few days ago the nurse was called to assist a country doctor on an adjoining farm, where a mother gave birth to seven-months' twins. The nurse sent for another staff member who late at night built an incubator, heating it with fruit jars filled with hot water. She remained with the mother, whose life had been despaired of, for two nights, and now both mother and babies are reported doing well.

The continuance and extension of the medical program of the farms still depends upon the friends of the undertaking. We have made a new venture of faith in engaging Dr. Minter, but we believe that there will be many who by the power of sympathetic imagination will grasp the thrilling possibilities that lie in maintaining him in his work. When a homeless woman was given shelter at the Farm last fall she soon became desperately ill, requiring surgical attention. As we sat, late at night, while the woman was being prepared to go to the hospital, at the home of the farm member who had offered her shelter, and later given up her own bed and slept on the floor in order that the sick woman might have a bed, the conversation naturally turned upon illness. A woman told of the loss of her child, and a man of the death of his wife, before they came to the Farm. Then the man said, in response to my incredulity at what I had heard, as if he were summing up the whole matter, "Ah, Mr. Franklin, you will never know what it means to be sick when you are poor." In these words, from one who knew whereof he spoke, mild though they were, there seemed to be more than an echo of the judgment in the Master's story, "I was sick and ye visited me not."

We are thankful that THE WITNESS is continuing to receive contributions from those who are able to visualize the horror of illness unrelieved because of poverty, and who wish to have a part in bringing health and hope to some members of America's neediest class through the medical program of the cooperative.

Prayer-Book Interleaves

EASTER AND BAPTISM

IN THE early Church Easter was pre-eminently the festival of Baptism. That was because of the belief that Baptism re-enacted Christ's resurrection in the individual believer. So St. Paul told the Roman Christians that having been united with Christ's death and resurrection in Baptism they should die unto sin and walk in newness of life.

At Rome thousands were sometimes baptized at Easter. For months, perhaps for years, candidates

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were under instruction and on probation. In the last weeks of Lent came repeated "scrutinies," exorcisms, fastings, prayers, and then the Easter midnight vigil, when the catechumens presented themselves in the baptistry to receive the sacrament of "illumination," Old Testament prophecies of Baptism (as they stand today in the Roman mass) were read, psalms and litanies were sung, the paschal candle was lighted, Baptism was administered; and finally the Bishop and deacons led the newly-baptized, carrying candles and robed in white, into the great church, there to join with the whole body of the faithful in the celebration of the Easter Eucharist. Eusebius tells us how Constantine "caused torches and great wax candles to be lighted throughout all Rome that a brilliant splendor might mark this mystic vigil." It was the "mother of vigils," as St. Augustine calls it, the "great night," *nox magna,* to use the words of a Roman bishop, the Christian New Year, the time when, some thought, Christ might return to earth again.

In the Middle Ages fewer adults were baptized, and Baptism lost its ancient prestige. In the sixteenth century the reformers fought against Anabaptists, but they made no effort to revive Baptism as a great congregational act. In the nineteenth century evangelicals engaged in a futile controversy over baptismal regeneration, and Anglo-Catholics, while proclaiming sacramental doctrine, did little or nothing to restore its proper dignity and status to this all-important sacrament. Never has the prestige of Baptism sunk so low as today. Many Protestants consider it little more than an archaic survival.

We baptize adults in private, thus denying that Baptism has any social implication, and in total disregard of our Lord's admonition about confessing him before men. We baptize infants semi-privately, and sometimes as a Sunday school feature. At Rome Constantine's wife, Fausta, gave the Lateran palace to the Church, and in it a magnificent baptistry (recently excavated) was built. Those ancient baptistries, of which that of St. John Lateran is the most famous, demonstrate the honor in which Baptism was held by the first Christians, and the separation they believed Baptism made between themselves and the pagan world. But in our churches the font is often a negligible feature. Why not, so long as Baptism itself is neglected?

If we believe in the importance of the Church as a society it would seem fitting that we should make as much as possible of the ceremony of initiation into that society. We cannot build baptistries or revive the Easter vigil, but we might occasionally allow our congregations to witness the admission of new members to their fellowship, and we can dignify the baptismal service with the ceremonial aid of processions, lights, and music. And why should not every church burn a paschal candle during Easter-tide, that little ceremony which links us so significantly with the historic Church?

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

Discoveries in Europe

By
WILLIAM B. SPOFFORD



WAITING FOR HELP

WE DID NOT get into Spain. Five of our party had planned to go but when we arrived in Paris we were notified by the United States authorities that we were not to be allowed to do so. However, we heard more about Spain than anything else everywhere we went. In England Dean Johnston of Canterbury told us of his recent visit; Lloyd George talked to us for an hour, largely about Spain; I had an opportunity to meet with those directing relief, both in London and Paris, including the Duchess of Athol and Isabel Brown in England and Madam Ione Baulenger in France, all of whom have been leaders in that work. I also spent an evening with a Britisher who was on furlough from Spain where he had fought for months with the Loyalists. This fellow, Captain Paddy Hall, now doubtless dead, I met in Hyde Park on a Sunday afternoon and went with him to a little meeting on the top floor of a tumbled down building in the slums of London. He was an ex-prize fighter who had once been the middleweight champion of Europe. He had cauliflower ears and a busted nose. He was illiterate and dirty. But he was one of the swellest guys I have ever known. He told the dozen of us who met to hear his story of how his company was wiped out; he told us that he was prepared to give his life to help save democracy in Spain and he was back in England to recruit another company to take the places of the volunteers who had already given their lives.

We should know by now what has happened in Spain. By popular vote a democratic government was elected. Unwilling to accept the will of the majority a plot was concocted to overthrow the Republic by the landlords, the industrialists, the Roman Church and the old army leaders. It was supposed to be a rebellion—a civil war. For months the world was told that it was just that and nothing more, with Rome and Berlin repeatedly denying that they were aiding the Rebels. Today everyone knows what a few knew from the very start—that it was not a rebellion but an invasion of Spain by Hitler and Mussolini with Franco merely their puppet. It has been, from the start, another case of Fascist aggression, not merely unopposed by the so-called democracies but actually aided by them. Our own government, for the first time in history, forbad the shipment of supplies to a recognized government, needed to put down a rebellion and to drive out invaders. Meanwhile instruments of warfare have been shipped from the United States to

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Franco by way of Rome and Berlin. We were told by American newspaper men that there were Americans in Berlin getting rich in carrying on this traffic in arms. We call this neutrality—denying goods to the victim while allowing the aggressors to buy all they want.

The Non-Intervention Committee has been even more hypocritical, with Chamberlain, Halifax and Company declaring for a hands-off policy while actually aiding Franco. Even today, with Chamberlain announcing that the withdrawal of Italian and German troops from Spain is a condition of friendly pacts with Hitler and Mussolini, thousands of additional troops are being rushed across the border to aid Franco in his drive to the sea. Brailsford, the distinguished English economist, told us last August, following a six-weeks' visit to Spain, that there were even then 70,000 Italian troops and 25,000 German troops fighting for the Rebels. It is an army of invasion, equipped with the latest instruments of warfare supplied by these two powers. Against this the people of Spain, united as never before, have fought almost with bare hands because we, supposedly believers in democracy, would give them nothing else with which to fight. Brailsford told us that there were at most 300 Russians aiding the Loyalists, mostly technicians and specialists of various sorts. In addition there were at that time about 12,000 Loyalist volunteers from various countries, including anti-fascists from Italy and anti-Nazis from Germany.

Hitler and Mussolini are in there to make Spain their colony, and for two reasons. First they need the iron, coal, copper, lead and mercury that Spain can supply in abundance. These things are necessary to build fighting machines. Second, they hope, by taking Spain, to isolate France in preparation for coming European events. France has been unwilling to act without England. And the present government of England is favorable to the Rebels. The route to the east is threatened it is true, but after all trade can go by the Cape Route. So the Tories of England support their own class in Spain—support autocracy against democracy. The Rebels, they figure, will win. But they will win a country in ruins. They will therefore need a large loan. Berlin and Rome, having their own economic difficulties, will be in no position to supply the funds. They will therefore be compelled to seek funds in England—to be supplied on England's own terms. Brailsford however insists that this is faulty



PARENTS DEAD, THIS CHILD IS NOW THE "MOTHER" TO HER SISTER AND BROTHER.



"BROTHERS UNITED IN A COMMON CAUSE". CHURCH AND ARMY GIVE THE FASCIST SALUTE AT THE FEAST OF SANTIAGO DE COMPOSTELA. LEFT TO RIGHT: THE BISHOP OF LUGO, THE ARCHBISHOP OF SANTIAGO, THE CANON OF SANTIAGO, GENERAL ARANDA, GENERAL DAVILA, THE BISHOP OF MADRID.

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reasoning. Germany and Italy may be unable to supply the Rebels with money, but they can exchange machines, guns, building materials, for the raw materials they so badly need. England will find herself out in the cold, with Spain a colony of the Fascist powers, with her traditional ally, France, isolated, and with the Mediterranean lost to the former ruler of the seas.

Just as Hitler took over Germany by branding as "reds" all those who wished to maintain democratic government, so support for the Loyalist has been opposed by calling the people's government an anti-God outfit of "reds." How "red" the government actually is may be judged by a statement that appears in the February 26, 1938 number of *Economist,* England's most conservative organ of big business. "The Government of Spain," declares the editorial, "is pursuing a progressively more moderate policy. It has moved so far from the extremists that, within the framework of the Constitution, it may almost be regarded as Conservative."

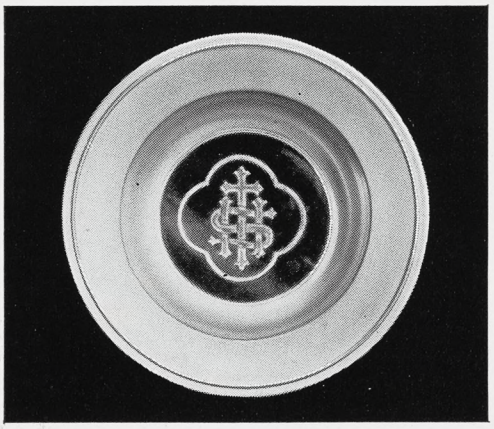
Much is said and written about the persecution of the Roman Church by the Loyalists. Again *The Economist* declares that "Catholic religious services are being held in Barcelona." But quite aside from this everyone who knows Spain is aware that the people have time and again risen against the clergy, declaring them to be exploiters of the poor. It is also true that many priests took up arms with the Rebels and allowed their churches to be used as storehouses for Rebel ammunition and their church towers for machine gun nests. Robert Nevelle, newspaper man, wrote last year, "I know, because I saw them, that in Granada's church towers machine guns were placed and that they were used against a civilian population resisting an armed revolt against an elected government. I know . . . again I saw it with my own eyes . . . that the churches of Granada were used as barracks for the Fascist organizations and the Rebel militia." One could duplicate this testimony many times. The Roman Catholic Church in Spain has from the start been allied with the Fascists, hoping thereby to maintain the strangle hold it has had upon the population for generations. The picture accompanying this article is eloquent testimony to the fact that the Roman Church is, as their own Bishop Antselmo Polanco of Teruel recently told the American correspondent, Lawrence Fernsworth, "united with the Fascists as brothers in a common cause." The simple fact is that Catholicism in Spain is completely alien to anything we call by that name in the United States.



SOCIAL WORKER WITH SOME OF HIS WARDS IN SPAIN WHERE A DOZEN HOMES ARE MAINTAINED BY AMERICANS.

One final word. There is little we can do to aid the people of Spain. But we can support the excellent relief work that is being done, particularly with children. There is pictured here a number of children whose very existence depends upon you. England has done an excellent job in caring for refugees. So has France. We have brought none of them to our country. But we have gone to them so that today there are a number of excellent homes, run by professional social workers and maintained by the North American Committee to aid Spanish Democracy, of which the Rev. Herman Reissig is secretary. There is pictured here one of these social workers and a group of the children he is aiding. Thousands of them are being thus cared for. Your help is needed. The Church should have a hand in this. It can through the Church League for Industrial Democracy which is affiliated with the North American Committee.

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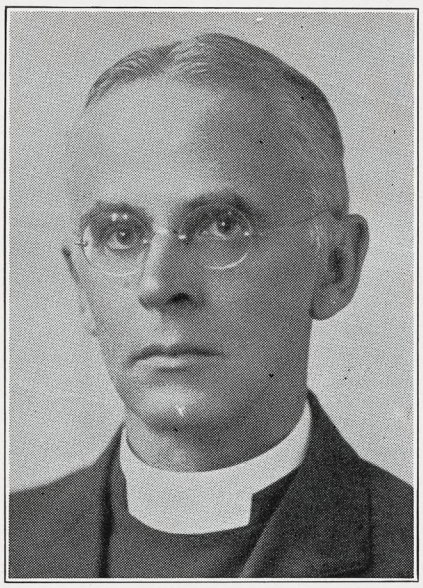
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WELLESLEY GIVES PROGRAM FOR THIS YEAR'S CONFERENCE

By Elizabeth McCracken

The Conference for Church Work, or the Wellesley Conference as it is familiarly called, to be held from June 27th to July 8th, has a program of great variety and interest. Each of the four schools of the conference has new faculty members, in addition to its customary leaders. Among these new members are the following: The Rev. Gilbert P. Symons, Canon to the Ordinary, of Cincinnati, Ohio, who will give a course on "The Ecumenical Movement," with special reference to the findings of the Edinburgh and Oxford Conferences and to the proposed World Council; the Rev. Thomas Huntington Chappell, rector of St. Paul's Church, Dedham, Mass., who will give a course, "A Sketch of the History and Present State of the Orthodox Churches"; the Rev. George Van Bibber Shriver of Dornakal, India, who will give a course on India; the Rev. William Scott Chalmers, O.H.C., who will be the chaplain of the conference, and will also give a course on personal religion. Father Chalmers' course, "Facts, Doubts and Convictions," will be exclusively for young people, only those under thirty being eligible. The School of Religious Drama has two new members on its faculty: Mrs. Elizabeth Hadley Hunt, of the School of Related Arts and Sciences, Utica, N. Y., who will give a course on "Comparative Symbolism"; and Harrison Crofford of Boston, Mass., who will give instruction in voice and reading, with special attention to the needs of the clergy and others who speak in public. In the School for Church Music, a new faculty member is the Rev. John W. Norris, rector of St. Luke's the Beloved Physician, Philadelphia, Pa., and Music Editor of the *Living Church*.

In several instances courses will be given by faculty members of other years, who were unable to be present last year or, in the case of one such member, for a number of years. The Rev. Niles Carpenter of the University of Buffalo, who has not been at the Wellesley Conference very recently, is returning and will give a course on "The City." The Rev. Phillips Endecott Osgood, dean of the School of Religious Drama, who could not attend the Conference in either 1936 or 1937, will be present and will give a course on "Pages from Great Drama" and direct three religious plays to be given by the Conference in the College Chapel. Miss Laetitia Stockett of the Friends' School, Baltimore, Md., obliged to be absent last year, will return this year, with a course on "The Life of the Spirit in English Poetry." The Rev. William B. Spofford, Executive Secretary of the Church League for Industrial Democracy and Managing Editor of the Witness, in Europe last summer at Conference time with the American Seminar, will be at the Conference this year, giving a course on "The Church in the Modern World." The Rev. Norman B. Nash, of the School for Christian Social Ethics of the Conference, who was in Oxford during Conference time last year, with the Oxford Conference on Church, Community and State, will be present this year, giving a course on "Nationalism and Religion in the Bible." This course will have reference both to the Old and the New Testaments.



BURTON S. EASTON
Dean of Wellesley Conference

The dean of the School for Church Workers, the Rev. Burton Scott Easton, will, as in other years, give a course on the New Testament. Dr. Easton's subject this year will be "The Sermon on the Mount." Last year, Dr. Easton gave for the first time at the Conference a course on the Prayer Book, entitled "The Principles of Christian Worship and their Realization in Modern Times." By urgent request, Dr. Easton will repeat that course this year. The Rev. Otis R. Rice, who was a new member of the faculty of the School for Church Workers last year, is returning this year to give two courses on "The Findings of Modern Psychology as They Assist the Parish Worker in Dealing with Individuals." One of these will be a general course for lay workers in the parish and for parents, teachers and others. The sec-

(Continued on page 16)

NEW YORK VICAR WRITES EXCELLENT BOOK ON PRAYER

By Gardiner M. Day

To write a book on prayer that gives one a vivid sense of its reality is a desparately difficult task. I believe that Dr. J. Wilson Sutton, Vicar of Trinity Chapel, New York City, has accomplished this exceptional feat in a little volume entitled *Our Life of Prayer* (Morehouse $1.25). In every library of religious books there are innumerable tomes on prayer. Many of them—in fact most of them—contain pages of beautiful passages about prayer, and exquisite quotations from prayers and statements about prayer from the lives of pious Christians of past generations. Somehow most of them leave me cold.

This little volume of Dr. Sutton's on prayer is so simple and so direct and contains such an essentially practical emphasis that the reader must inevitably realize that the author not only speaks out of very real experience, but has the ability to describe his experience on a printed page in an amazingly helpful way.

Many emphases I find myself agreeing with so thoroughly that it is difficult to know which one to single out for comment here. Surely these words are too well nigh universally true: "When children are taught to pray they are usually taught to ask God for protection, for forgiveness, for the supplying of their material needs, and for power to overcome temptation. They are taught little else about prayer except that they should add a general intercession for their near relatives and friends. There are thousands of Christians who never get beyond this state, and while they hear from time to time sermons or addresses in which they are taught that prayer is a much larger thing than this, they do not, as a matter of fact extend their prayer life at all. Our faulty teaching of children no doubt explains in a very large measure why prayer has so comparatively small a place in the life of the average Christian and why it is so limited in scope."

I would heartily commend this book to anyone who is interested in strengthening his devotional life and particularly to parents and church school teachers and others, part of whose task is to instruct young people in the approach to God through prayer.

Another devotional book, which will find many readers, is *In the City of Confusion* by Dr. Bernard Iddings Bell (Harpers $1.25). This is a series of devotional meditations on the social task of religion. In his customary

(Continued on page 16)

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

Rabbi Stephen S. Wise of New York denounced Roman Catholic prelates who recently announced that they prayed daily for the success of the Rebels in Spain at a mass meeting on peace held in Madison Square Garden on April 4th. The meeting was attended by approximately eighteen thousand people who paid from 50c to a dollar to get in, and was sponsored by the Committee for Peace through World Cooperation, with a large number of organizations joining forces for the rally. Bishop Oldham of Albany was the chairman of the meeting. Rabbi Wise did not mention names but everyone knew that he was referring to Cardinal Hayes of New York, Cardinal O'Connell of Boston and the Archbishop of Canterbury who last week in the House of Lords gave his blessing to Hitler aggression. Other speakers at the meeting were the Rev. Harry F. Ward, representing the American League for Peace and Democracy; C. M. Eichelberger of the League of Nations Association; Bishop McConnell of the Methodist Church; Congressman Byron N. Scott of California and Professor Charles G. Fenwick, president of the Catholic Association for International Peace. A resolution passed at the close of the meeting pledged the audience to "urge upon Congress and the Administration the revision of the present neutrality policy so as to provide for a distinction between the aggressor, treaty-breaking State and the victim of its unlawful act of intrusion whenever a distinction between the two can be drawn."

It demanded an open hearing before the House Foreign Affairs Committee upon bills already introduced calling for such action.

Many members of the audience, by show of hands, indicated their intention of communicating personaly with the chairman of the committee, to whom copies of the resolution were forwarded, to endorse such action. The audience contributed an estimated $4,000 for the activities of the committee.

Criticism of the administration for failure to lay an embargo on the sale of arms to Germany and Italy came from Dr. Ward who contended that the United States, by such sales, shares in the guilt of bombing noncombatants in Spain and China.

"The words of President Roosevelt and Secretary Hull concerning war and peace are contradicted by the deeds they refuse to stop," he said. "Instead of leading the democratic forces of the world they are now following the anti-democratic forces, and this road leads to destruction."

"Deep disgrace," he added, "will fall upon the administration if, through failure to withdraw the President's embargo against the sale of arms to Spain and the refusal to lay a ban on exports to Germany and Italy the cause of democracy in Central and Western Europe is lost and thereby further threatened in this hemisphere."

* * *

College Students Meet for Vocational Conference

Over fifty college students of the eighth province gathered at the Church Divinity School of the Pacific and St. Margaret's House on March 26-27 for a conference on life and work. The speaker at the opening meeeting was Bishop Parsons of California, who discussed "Vocation in Relation to Life's Problems." A life based on the profit motive is inadequate. It is only when we conceive of our life in terms of service, which considers the rights of individual personalities to accept the call to service, that we can have a truly Christian attitude toward our job. It would be difficult, to say the least, for one to accept a position on one of Mr. Hearst's papers ("a prejudice I share with some others"). But when we have the essentially right attitude, it is possible to conceive of almost any job as an aspect of Christian service. Mrs. Harper Sibley spoke at the late afternoon and first evening sessions on "The Spirit Underlying All Service." Her main thesis was that only as we become fully committed to the will of God can we be sufficiently integrated to achieve real personality. And only on such a basis can we gain the strength to withstand the individual and social pressures of an evil world. This principle applies to all fields of service, but especially to the ministry. Only courageous, intelligent, and devoted men are needed in the ministry, and she warned those present to forget their intentions if they could not live up to the high standards required.

The addresses of Bishop Parsons and Mrs. Sibley were given to the joint sessions of men and women in All Saints' Chapel at the Church Divinity School of the Pacific. The men's division heard talks on general fields of service, including teaching, law and politics, journalism and radio, and social service. The women's division heard talks on teaching, domestic relations, social and personnel work. Then the men heard a series of short talks on various aspects of the ministry, while the women discussed church work women.

A sight-seeing trip to San Francisco, meals together at St. Margaret's House, an informal dance, a communion service, and the taking of moving pictures completed the program. The conference was planned and administered by Dean Henry Shires, Miss Ellen Gammack, and the Rev. Randolph Miller.

* * *

Progress in the Philippines

Three of the Moro girls who live in the mission dormitory at Zamboanga, Philippine Islands, have been baptized this spring. This marks progress in one of the Episcopal Church's few points of contact with Moslems, where parental conservatism, mounting at times to hostility, is gradually giving way to the mission's persistent good will. In the last six months forty-two children and adults have been baptized at Holy Trinity Mission, Zamboanga, by the Rev. Harry Taylor Burke. Racially or tribally they are Chinese, Chinese-Moros, American mestizos, Subanos and Zamboanganos. (Subanos are Indonesians mixed with Malay—and Indonesians are a story in themselves, pre-Malay people.)

* * *

Having Fun in China

Give a soldier a bayonet and he is bound to have fun. Thus a Chinese father was dragged to St. Luke's refugee hospital in Shanghai by his son with bayonet wounds all over him. The son, six years old, had found his wounded father in the

KEEP THEM COMING

"YES, keep them coming. I have been distributing THE WITNESS each week during Lent and any number of parishioners have asked that the paper might be at the church each Sunday," writes the rector of a mid-western parish. Many other rectors who ordered bundles for Lent have directed that the papers be continued. If you have been securing your copy at the church door during Lent ask if the paper is to be available after Easter. If not won't you mail the card that you will find in your copy this week so that the paper may be sent to your home each week throughout the year. Merely fill in your name and drop the card in the mail-box. We will enter your personal subscription at once, sending you a bill later.

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fields where he had been for several days. The child had no money, had come miles, and yet got his helpless father through the Japanese lines to the hospital. Then the little chap, about the size of a minute, slept on the floor by his father's bed. It was later discovered that he had a skin disease so he was admitted as a patient. The father almost died but is now improving.

* * *

To Lecture on Mothers' Union

Mrs. M. G. Woodward, editor of the journal of the Mothers' Union, organization of England, arrives in New York this week to seek to spread the influence of the organization in this country. The purposes of the union, which numbers over a half million members, are to uphold the indissolubility of marriage; to train children in the Christian faith; to pray daily. Mrs. Woodward has the endorsement of Bishop Manning and the Rev. F. S. Fleming, rector of Trinity Parish.

* * *

Change Date of Alabama Convention

The diocese of Alabama has changed the dates of its convention from May to April 27-28 in order to elect a successor to the late Bishop McDowell. It is hoped to secure the election, acceptance and canonical consents in time to have the consecration in June. The convention is to meet at Carlowville, a rural community near Selma, where Bishop McDowell was elected fifteen years ago.

* * *

Former Missionary for Maine Convention

The Rev. Edmund L. Souder, formerly a missionary in China and now the assistant at St. Stephen's, Providence, is to be the preacher at the service that opens the convention of the diocese of Maine, to be held at St. Luke's Cathedral, Portland, on May 17-18.

* * *

The Witness Goes to Rural Parishioners

The Rev. Leon Frank Haley, rector of St. Philip's, Norwood, N. Y., mails THE WITNESS each week to his rural parishioners who are unable to attend church. He says that he finds the plan most helpful, particularly since people in the rural areas apparently have time for reading.

* * *

Lectures for Laypeople at the General

The Rev. Otis R. Rice, instructor in pastoral theology, is delivering lectures on "Religion and Mature Personality" at the General on the evenings of April 25, May 2, 9 and 16, that are open to lay people of the Church. Those caring to do so may dine with the seminarians at 6:30 providing they notify the seminary in advance.

* * *

Tennessee to Elect Coadjutor

The diocese of Tennessee is to hold a convention on April 20th to elect a bishop coadjutor.

* * *

Chapel for Texas College

The diocese of Texas is soon to erect a $10,000 chapel at the Texas Agricultural and Mechanical College, according to an announcement by Bishop Quin. Money is now being raised.

* * *

Missionaries Petition Secretary of State

American-owned mission property in the lower Yangtze valley has been looted, damaged, and many of the buildings destroyed by fire, since the Japanese occupation, according to a petition filed with Secretary of State Hull by ten American Protestant missionaries in China. They point out that they have been forbidden access to this property for from three to six months. In the petition they asked Secretary Hull to make formal protest to the Japanese Government against the continued occupation of much American-owned mission prop-

Hymnals and Prayer Books for the Easter Season

Parishes often find this time of year the most appropriate one for replenishing their supply of HYMNALS and PRAYER BOOKS, particularly of the musical edition of the HYMNAL for congregational singing.

The large size Pew Edition of the Prayer Book, formerly known as the Chancel Edition, has recently been reduced in price from 60c to 50c. The type is large and more easily read than that of the regular Pew Edition.

HYMNALS

Standard Musical Edition at $1.20 a copy (or $1.00 a copy in lots of 100 or more.)

Special Choir Edition, heavily reinforced, at $1.50 a copy (or $1.30 in lots of 100 or more.)

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erty by the Japanese Army in this region. The petition was sent to Secretary Hull by the Ten Mission Group, of which Bishop W. P. Roberts is chairman, and the Rev. M. T. Rankin of the Southern Baptist Convention is secretary.

* * *

Broadcasts from Albany Cathedral

The choir of All Saints Cathedral, Albany, is to broadcast two programs this week over the Columbia System. The first is Wednesday at 4:30 and the second is Easter Even at 6 P. M.—both eastern standard time.

* * *

Cincinnati Rector to Visit Chicago

The Rev. Frank Nelson, rector of Christ Church, Cincinnati, Ohio, is to share the program with Bishop Stewart at the annual dinner of the Church Club of Chicago, to be held on April 25th. It is expected that fully 500 Church men will attend.

* * *

New Organization for Veterans

A new organization for world war veterans has been organized known as the Council of U. S. Veterans. Declaring that existing organizations are reactionary the new group says in the preamble of its constitution that they stand for all civil liberties, oppose discrimination as to race, color, creed, economic or political belief; will combat those who incite to war and will espouse social security for all. Among those on the executive committee are Professor Kirtley F. Mather and General Pelham D. Glassford. There are many clergymen who saw service in the war on the advisory board.

* * *

Reductions in Council Appropriations

Reductions in National Council appropriations for this year became effective on April 1st in the amount to which income failed to meet the budget. Sufficient additional funds however were received or promised since the Council met in February to make the cuts negligible.

* * *

A Big Year for Bibles

One of America's largest mail order houses reports that sales of Bibles are tremendous. They attribute it to the new depression in business. Less cash so people console themselves by reading the Bible.

* * *

Dean Kinsolving for Birth Control

Dean Arthur B. Kinsolving of the Cathedral of the Incarnation, Garden City, Long Island, said that birth control is a "moral obligation" in an address delivered on April 7th at a dinner of the Citizens' Committee for Planned Parenthood. "Some sincerely religious people object to the scientific planning and spacing of children in families. Sincerely religious people once also condemned lightening rods because God had a right to strike any house he chose and no one had any right to stop him. The marriage act deliberately performed without intent of procreating is moral. It is the essential right of the individual to be properly born, and that is moral. To have children born under the most normal conditions is a moral obligation that is inescapable."

* * *

Inter-Church Lenten Services

Christ Church Cathedral, Louisville, devoted the middle week of Lent to noonday services at which the preachers were ministers of other denominations. Attendance records were broken.

* * *

Bishop Morris Is Ill

Due to the illness of Bishop Morris of Louisiana the standing committee of the diocese became the ecclesiastical authority on April 1st. All official communications should be sent to the Rev. W. S. Slack.

* * *

Regional Conference in Boston

The Rev. Reinhold Niebuhr of the Union Seminary, the Rev. A. J. Muste of the Labor Temple, New York, and Mr. Stanley Matthews, CLID field secretary, are to be the leaders of a New England Conference of the Church League for Industrial Democracy, to be held in Trinity Church, Boston, April 24-25. Reinhold Niebuhr is to lead a seminar for the clergy on the evening of the 24th, to which laymen are invited, while Mr. Muste and Mr. Matthews are to speak at a supper

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meeting the following evening, following an intercession service. A meeting of the national executive and administrative committees of the CLID will meet that afternoon. Those planning to attend have been asked to notify the Rev. W. C. Herrick, 80 West Emerson Street, Melrose, Mass.

* * *

Do You Care for Your Parish?

The Rev. Granville Taylor, Philadelphia rector, has a way of putting a vital and practical message in a few words. Here is one of his recent ones: Anyone who really cares for the Parish will automatically, naturally, and enthusiastically do three things:

In the first place, he will certainly worship God every Sunday. It seems to me that is absolutely a minimum requirement, unless, of course, there are extreme circumstances which make this impossible.

In the second place, everyone who really cares will want to participate in the active work of the Parish. Every woman will want to belong to a woman's organization and participate in its program. Every man will want to share in God's work as true Christian men should share. Worship of Almighty God should inevitably find expression in work for God. I urge every person who cares to be a member of one or more of our Church organizations.

In the third place, one who really cares for the Parish will need no urging to give adequate financial support to carry on the work. Some are doing this in a magnificent way; others are not. The work is very definitely a partnership. We are all partners with God, and we are all partners with one another. This means that we are all sharers in the glorious opportunities and privileges God has given to this our beloved Church.

Let us ask ourselves these questions: Do I really, honestly and sincerely care for my Parish and God's work that is being done there? Am I doing my part as one who does really care? Am I sharing with God to the best of my ability all that I am and all that I have? Am I sharing in the spirit of giving the barest minimum that will satisfy my conscience, or the maximum that I can possibly put into it?

The whole matter rests simply and solely on the question: "Do I really care?"

* * *

The Bible in Many Languages

The Bible or some part of it has been translated into 991 languages and dialects. Nine new languages were translated and published in 1936, seven of these being African dialects and two European, the Gospel according to St. Luke in Bern German and the Book of Acts in Moravian Romany.

* * *

Something New in Tours

The Rev. James Myers is conducting a tour to European countries this summer, the first ever to go for the sole purpose of studying cooperatives and the cooperative movement. Mr. Myers is the head of the industrial department of the Federal Council of Churches.

* * *

Removing the Cannon

The town of Nazareth, Pennsylvania, is to celebrate the 200th anniversary of its founding, in 1940. This occasion is to be marked by the removal of an old cannon now standing in a public square across from the Moravian Church. Nazareth was founded by pacifist Moravians and named after the home of the Prince of Peace. The cannon before the church is considered to be "highly inappropriate." Dr. George E. Nitzsche, recorder of the University of Pennsylvania and native of the town, is working with the local business clubs in order to replace the cannon with the statues of four great religious leaders: the Rev. George Whitefield, Count Zinzendorf, William Penn and John Huss.

News also comes from Annapolis that Rear Admiral Sellers is planning to remove the historic cannons which surround the Naval Academy and to replace them with anchors. "Anchors have a religious, as well as naval significance," said the Admiral. "They are more appropriate than cannons in connection with a place of worship."

* * *

Church Paper Tells Me How

I do not know who Mr. C. J. Cross is but I do find this message from him in the leaflet issued each week by Trinity Church, Houston, Texas: "I cannot be a real Christian and a worth-while member of my Church unless I know its purpose, its aims, its plans, its needs, and how it proposes through the cooperation of its members to join hands with God in bringing them about. My Church paper tells me how." If there are those of you who read this paper only during Lent we suggest that you send in your annual subscription ($2) so that you may receive the paper each week throughout the year.

* * *

Dean Grant on Clergy Staleness

Dean Frederick C. Grant, dean of Seabury-Western who recently accepted a professorship at Union

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Seminary, thinks that many clergymen go stale on the job.

"Something should be done to prevent many of the clergy going to seed," he says. "There are men in the ministry who have ceased to grow, having nothing in particular to give in their sermons and whose pastoral ministry is purely mechanical.

"It ought to be made clear that ordination is no guarantee in itself to a livelihood, regardless of a man's abilities, devotion to his work and personal character or the success of his ministry. . . . Men who have failed in the ministry are not willing to turn their hands to anything else but calmly assume that the church must provide for them the rest of their days.

"You would think the first charge upon any religious organization would be the education of its ministry. In the Episcopal Church it is just about the last responsibility anyone thinks about. The consequences are apparent.

"The history of college education in the Episcopal Church is a continued story of closed colleges."

* * *

Bell Calls the Church Infantile

The Rev. Bernard Iddings Bell, preaching during Lent at the Transfiguration, New York, said that the modern man in looking at the Church could find little to be enthusiastic about.

"Does he see our parishes as little clubs, fields for attempted self-expression by domineering village egotists and quarrelsome women? Does he look upon Christian children dabbling about in footling Sunday schools instead of being taught the glory and awe of God by their own parents, the only people who can really teach the glory of God?

"Does that casual stranger hear from the pulpit a genial review of well-worn platitudes, for all the world as though the preacher were a twittering little bird, quite unaware of the coming hurricane? Does that worldling find us worshipping on our knees . . . or is what he sees a complacent group of correct, self-conscious, and self-righteous men and women engaging in some amiable exercises, hearty, genial and trivial, as though God were one of the family, and by no means the most important one at that?"

Christians must admit a "tragic incompetence," he said. "We have not seen Heaven opened, and the world has found it out. Our own youths and maidens . . . they too have found us out, and forsake us, not because they are irreligious but because we are irreligious."

If the Church sought the reason for its failure outside itself, he said, it was wrong, for the answer lay not even in such desirable but incidental, enterprises as church unity.

"The churches will again win respect and attention from people with virility only to the extent that they begin to exhibit more than at present something of that sort of sanctity which understands the triviality of secularist life, and turns its back upon that triviality," he said, "in a hard pursuit both of justice on the earth and of God's peace within the heart, which does all that with less shrewd counting of the cost."

* * *

Encouragement from Cooperatives

With private profit business tottering into its third major decline since the world war, the business of major cooperative organizations in-

Services in Leading Churches

The Cathedral of St. John the Divine
Amsterdam Avenue and 112th St.
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Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 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). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital on Saturdays 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: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily; 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Daily (except Saturday) Noonday service 12:15-12:40 P. M.
Thursdays: Special Service, 5:30 P. M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish
Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation
Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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
Sundays: 8, 9:30. 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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, 5:30 p. m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels
Baltimore, Maryland
St. Paul and 20th Streets
Rev. Don Frank Fenn, D.D.
Rev. Harvey P. Knudsen, B.D.
Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days — Holy Eucharist — Mon., Wed., Sat., 10:00 A. M., Tues., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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creased 21 per cent in 1937, declared E. R. Bowen, secretary of the Co-operative League in addressing a Senate committee on the subject of unemployment and relief last week. There are at present two million American consumers that are members of cooperatives and while they did but one per cent of the nation's business last year, it totalled half a billion dollars. Mr. Bowen stated that it had tended to stabilize employment, investment and distribution in the fields in which they have been developed.

* * *

Cincinnati Church Is Consecrated

St. James Church, Westwood, Cincinnati, Ohio, was consecrated on March 20th by Bishop Hobson. The present rector of the parish, which was organized in 1910, following the General Convention held in Cincinnati that year, is the Rev. Joseph T. Ware.

* * *

Memorial Service for Samuel S. Drury

A memorial service for the late Rev. Samuel S. Drury, rector of St. Paul's School, is to be held on April 20th at St. Bartholomew's, New York, sponsored by the alumni of the school.

* * *

World Homage to John Wesley

World-wide preparations are being made to celebrate the bi-centenary of the conversion of John Wesley on May 24. According to the announcement the purpose of the celebration is not to glorify Wesley but that "the spiritual experience which came to the founder of Methodism may be recaptured and rekindled in modern life." The Church of England, to which John Wesley originally belonged, is to have a part in the observances.

* * *

Memorial Service for George Foster Peabody

A community memorial service to the late George Foster Peabody is to be held on April 24th at Holy Trinity, Brooklyn, where he was for many years a communicant. The addresses will be by Bishop Stires and John H. Finlay, the editor of the New York Times.

* * *

Records Broken by Detroit Round Table

The Lenten Round Table Fellowship, an annual event in the diocese of Michigan, came to a close on April 4th with a record attendance of 600 persons. Held each Monday evening during Lent the Fellowship enrolled people from practically every parish and mission in the metropolitan area of Detroit, together with many people from other churches.

* * *

Bach Festival in Wilkes-Barre

A chain of 77 broadcasting stations were hooked up for the Bach Festival that was held in Wilkes-Barre on April 3rd. It was also sent to foreign countries by short wave. The boys choir of St. Stephen's Church took part in the festival.

* * *

Indianapolis Cathedral Ministers to Deaf

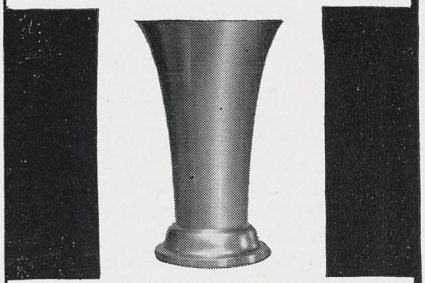
An interpreter for the deaf has been provided for the services at the Cathedral in Indianapolis on the second Sunday of each month. On March 27 the Rev. A. O. Steidemann, missionary to the deaf for the diocese of Missouri, held a special service at the Cathedral and following the service a guild of the deaf was organized. On Palm Sunday a luncheon was held following the service at which the organization was perfected.

* * *

World Congress of Youth

The second World Youth Congress is to be held at Vassar College, August 16-24. At the first meeting last year in Geneva there were 750 delegates representing 35 countries and this year even more are expected, including large delegations from Latin American countries. Topics for study will be "the political and economic bases of peace; the economic and cultural status of youth and its relation to peace; the religious and philosophical bases of peace; projects of peace education and action; and methods of collaboration to enable the youth of the world to fulfill its responsibility in contributing towards world peace." Although most youth organizations have shown themselves sympathetic toward

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democracies and strongly opposed to every form of fascism and militarism, the World Youth Congress is sincerely striving to include youth representatives from all countries, those with opposing political philosophies and even those at war with each other. At a time when political foundations are shaking and when wars are dividing the world, the faith and idealism of youth are working to unite representatives of the coming generation from every land, with the hope of building a more stable and friendly world.

* * *

Nominations for Nobel Peace Prize

Among those nominated for the Nobel Peace Prize this year are President Roosevelt, nominated by Cuba; Haile Selassie of Ethiopia, nominated by the Swedish Parliament; Lindhagen, former mayor of Stockholm and an outstanding pacifist, also nominated by the Swedish Parliament.

NEW YORK VICAR WRITES EXCELLENT BOOK ON PRAYER

(Continued from page 9)

challenging style, Dr. Bell writes in a way that will enable the reader to discover new meanings in old familiar passages of the Christian Gospel.

That there is apparently a real thirst for God would seem to be indicated by the large number of volumes of sermons, which appear from the presses of the country year after year. One of the most satisfying of these, which I have chanced to see during the past year, is a volume of a dozen sermons by Dr. Joseph R. Sizoo entitled *Make Life Worth Living* (Macmillan $1.75). I have never met Dr. Sizoo and do not know what he is like, but in this volume he gives to the reader the impression that he is the kind of man who likes to sit down and talk things over. He gives the reader the feeling that he is distinctly in touch with life and with modern currents of thought and with the difficulties that the layman is facing both in undergirding his faith with an intellectual foundation of belief and also in making his practice adhere to his beliefs.

It is entirely unnecessary to do more than call attention to another volume from the pen of Dr. Harry Emerson Fosdick. He has gathered together 25 sermons in a book entitled *Successful Christian Living* (Harpers $1.50). As is true of most of Dr. Fosdick's books, he deals with most of the problems that face the ordinary individual in endeavoring to lead a Christian life as shown by the title of the second sermon "Six Ways in Which Modern Man Can Pray" to the title of the last sermon "There Is No Death."

WELLESLEY GIVES PROGRAM FOR THIS YEAR'S CONFERENCE

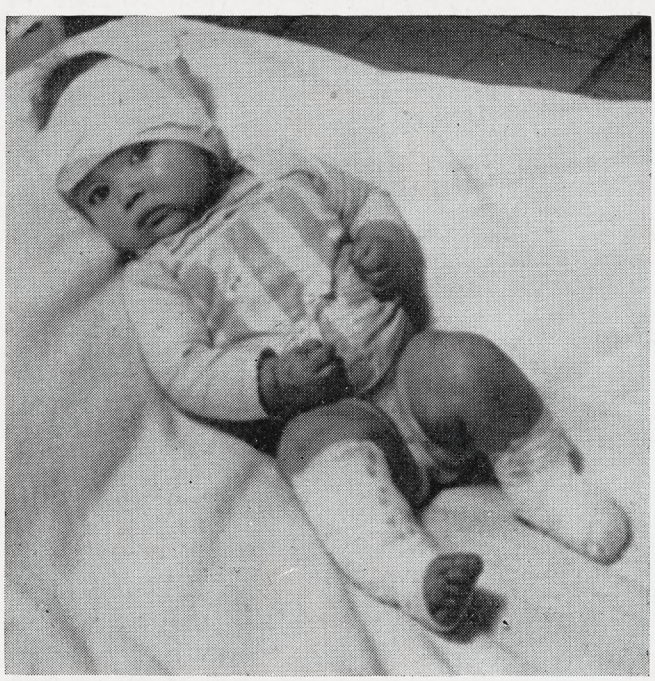
(Continued from page 9)

ond course will be for the clergy only; it will be a practical approach to the problems of pastoral care in a normal parish.

Frederick Johnson, F.A.G.O., dean of the School for Church Music will give a course, "Appreciation of Church Music," and will, as usual, direct the Conference chorus and have charge of the other activities of this school. Everett Titcomb, organist and choirmaster of the Church of St. John the Evangelist, Boston, will give a course on "Plainsong, Gregorian and Anglican Chanting;" and J. William Jones, master of the choristers at All Saints' Cathedral, Albany, N. Y., will give a demonstration course on "Choir Training."

The courses listed above constitute the leading features of the Wellesley Conference for this year. In addition, there will be afternoon and evening lectures, meetings, round-tables and discussion groups. Every branch of the Church's work will receive expert attention. For leisure hours, recreational facilities of various kinds will be provided.

He Needs Your Help!



THIS Spanish baby, shattered by bombs in Barcelona, is being cared for in a hospital operated and supported by the North American Committee to Aid Spain. Thousands are being thus cared for in hospitals, with other thousands of orphaned children today in excellent homes run by American social workers.

THE CHURCH should have a hand in this work of relief. Will you not therefore send your donation, for forwarding to Spain through the North American Committee, to the Emergency Committee of the

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April 21, 1938
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THE WITNESS



AUSTIN PARDUE
New Dean of St. Paul's, Buffalo

ARTICLE BY THE POOR PARSON

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CLERGY NOTES

BRISTOR, WALLACE, formerly in charge of St. Paul's, Kennewick, and Our Saviour, Pasco, Washington, is now in charge of St. Paul's, Port Townsend, Washington.

COLE, WILLIAM HENRY, formerly in charge of work at Turners Falls, Shelburne Falls and Ashfield, diocese of Western Massachusetts, is now the rector of Holy Trinity, Southbridge, Mass.

COOPER, FREDERICK W., formerly assistant at the Ascension, New York, is now the rector of St. Mark's, Adams, Mass.

DOZIER, JULIUS F., formerly of the Redeemer, Oklahoma City, Okla., is now locum tenens of Emmanuel, Memphis, Tennessee.

HAINES, ALFRED J., rector of Trinity, Pierre, S. D., has resigned to take charge of work at Winner, Colome, Dallas and Millboro, S. D. He is to reside at Winner.

HAYNES, JOHN WILSON, was ordained priest at the American Pro-cathedral in Paris on April 20th by Bishop Perry. He is to take charge immediately of the American Church of the Ascension in Munich.

HERMITAGE, WILLIAM, Sacramento, Calif., is temporarily in charge of St. Paul's, Burlingame, California, during the absence of the rector, the Rev. Herald Gardner, on a leave of absence.

KLINE, A. REAMER, assistant at St. Andrew's, Boston, is now the assistant at Christ Church, Fitchburg, Mass.

KLOMAN, FELIX, assistant at Grace Church, New York, has accepted the rectorship of Christ Church, Philadelphia.

LITTLE, PAUL, rector of All Saints, San Francisco, California, ill for a number of weeks is recovering and will soon return to duties.

McKENZIE, JOHN V., formerly rector of St. Paul's, Huntington, Conn., has accepted the rectorship of Christ Church, Canaan, Conn.

SANDERSON, ALBERT E., formerly rector of St. Stephen's, Oxford, N. C., has accepted the rectorship of Emmanuel, Bristol, and St. Thomas, Abingdon, Va.

TEISEN, TAGE, travelling in Europe for a year because of ill health, has accepted for one year the rectorship of Bethesda-by-the-Sea, Palm Beach, Florida.

TODD, EDWIN R., rector of St. Mark's, Aberdeen, S. D., has resigned to take up work in the diocese of Texas.

URBAN, LEIGH R., rector of St. Andrew's, Longmeadow, Mass., away from his parish due to illness, is recovering and is soon to return to his duties.

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THE WITNESS

A National Paper of the Episcopal Church

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PAROCHIAL PERSONALITIES

IN EVERY Parish there are some people who are unhappy. They do not like the rector. Yes, you will be surprised, but there are some in the Poor Parson's Parish too.

They are good people—that is, worthwhile people—who have some training in the Church and who need the Church and certainly people whom the Church needs; and yet they feel that they can not fit. Either they can not get over their dislike of the rector, or their prejudice against some practice which he has initiated; or they have allowed their prejudice to make them utterly indifferent, and have grown used to doing without the Church, and never receive the sacraments.

Let me talk frankly with those people. I can do it in this column. The Church's sacraments are not the property of the rector. There is no reason why you should cut yourself off from the reality of the sacramental worship of your Lord, that is, if you feel that God is your Father. Oh yes, you can worship God without the Church and its sacraments, but you do not.

My friend, could any offense, neglect, contradiction, or whatever it may be of which the rector is guilty toward you be sufficient warrant for your neglecting your obedience to our Lord's command? Is there not a possibility that you will need the ministry of the Church? Is there not just a chance that it will be the most desired thing that you can think of? No clergyman, no matter what your personal difference with him may be, would want to deprive you of the ministry of the Church when you need it. Yet I know a number of people who have put themselves in that position. They allowed their personal grievance to get in the way, so that they were deprived of the ministry of the Church when they needed it more than at any other time in their lives. They blamed it on the rector. Of course, we clergymen are not blameless. I would not argue that; but among the clergy I have ever known the worst failure would not refuse to do his best as a priest when called upon.

The *Poor Parson* is a parish priest and has his own problems. He does know some of the ways of a parish. Let him go out of his role to tell the layman, who is disgruntled—if such there be—that the best way to accomplish his purpose is not to stay away and lose for himself the benefits of the Church, (for which there is no substitute) but to be a regular attendant upon the sacraments, and a worshipper of God in the Church. The priest of your parish, no matter wherein or how he has failed, must recognize you as a regular worshipper and one who knows the Lord in Communion with Him. I wonder if you can do that without finding your difficulties solved?

Do you know the most common faults which a clergyman commits, and which act as offenses or barriers to the people? Well, I shall tell you. "He did not call when some one was sick." (Did you send for him?) "He did not call when we were in trouble." (Nine times out of ten he did not know it.) "He refused to let me do what I wanted to do." (No parish could be kept on an even keel if every one was permitted to do what he wanted to do). "He appointed some one else and ignored me." (There are all sorts of people in a parish, and the best interests are not always apparent, even to the rector, who must make a decision). Neglect, or failure to have one's own way, make small arguments for neglecting the practice of one's religion; that is, if there is any reality in that religion. Do you not agree?

Personality is hard to reckon with. We are all peculiar, clergy and laity; and the personal element ought not to be permitted to upset one's Church relationships. It does. I know that. But from the standpoint of the clergyman who honestly tries, it is most exasperating. For instance, I know some people who think the rector a terrible person because he would not let them do something which was contrary to a rubric, but which they felt was necessary and the rubric not important enough ground for his refusal. What they did not know was that had he allowed the exception in their case, even when their reasoning seemed good to them, he would have offended half a dozen others who had quietly accepted his ruling on the same thing in the

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past. The next time a similar issue arose he could not abide by that rubric. They think the rector is a crank. (He is not). He thinks they are unreasonable people. (They are not; they simply do not know.)

Now this would be hopeless as an argument if I were putting it up as a personal one—which I am not. I have a purpose, however. If you know a disgruntled or dissatisfied person in your parish, will you do this? Tell him to join the Poor Parson's parish; to read this column, and then go to Holy Communion the next Sunday resolved to pray for the whole Church; and to continue to do so until he simply can not help it, because he finds it the most worthwhile thing in his life.—THE POOR PARSON.

THE PRESIDING BISHOP'S SEE

By

BISHOP JOHNSON

AT THE last General Convention a commission was appointed to consider the matter of a See for the Presiding Bishop. As convener of that commission it seems appropriate for me to say something about the task committed to us. There are those who think we should not delegate any powers to the Presiding Bishop other than those which were assigned to the senior bishop of the Church in bygone days. The last General Convention, however, placed definite responsibilities upon him. For the first time the Convention definitely decided that the National Church is a corporation having certain definite obligations and like all corporations should have a person at the head. Owing to constitutional difficulties it was not possible at one convention to separate him from his diocese, although it was intimated that his diocesan duties were not to be of such a character as to interfere with his giving full time to the office of Presiding Bishop. This seems to be a rather unsatisfactory arrangement although a necessary makeshift.

It is neither desirable nor traditional to have a bishop without an altar and a flock. He is not elected primarily to serve tables in an office without human contacts as a pastor. What we do not want is for the Presiding Bishop merely to be the head of a bureau but that he shall also be a chief pastor. Under present conditions a diocese like Virginia is too large and important a diocese to have a bishop on half time. Fortunately it has a coadjutor who is competent to carry on, by increasing his assignment of duties without requiring that the bishop relinquish all relations to his diocese. He at least has a church home to go to even if, like an admiral, he is on the sea most of the time.

The question is what arrangement should be made for a permanent locus. It will take time before the next General Convention for the necessary diocesan action in tendering any definite proposition to the Convention. It is an embarrassing situation for it is evident that the tender may not be acceptable to General Convention and yet if the convention is to act it must be definite.

Personally I have always favored Washington as the see city of the Presiding Bishop, but I fully realize the difficulties involved. It would involve the consent of so many bodies to something which, after all the trouble, might not be accepted by General Convention. It would require action by the Bishop of Washington, the Cathedral Chapter, the Diocesan Convention and then, inasmuch as the Cathedral is incorporated by act of Congress, it would necessitate congressional action before it could be effected. After all that was done, the General Convention might reject the offer.

THE alternative method would be for the General Convention to make a request to the Diocese of Washington with again the possibility that it in turn would be declined by one of these groups. I did not blame the Bishop of Washington for feeling that the situation was embarrassing to him and to the diocese. It looks like (in terms of chess) a stalemate with too much involved to get a decision. It would take skilful piloting to bring the ship to port. At the same time I do not despair that some way out may be found by which Washington may become the residence of the Presiding Bishop. It is not hopeless but difficult. Possibly a district outside the city (as Canterbury is outside of London) might be offered without involving so many hurdles in the accomplishment.

There are three motives which might determine the place of the see. As in the case of Canterbury it might be a district where the Church was first established in the colonies. This could be an historic motive.

It might be in the center of population—more accessible to the whole country. It might be a suburb of New York or Washington. In any event it would not necessitate the removal of the financial office from New York, if that is felt to be essential. The Presiding Bishop should not orient himself to the church treasury but rather the contrary. My object in writing this is the hope that it may create an interest in the subject, during this triennium which would result in some action at Kansas City.

So far as calling the Presiding Bishop an archbishop is involved, it would be a misnomer unless he became the head of one of the eight provinces, in which case he might be an archbishop, but not otherwise. The Primate of all England is also Archbishop of Canterbury. He is not an archbishop because he is primate, but because he is the head of the province of Canterbury,—not of York.

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In any event it will be necessary, if the commission is to do an effective job for some proposition to be made to it by some diocese in which subsequent diocesan action can be taken. As there will be only three Washington diocesan conventions between now and 1940, there is not too much time for accomplishing the purpose. In the meantime I am sure that the commission would welcome suggestions in this matter. The members of the Commission are the Bishop of Colorado, the Rt. Rev. Paul Matthews, the Rev. Clyde Brown of Washington, the Rev. W. E. Patterson of Maine, the Rev. Mark Rifenbach of California, Randolph Bias of West Virginia, Spencer Erwin of Pennsylvania and Dr. H. W. Horn of Wichita, Kansas.

Parsons of Southwark

By

W. BERTRAND STEVENS

The Bishop of Los Angeles

ONE of the best speeches at the Oxford Conference was that by the Bishop of Southwark, the Right Reverend Richard Godfrey Parsons. As I listened my mind went back to a delightful evening the Bishop of Atlanta and I once spent with him and his friend, the Bishop of Kingston. It was during the 1930 Lambeth Conferences when these two men invited us to dine with them at the Bishop of Kingston's home near Clapham Common. They were most affable and kindly, and as the evening passed, both Bishop Mikell and I began to realize that English bishops were not as austere as we thought. At that time Bishop Parsons was Bishop of Middleton. Not long after he was translated to Southwark where he and the Bishop of Kingston (F. O. T. Hawkes) are now colleagues, one as diocesan and the other as suffragan. The kindliness he showed at that time is perhaps an outstanding quality of Bishop Parsons' character, although he is known as a scholar and an administrator. He is fifty-five years old and married, with two sons. Educationally, he is another of those "double first" graduates of Oxford. Following his course at Cuddesdon Theological College he served a year as curate and then became a fellow and chaplain of University College, Oxford, which he left to become the principal of Wells Theological College. After the war, parish work claimed him and in 1927 he became Suffragan Bishop of Middleton, a post which he occupied in connection with the rectorship of Birch in Rusholme, Manchester. (Contrary to our custom English Suffragans are allowed to hold parishes.) In 1931, while still Bishop of Middleton, he was appointed canon residentiary and subdean of Manchester Cathedral. It was not for long, however, for the following year saw him inducted into the important see of Southwark.

His scholarship is unquestionable. In addition to the important teaching posts already mentioned, he was for two years dean of the Faculty of Theology at the University of Manchester. He was one of that interesting group who wrote *Foundations* in 1912, and was also a joint editor of the *Outlines of Christianity*. Church women have followed him with special interest because of his intelligent work on the whole question of the place of women in the ministry of the church. (Here he shares honors with our American Bishop Parsons.)

His churchmanship is of the "English Catholic" school. His most recent book *The Sacrament of Sacrifice* pleads for a retention of English traditions as against Roman, for emphasis upon the communion of the congregation as against non-communication celebrations and for the presence of our Lord in the Sacrament unlimited to moments or places. He feels that more attention should be given to the social aspects of the Holy Communion. In this he is dead right and many people are grateful to him for his development of the idea.

Talking It Over

By

WILLIAM B. SPOFFORD

LAST August on a hot Sunday morning I had in the congregation of the little church in Middletown, New Jersey, where I serve as rector, a quiet Chinese doctor, in New York at the time to perfect himself in his profession. He was my guest for dinner. He talked quietly of the plight of his country, with a stoical concern for his wife and new born child who had returned to their native country a few weeks before and had not been heard from since. The baby, born in New York, was nicknamed "America," thus indicating the parents' devotion to our country.

Now a letter comes from him: "You may be surprised to receive my letter since you do not know where I am and even my wife sometimes does not know my whereabouts. I am still alive—the Japanese bombs have not killed me yet. I am writing you from a hotel in Sian. You remember the famous revolt in 1936 when Chiang Kai-Shek was made a prisoner? It was here that he was captured. I was brought here suffering from typhus. It almost killed me. But I did not die since God has work for me to do. Before long I shall return to my post in charge of a unit taking care of 1,500 wounded and in charge of three other units along the Lunhai line. Every two weeks I travel along that line. That is how I got typhus. We have lost much, but I assure you the struggle between China and Japan just begins. The final victory will be ours.

"I will give you the reasons. There has never been a time since the Republic that China is so firmly united. There is now close cooperation for the first time between all the military leaders. Second, the Chinese have given up the idea of defense alone. They are beginning to attack. Thousands of mechanized soldiers

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are being trained at present. Third, with the help of Russia the Chinese air force is getting stronger and stronger. One Chinese plane recently brought down eleven Japanese planes over Hankow. Fourth, the Chinese people for the first time realize that they will either die in fighting or be killed without mercy by the brutal Japanese soldiers. Every Chinese today is a soldier defending his home, his family, his country. Fifth, although the Japanese have occupied seven provinces their force is limited to the railroad lines. A few miles from these lines the country is still in Chinese hands. Many irregulars are there who attack whenever there is a chance. Sixth, Chinese soldiers are fighting for a principle. This is the work of students who travel with the soldiers and teach them. Seventh, China has food and money. Eighth, the moral support from all nations is a great stimulus to us. The economic blockade and boycott will hasten Japan's bankruptcy. Also the further Japan penetrates into China the greater her disaster will be in the end. Her economic condition is very bad.

"Now you may like to know what my future plan will be. I am going to stay on as long as the war lasts. Of course I wish to be together with my wife and child. However my country is more important. It is quite true that my work is not without danger. I may be killed. If so I shall not regret it. So please do not be too pessimistic about China's situation. I shall see you again if I am not killed in the service."

There is not much I can do to support my Chinese doctor friend. But I can wear rayon and woolen neckties, and I do herewith promise the doctor that neither my wife nor daughter will get cash from me with which to buy silk stockings. Get cotton stockings on American legs for six months and it would mean fewer bombs for the Japanese to drop on Chinese babies. Then there is always relief—cash that can go to Madame Sun Yat-Sen, widow of the founder of the China Republic, and Madame Chiang Kai-Shek, wife of the present head of the government who are jointly in charge of relief work. How about aiding China drive out the aggressor?

Teaching Children

By

W. EVERETT JOHNSON

Rector at San Benito, Texas

AFTER a lifetime study and practice of pedagogy I find that our present methods of religious instruction from a pedagogical viewpoint are of little value. The main objective is the imparting of information from the illimitable field of Bible history, the Church, the Prayer Book, and the Church's doctrines. There is very little offered in the way of education, especially in that most important of all such instruction, the formation of character.

Of necessity the teaching staff is untrained in pedagogy—possibly one-fourth is composed of professional teachers. The student body is composed of children approximately from six to sixteen years of age; the most responsive ten years of every life. The method of instruction is utterly stupid to the child—he reads matter on a printed page and repeats it to the teacher. The time given to recitation is one scant hour once a week—equal to ten days in public school in a year. Yet, under such paltry conditions attempt is made to follow a form of serial instruction; each lesson being connected with that of the previous Sunday. Having in mind the breadth of the objective, the inexperience of the teaching staff, and the antiquated method of instruction, any discerning pedagog would declare the whole effort to be of slight value.

As most of the conditions of our Sunday schools cannot be changed, we are compelled to give attention to those which can. These are the objective, method of instruction, more aid to teachers, and the abandonment of any attempt to make the weekly lessons of serial form. The first and most important change that is possible is that of the objective.

If the aim of instruction for the child's ten years in Sunday school be to create an interest in the Church, the result may be such faithful devotion to the Church that he may be taught in it for fifty years, if he live so long; and that teaching of greater value in years of maturity than in days of childhood. It is well known fact that members of the Episcopal Church have but little knowledge of matters of worship and discipline.

As an illustration, let me suppose that I am given a group of children to whom I am to teach botany. I do not desire a book or a class room, but a field of growing plants, having as my first objective creating an interest in plant life. I pick a leaf of a certain type and ask the class to find other plants with that particular form of leaf. They are far more interested in the search than they would be with anything in a book, even though it were illustrated—when they acquired an interest in plant life they would more readily use the book.

I would teach the children in Church life as I would in plant life; let them find things in the Church as they would in the field—things they can see for themselves—and then encourage them to talk about them—children like to talk about matters that interest them. Under the present systems it is easy to arouse interest in the story of the finding of Moses in the bulrushes, but there is nothing for them beyond the story. If they are led to see and talk about God's table, the story may be with them by doing their duty to the Altar all their lives. A good class may be measured by the eager talk of the children, rather than that of the teacher.

Compare the effect of such teaching with the stupid repetition of something read in a book; the element of surprise is ignored; they all know just what the lesson is to be. The leaflets that I am preparing are not to be used in any such dull manner; each one is a syllabus for the teacher, not to be seen by the children. The leaflets are not graded; the teacher has a lot of them

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and selects the one to be used next Sunday, selecting for the class being taught—a teacher can in that way do the grading better than I can at my desk. The lessons contain many points in pedagogy to aid the teacher. The most frequent criticism received from the clergy who have examined the leaflets is that the teachers are too dumb to use them. One clergyman wrote that they would be a great aid to the teachers.

At this writing I have published forty-three to which I am adding continually. They furnish a very economical form of text books as only the teachers have to possess them and the cost is only two cents each. Those desiring to examine them can obtain them of me in any quantity at that price.

Let's Know

By

BISHOP WILSON

CRUCIFIXION DATE

IN WHAT year did the Crucifixion of our Lord occur? For several centuries after the beginning of the Christian era dates still followed the old Roman reckoning. The legendary founding of the city of Rome was in the year which we would now call 754 B.C. The Roman calendar dated everything from that year. Thus our year one would have been 754 A. U. C. ("anno urbis conditae")—that is, in the year of the founding of the city. It was not until the sixth century that a monk named Dionysius Exiguuous established the custom of Christian dating. His calculations were not entirely accurate but ever since his time we have done our dating as Before Christ (B.C.) or in the Year of our Lord (A.D.) making the break at the year one.

Contemporary records at the time of the Crucifixion carry us back into the Roman calendar and it becomes a bit complicated to make the necessary adjustments with our present Christian dating. Several factors have to be considered.

The Roman Emperor Tiberius became co-ruler with Augustus in 12 A.D. and reigned as sole emperor from 14 to 37 A.D. St. Luke tells us that our Lord's ministry began in the fifteenth year of Tiberius Caesar which would be either the year 27 or 29, depending on whether we reckon from the year 12 or 14 as the beginning of his reign. There is reason to believe it should be 27.

Pontius Pilate was Procurator of Judaea from 26 A.D. to 36 A.D. The Jewish historian, Josephus, makes it quite certain that Pilate had been in office for a year or two before our Lord was brought before him for condemnation. Taking these two reliable records together, the date of the Crucifixion must have been between 29 and 36 A.D.

Following another line, we must find the year in which the Jewish Passover began on a Friday. It is impossible to escape the fact that the Resurrection occurred on the first day of the week and that it was the third day after the Crucifixion. As the Jews were accustomed to reckon, the third day before the Resurrection would have been our Friday because they always counted inclusively—Sunday being the third day after Friday (Friday, Saturday, Sunday—three days). Now it happens that there were only two years in this interval from 29 to 36 A.D. when the Passover fell on Friday—namely the years 29 or 30 A.D.

One more factor is the time when Caiphas was High Priest. He was removed from his office in the year 34 A.D.—so our date must have been earlier than that.

So the complete stretch of dates is from 12 A.D. to 37 A.D.—the longest possible reckoning of the reign of Tiberius. Pilate's period shrinks this to the time between 26 and 36 A.D. To get within the time when Caiphas was High Priest still further reduces the possible years to those between 26 and 34 A.D. Within that period we find the two years 29 and 30 A.D. when the Passover fell on a Friday.

The choice between those two years must be determined chiefly by the tradition of the Church which in most instances is a most reliable guide. This gives us the year 30 A.D.

All of which is an interesting illustration of the way in which Biblical scholars have to work when they are putting two and two together to produce a properly organized Christian record.

Bibles and Closets

By

H. ROSS GREER

DURING a call on a once confirmed Episcopalian I asked if I might have a Bible to make clear a position. "I'm sorry, but I don't believe there is a Bible in the house," said the lady. The next time I saw her, she said, "You know, I made an untrue statement to you the last time you called. I told you I didn't have a Bible. But sometime later I was cleaning out a closet and something hit me on the head and it was a Bible."

Obviously, the more Bibles in the closet, the less Bible in the head. Probably many people today would have to say "I don't believe there is a Bible around." Even though Christianity is not a book religion it is an historic religion and as such the valuable deposit contained in the New Testament should be known by Christians. Certainly one of the ways we may find God is through appropriating the experience of God as He has revealed Himself to the writers of Holy Scriptures.

Inconsistent

THE most inconsistent man on earth is the cursing Atheist. He invokes the condemnation of a Being who doesn't exist and consigns his enemies to a Place that isn't.—THE CHURCHMOUSE.

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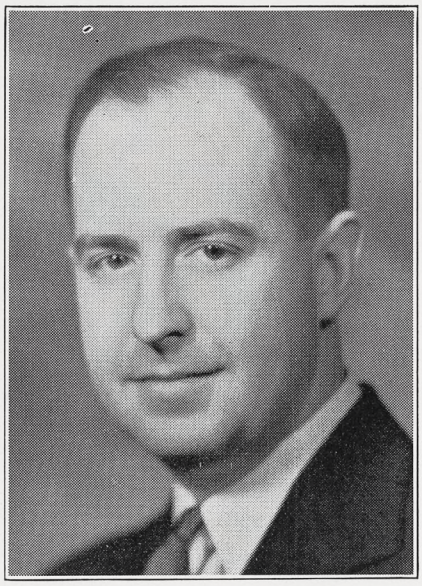
LIBERALISM THE ONLY REAL HOPE DECLARES AUTHOR

By GARDINER M. DAY

A timely volume indeed is *Liberalism Faces the Future*, by Dr. Clarence R. Skinner (Macmillan, $1.50). Dr. Skinner has been for sixteen years the leader of the Community Church in Boston and professor of social ethics in Tufts College, as well as dean of religion in the same college since 1932. Consequently, he is peculiarly well qualified to deal with this extremely vital and yet horribly perplexing subject. Despite the fact that Liberalism is under a cloud at the present time, Dr. Skinner retains his optimistic belief in it and considers that ultimately it is bound to triumph. "What happens in the next hundred years," he concludes his volume, "will depend largely upon the extent to which liberals keep or lose their nerve. If they cry havoc and throw up their hands in despair, we shall probably witness temporary chaos due to faith in violence and a loss of faith in reason. Humanity, however, has always righted itself after its periods of breakdown. A wave of liberalism has surged upward from broken civilizations. The creative power of the free mind has always reawakened from its lethargy, and though its darkness again descends upon mankind, as well it may, we have faith that the seeds of renaissance will lie in some secluded monastery or university library, ready to bloom with the warmth of returning Spring."

Students of the mystics and mystical religion will find themselves greatly indebted to Father Bede Frost, O.S.B., for his volume, *St. John of the Cross* 1542-1591, with the subtitle of "Doctor of Divine Love, an introduction to his philosophy, theology and spirituality." (Harpers $4.00). It is not the type of book that will in all probability have a very wide reading, but it is the type of book that will mean much to those who are particularly helped by greater knowledge of the medieval mystics who live close to God.

In this world in which, we are told, approximately one out of every twenty-five people ends his life out of his mind, books on spiritual healing are naturally having more vogue than usual. One of the books floating in this current is *Stretching Forth Thine Hand to Heal* (Morehouse $1.50) by the Rev. R. A. Richard Spread, Vicar of St. Michael with Holy Rood, England. This is a very difficult and delicate subject for anyone to deal with. Strange as it may seem, as I read the book I found that instead of my belief in the healing power of Jesus expressing itself through the parish priest being increased, my natural skepticism along this line was considerably deepened, very much as I have sometime found to be the case on reading certain Christian Science literature.



FELIX KLOMAN
Called to Philadelphia Parish

To catch up with the many new books we want to present a number to title, though each and every one of them deserve a lengthy review. *World Chaos or World Christianity* by Henry Smith Leiper (Willett, Clark, $1.50) is a popular interpretation of the two world conferences of last summer. *Beyond Tragedy* by Reinhold Niebuhr (Scribners, $2) is a treat, as are all the books by this man. He possesses deep insight, a sustained brilliancy in writing, and ability to pick apt illustrations. *The Validity of Religious Experience* by Albert C. Knudson (Abingdon, $2) compares current views of religion, from the point of view of a liberal. *Creative Pioneers* by Sherwood Eddy and Kirby Page (Association Press, $1.50 cloth; 50c paper) is the story of modern prophets in various fields and offers fine material for biographical sermons. *Religion and Public Affairs* edited by Harris F. Rall (Macmillan, $2) is a book in which a number of people combine in paying a deserving tribute to Bishop McConnell of the Methodist Church. *The Choice Before Us* by E. Stanley Jones (Abingdon, $1.50) sets forth the spiritual pilgrimage of this noted missionary from one who preached the individual gospel to one who now preaches social cooperation.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

The twenty-five Churchmen, appointed by the English Archbishops fifteen years ago to study doctrine, and who recently issued their voluminous report, have stirred up a lot of comment, pro and con, on the other side of the Atlantic. The critics say that the commission tried to be all things to all men, and that the boasted agreement of the fifteen who signed the report is really an agreement to disagree on the chief doctrines of the Christian religion. The Church Association declares that the report is "merely an addled ostrich egg. The whole report is vitiated by ignoring the standards of doctrine in the Church of England." Famous Dean Inge, the Gloomy Dean, says that the report supports doctrines which have always been considered heretical; George Lansbury, former leader of the Labor Party and a devout Churchman, said that the report is sure to cause a terrific upheaval among serious-minded people who can find in it no basis of certainty. The 242 page report you can read for yourself by purchasing for $1.75 "Doctrine in the Church of England" (Macmillan Co.), but if you do not have the time for that here is a summary that will give an answer to the question "What may an Anglican believe?" if this report is to be followed:

The Bible: Need not be taken literally. The tradition of inerrancy cannot be maintained in the light of knowledge now at our disposal. Yet, "from the Christian standpoint, the Bible is unique, as being the inspired record of a unique revelation." And the authority ascribed to the Bible must not be interpreted as prejudging the conclusions of historical, critical, and scientific investigation in any field, not excluding that of the Biblical documents themselves.

Miracles: Belief in them, or the view that they can all be explained in terms of natural laws, are both encouraged. On the other hand, many feel it to be "more congruous with the wisdom and majesty of God that the regularities, such as men of science observe in nature and call laws of nature, should serve His purpose without any need for exceptions on the physical plane."

Original Sin—Man's sexual nature is not inherently sinful. Man "as known to history, both now and throughout the ages, has been under the influence of a bias toward evil." The doctrine of a universal tendency

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to evil in man is not bound up with the historical truth of any story of a Fall.

Virgin Birth—Anglicans may believe in this literally. The present Archbishop of New York accepts it "wholeheartedly" as an historical fact. There are, however, "some among us who hold that a full belief in the historical incarnation is more consistent with the supposition that our Lord's birth took place under the normal conditions of human generation."

Resurrection — Described as the "central fact in human history." The majority of the commission are agreed in holding the traditional explanation that the tomb was empty because the Lord had risen.

The Creeds — Those who repeat them at public worship need not be held to give literal assent to each particular.

The Papacy—The commission was "united in holding that the Church of England was right to take the stand which it took in the sixteenth century (of denying the Papal supremacy) and is still bound to resist the claims of contemporary Papacy."

Confession—Is allowed and encouraged in certain cases, but it cannot be made obligatory on any one as a condition of partaking of the sacrament.

Communion—The commission shies from any change in the present comprehensive doctrine. You can believe in the real presence, you can hold devotions before a reserved sacrament (if your Bishop lets you) or you can celebrate a sacrament in which no non-conformist would hesitate to join.

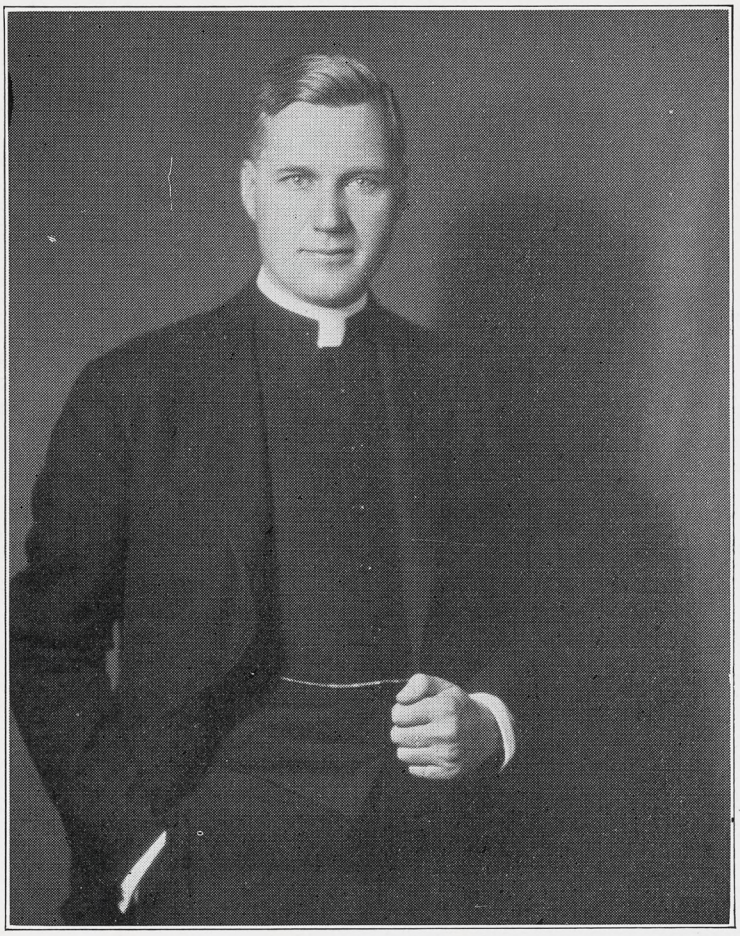
Creation—"No objection to a theory of evolution can be drawn from the two creation narratives in Genesis i and ii, since it is generally agreed among educated Christians that these are mythological in origin and that their value for us is symbolic rather than historical."

Angels and Demons—"To believe positively . . . in the existence of spiritual beings other than human, is in no way irrational. Nevertheless, the commission desires to record its conviction that it is legitimate for a Christian either to suspend judgment on the point or alternatively to interpret the language whether of scripture or of the Church's liturgy, with regard to angels and demons in a purely symbolic sense."

* * *

Dean Washburn's Son Is Honored

Bradford Washburn, son of Dean Washburn of Cambridge Seminary, is to be honored with a prize of the Royal Geographic Society of London for his exploration and glacial studies in Alaska. He is one of the world's leading explorers.



HENRY WISE HOBSON
Wants a United Front for Missions

* * *

Bishop Colmore In Charge of Cuba

Bishop Colmore of Puerto Rico has been designated by the Presiding Bishop to be bishop-in-charge of Cuba until a successor to Bishop Hulse is elected by the House of Bishops next November.

* * *

Churches Filled Good Friday and Easter

Special details of police were needed at the larger churches in New York on Good Friday to handle the crowds. Trinity and the Cathedral were jammed. At a Brooklyn theatre more than 5,000 persons attended a service at which Bishop Larned preached. Easter Services likewise were attended by record breaking congregations with many turned away at most of the churches.

* * *

Wesley Died an Episcopalian

Bishop Brewster of Connecticut reminds us that John Wesley died a member of the Church of England, contrary to a news item that appeared here recently in connection with the celebration marking his conversion. In the British Museum, says the Bishop, is an autographed letter by John Wesley that reads as follows: "The older I grow the stronger is my conviction that if the Methodists leave the Church of England, God leaves them."

* * *

A Distinguished Catholic on Spain

There is now in the United States, lecturing to vast audiences throughout the country, Jose Bergaman, known far beyond the borders of his own land as an author and philosopher. He is a devout Catholic and is said to carry in his pocket letters from the Vatican which authorize him to speak for Rome while in this country. He is also the editor of *Cruz y Raya*, Roman Catholic publication. Speaking before a group of New Yorkers the other day, he declared that there was close and friendly cooperation between the Spanish Loyalists and the Church. The hierarchy, he says, have to a large extent gone over to the Rebels, but the rank and file of the priests have remained loyal to the elected government. Traveling with Berga-

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man are three other Spanish leaders: Ramon J. Sender, novelist and poet; Carmen Meana, a leading social worker, and Ogier Preteceille, newspaper man and a secretary of the General Union of Workers, one of Spain's largest trade unions. Meetings are being held in 35 key cities throughout the United States, the tour to end with a mass meeting in New York next month.

* * *

Opposed to Increase of the Navy

Seventeen organizations, most of them connected with various churches, have issued a statement stating why they are opposed to increases in the United States navy. They declare, first, that those favoring the increase declare that it is necessary "in order to support our national policies." They say that nobody yet has stated what these policies are. Two, they state it is a mistake to enter the arms race between nations. Three, an increase in naval strength is not necessary in order adequately to defend the country. Fourth, it will add an intolerable tax burden.

* * *

Brokerage House Is Disappointed

Goodbody and Company, investment house of New York, is disappointed in President Roosevelt's new armament program. In Great Britain, declares the monthly market letter of the firm, the armament program of seven and a half billion dollars in five years has prevented a serious recession in business. America's production facilities are at least three times those of Britain. "Therefore the Administration should really spend about $22,500,000,000 over the next five years in order to obtain the same effect on business that England is trying to accomplish with her rearmament program." The letter however ends on this cheering note: "It is still quite probable that the defense program will subsequently be forced at a more rapid rate." Interesting people, these bankers—billions for guns, planes, gas is desirable, but they yell their heads off when someone proposes that money be spent for better houses or food for those out of work.

* * *

A Rector for One Year

According to newspapers, the Rev. Tage Teisen, formerly the rector of Grace Church, Newton, Mass., has accepted the rectorship of what the reporters choose to call the "fashionable church of Bethesda-by-the-Sea, Palm Beach," for one year. That is he has entered into a contract with the vestry for a one year period, the renewal to be the subject for conference at the end of that period. That rectors be called for limited periods was proposed by a number of laymen before the last General Convention but was energetically opposed by a great majority of Church leaders. However, there is nothing, I presume, to prevent a man entering into such an arrangement if he cares to do so.

* * *

Rhode Island Has a New Law

Governor Quinn of Rhode Island has signed the bill, generally backed by church leaders, requiring premarital blood tests for veneral diseases.

* * *

Bishop Johnson in Minneapolis

Bishop-Editor Irving P. Johnson was the preacher on Palm Sunday at his old parish, Gethsemane, Minneapolis, preaching also each day during Holy Week, including the Three Hour Service on Good Friday.

* * *

Women Discuss Marriage Problems

Women of Barrington, R. I., went to St. John's once a week during Lent and discussed problems growing out of marriage. It was arranged by Rector Richard A. Mortimer-Maddox who rounded up for discussion leaders men and women who are prominent in the fields of law, religion, psychiatry, sociology. Forty-five women attended on the average.

* * *

Offering to Be Presented in Chicago

The children of Chicago parishes are to gather in five centers on May first to present their Lenten offerings. According to Miss Vera Gardner, director of education for the diocese, the interest shown this year indicates a record offering.

* * *

Union Good Friday Service in Wilkinsburg

The twenty-three churches comprising the council of churches in Wilkinsburg, Pa., joined for a Three Hour service on Good Friday, held at St. Stephen's. The service was arranged by the Rev. William Porkess, rector of St. Stephen's, while the addresses were delivered by the pastors of several denominations. The church was crowded throughout the service.

* * *

Editors of Religious Press Meet

Editors of religious journals held their annual conference in Washington on April 19-20. Professor C. R. Miller of Columbia spoke on propaganda and democracy; Willard E. Shelton of St. Louis on the function of the Church press; Robert A. Ashworth led a discussion on the future of religious journalism; L. O. Hartman spoke on the techniques in the church press; J. R. Steelman of the United States Department of Labor addressed the group on peace and industry.

* * *

Young People Discuss War and Peace

The departments of social service and religious education of the diocese of Long Island are joining forces for a conference on the Christian and the problems of War and Peace, to be held at Grace Church Jamaica, on April 30th. It is under the chairmanship of the Rev. Joseph Titus and is particularly for young people. The speakers are to be the Rev. A. J. Muste, who is to defend the thorough-going pacifist position; Captain Peter Rodyenko who advocates preparedness; the Rev. Bradford Young who is to defend the policy of isolation, and the Rev. W. B. Spofford who is to advocate cooperation for peace between the democratic nations.

* * *

Bishop Hobson Is a President

Bishop Henry Hobson of Southern Ohio was last week elected president of A Movement for World Christianity, at the annual meeting of the organization held in Chicago. The work is the outgrowth of the Laymen's Inquiry into Missions of a number of years back (*Re-Thinking Missions*, you will recall as the book based upon their findings) with the present organization seeking to put into effect the recommendations of the Inquiry. Episcopalians closely identified with the movement are Bishops Scarlett, Sherrill, Parsons, Appleton Lawrence, and Mr. Charles P. Taft, Cincinnati layman. Bishop Hobson in accepting the election de-

"Support of All Nations"

A Chinese doctor, at the front ministering to his comrades, writes that the support of all nations to the cause for which he is prepared to die is "a great stimulus to us." Are you aiding? Donations sent to our Emergency Committee, marked for China Relief, are forwarded to Madame Sun Yat Sen and Madame Chiang Kai-Shek.

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clared that "to present a united front in this primary task of the whole church is essential." Those leading the movement would have many church enterprises in the foreign mission fields merged and placed under the management of an interdenominational board. To carry on hospital and educational work together instead of separately, they maintain, is the most effective means of bringing about the unity of the churches.

* * *

Something New in Parish Organizations

St. George's, New York, has something new in parish organizations—a parish boys' club service bureau. They send out members to do chores. They have been called upon to aid in spring house cleaning, taking the dog for a walk, guiding visitors about the city, delivering parcels, helping in moving. The fee is 15 cents an hour of which the boy contributes a third to the club with another third deposited in a savings account. If he gets enough jobs he goes to see the Yankees with the rest.

* * *

Young People Discuss Marriage

The young people of Staten Island, New York, are having three lectures, followed by discussion, on modern marriage. "Emotional Aspects," "Financial Problems" and "Social Aspects" are the subjects that have been arranged by the Rev. C. Avery Mason, rector of the Ascension, West New Brighton, who is in charge of the program.

* * *

Social Workers Meet at Scarsdale

The social service conference of the Westchester Archdeaconry diocese of New York is meeting on the 26th at St. James the Less, Scarsdale, with the Rev. Harold F. Hohly of Bronxville and Judge Smythe of the Children's Court as the headliners.

* * *

Council Meeting of Daughters of the King

The national council of the Daughters of the King met in New York the first week in April, with members attending from widely scattered parts of the country. A prayer cycle was planned from Ascension to Whitsunday in which all chapters are to take part, the subject to be Peace. The treasurer reported an accumulation in the reserve fund of the self-denial offering so it was distributed, mostly to work in China.

* * *

The Houston School of Religion and Life

A few weeks ago we reported here a school of religion and life started at the Redeemer, Houston, Texas, by the rector, the Rev. Gordon M. Reese. There were lectures by experts on such subjects as home building and marriage in all its various aspects. The parish has 300 members. There has been an average attendance at these weekly meetings of 140, with 105 on the average also attending the church service that follows. Plans are already under way for a continuation of the school in the fall.

* * *

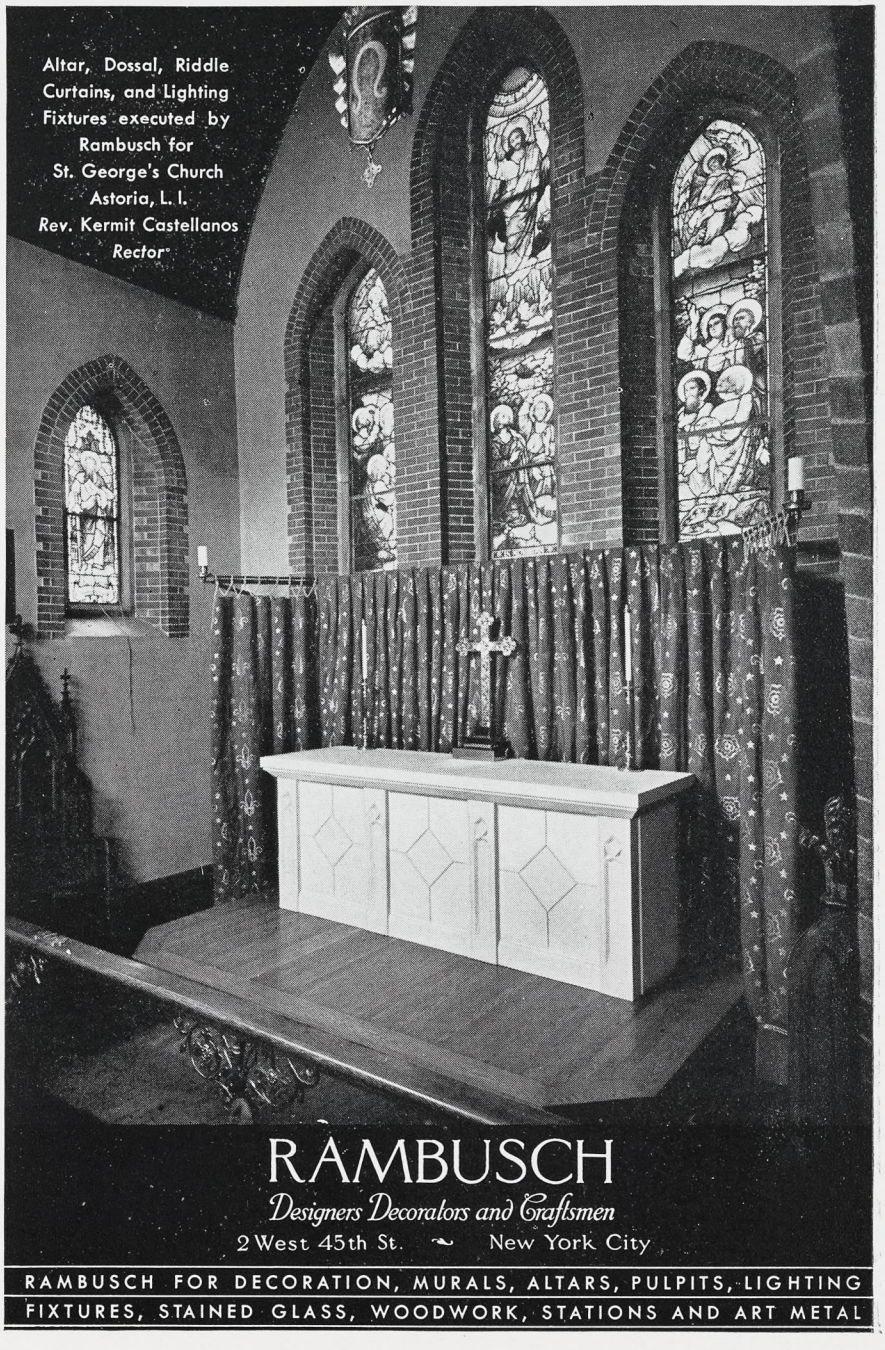
Death Takes Detroit Laymen

William S. Duncan, vestryman of Grace Church, Detroit, and for nine years the superintendent of a large hospital, died recently after an illness of less than a week. He was active in diocesan affairs—was president of the Church Club for a time and was a functioning layreader. Another lost to the diocese is Charles M. Roehm, retired banker and industrialist, who died on April 9th. He also was active in the Church Club and was a member of the committee that promoted the diocesan centennial ten years ago.

* * *

Innovations in Lenten Services

The Rev. David T. Davies, Emmanuel Church, Detroit, tried something new during Lent, with gratifying results. Good sized audiences witnessed several showings of the motion picture, "The King of Kings." Then recordings of "The Passion of Our Lord According to St. Matthew" were played at an evening service on



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April 10th, drawing a capacity congregation.

* * *

Meeting of the House of Bishops

The House of Bishops is to meet in Memphis on November 2-3, according to an announcement from Presiding Bishop Tucker. There will be at least one election—that of a successor to the late Bishop Hulse of Cuba.

* * *

Secretary Visits Canal Zone and Cuba

Edna B. Beardsley, assistant secretary of the national Auxiliary, returned to headquarters on April 10th after several weeks in the Canal Zone and Cuba, where she met with leaders in efforts to perfect the organization in those missionary districts.

* * *

Young People Discuss Church Leaders

At St. John's, North Adams, Mass., the young people met with their rector, the Rev. Arthur Murray, each Sunday evening during Lent and listened to talks on outstanding Church leaders: Bishops Talbot, Whipple, Kemper, Hare, Tuttle and Brooks.

* * *

Bequest for Holyoke Parish

St. Paul's, Holyoke, Mass., is to receive $30,000 by the will of the late Frank H. Metcalf, junior warden.

* * *

French Church Has 250th Anniversary

Eglise du Saint Esprit, French parish of New York City, is to observe its 250th anniversary on April 24th. The preacher is to be the Rev. Thomas Lacey, rector of the Redeemer, Brooklyn. Rector Lacey, incidentally, has a gift for writing with a punch. In his recent parish bulletin, under the heading "Awake Thou That Sleepest," he says: "A rector wrote to his bishop, 'Won't you hold a quiet day in my parish?' The Bishop replied, 'What your parish needs is not a quiet day but an earthquake.' A railroad facing a shortage of Pullmans put up a sign, *Sleepers Wanted.* An unsophisticated minister remarked, 'I could supply a few from my Sunday congregation.' A lethargy has settled on our Church—a smug self-satisfaction. During the coal shortage an absent-minded minister in a poorly heated church announced his text, 'many are cold and a few are frozen.' We miss fire and passion today. An insurance man tells me that the Episcopal churches don't catch fire as readily as others. We are sadly lacking in zeal."

All of which reminds me of an ancient remark that is attributed to the famous Brooklyn preacher, Henry Ward Beecher: "I have instructed my verger, whenever he sees anyone in the congregation asleep, to come into the pulpit and wake me up."

* * *

Bishops Preach to Their Own

They developed an interesting idea at Christ Church, Seattle, which ministers to the students of the University of Washington. Of the students who registered membership in or preference for the Episcopal Church were 420 from outside Seattle and 145 from outside the diocese of Olympia. The greater part of this latter group came from the districts of Spokane, Alaska, and the diocese of Oregon. So the Bishops of these dioceses were invited by Rector Paul B. James to Christ Church to officiate, preach and meet the students, particularly their own. The Bishops, all of whom accepted, were Bishop Rowe of Alaska, Bishop Cross of Spokane, Bishop Dagwell of Oregon and Bishop Huston of Olympia. The plan attracted large numbers of students.

* * *

Dawn Services on Easter

In recent years an increasing number of cities have had Dawn Services on Easter Day. One has been held for many years in Central Park, New York, and another on the campus of Columbia University. This year the churches of Philadelphia joined forces for such services, one held in the stadium of the University of Pennsylvania and the other in the stadium of Temple University.

* * *

An Opportunity for New England Clergy

Reports from Canada state that when 350 students, representing many colleges and universities, met in conference recently in Montreal, "there was no question as to the

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dominating personality. Reinhold Niebuhr had the conference under his spell before it had well begun, and his influence increased with the passing of every day." Niebuhr is to be the leader for a seminar for the clergy of our Church, to be held the evening of Sunday, April 24th, at Trinity Church, Boston. The conference, to run through the 25th, is sponsored by the Boston chapter of the Church League for Industrial Democracy. The opening session is on the subject "What the Minister of a middle class parish can do on the social front" and is particularly for the clergy though lay members of the Church will also be welcome. Those planning to attend are asked to notify the Rev. W. C. Herrick, 80 West Emerson Street, Melrose, Massachusetts. Mr. Stanley Matthews, field secretary of the CLID, is to address a supper meeting on the 25th.

* * *

Bishop Stevens, Commencement Speaker at Pacific School

Bishop Stevens of Los Angeles is to be the commencement speaker at the Church Divinity School of the Pacific, Berkeley, California, on May 4th. Bishop Parsons of California, chairman of the trustees, is to preside at the graduation of seven men.

* * *

Death Takes Bishop Hulse

Bishop Hulse of Cuba died of a heart attack on April 10th after an illness of four days. He was sixty-nine. Prior to his election as Bishop in 1914 he was the rector of St. Mary's, New York, and later archdeacon of New York. There has been a notable increase in the work in Cuba under his direction, mission stations increasing from 32 to 76 and the proportion of Cuban clergy was greatly increased. The General Convention of 1934 tried to make a hero of him because of the Morro Castle disaster. He and Mrs. Hulse were among the few survivors, but with characteristic modesty he had little to say about the affair.

* * *

News Notes From China

Beri-Beri, disease of malnutrition, has broken out in refugee camps in China. People by the thousands are living solely on rice gruel. Green beans are necessary to combat the disease since they supply the necessary vitamins. . . . A Presbyterian missionary, making a trip for the Red Cross in China, "saw on the highway what seemed to be the migration of a nation. By motor truck, wheelbarrow, muleback, bicycle and on foot people were all going westward." . . . A Y.W.C.A. secretary writes of her return to Shanghai: "Ruin, charred foundations, lone chimneys, hollow walls, debris everywhere; not a living thing anywhere around except a few Japanese sentries — everywhere ruins, twisted metals, roofless buildings, rusted machinery." . . . There were 900 factories totally destroyed by the fighting in Shanghai, with 1,000 more so badly damaged that they are out of commission.

* * *

Parish House for Baltimore Church

St. David's, Baltimore, Maryland, is to have a new parish house according to an announcement by the rector, the Rev. Richard Loring. It is to cost $30,000 with an additional $5,000 having been donated by two parishioners to convert the present guild hall into a chapel.

* * *

Felix Kloman Called to Philadelphia

The Rev. Felix Kloman, since 1928 the assistant at Grace Church, New York, has accepted the rectorship of old Christ Church, Philadelphia, succeeding the Rev. Louis C. Washburn who retired last year after serving the parish for thirty years.

* * *

Funds Come in for New York Cathedral

The campaign for funds to complete the sanctuary and choir of the Cathedral of St. John the Divine, New York, is making "encouraging progress," according to a statement given the press last week. More than $240,000 of the $1,000,000 that is sought has been given or pledged.

* * *

College Pastors Meet at Ames

The Rev. Stephen F. Bayne Jr. of St. Louis and Bishop Keeler of Minnesota are to be the leaders at a conference of college pastors and Church educators, to be held April 26-28 at Ames, Iowa. Others on the program are the Rev. Joseph Ewing of Brookings, S. D.; the Rev. LeRoy Burroughs, the host; the Rev. H. B. Morris of Faribault, Minn.; Dean Vespers Ward of Faribault; the Rev. L. W. McMillin of Lincoln, Nebraska, and the Rev. William Creighton of St. Paul, Minnesota.

* * *

Death Takes Church Women

Mrs. Ernest J. Dennen, widow of the late Archdeacon of Boston, died on April 4th, about a year after the death of her husband. For many years she served as camp mother at O-At-Ka, summer camp of the Order of Sir Galahad, which her husband founded. Another Churchwoman who performed notable serv-

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ice to the Church to die recently was Mrs. Nelson Gildersleeve, wife of the rector at East Orange, New Jersey.

* * *

Soloist Has a Notable Record

One of the most noted men in musical circles in New York is Harry T. Burleigh, seventy-one year old baritone soloist at St. George's. The grandson of a slave, on Sunday last he sang Faure's anthem, "The Palms," for the 44th consecutive Palm Sunday at St. George's.

* * *

War No Respecter of Art

War is no respecter of art treasures. The Spanish Government, however, has appointed a Committee for the Preservation of Artistic Treasures which has saved much art from destruction. After the recent fighting at Teruel, in which famous old towers and the cathedral were used as fortifications, the Committee investigated the damage done. It found the four famous towers in Mudejar style still standing, though damaged. The interior of the cathedral suffered most, particularly the Mudejar masterpieces in wood and stone. On the whole, however, the damage done is not as great as might be expected.

* * *

A Story From Italy

"Duce, I thank you for what you are giving me to make me grow up healthy and strong. Oh Lord, protect the Duce so that he may be long preserved for Fascist Italy." This is a prayer which Italian school children have been ordered to say as grace at meals provided at the school noon hour, according to the "New Statesman and Nation," London. This British publication goes on to say that the habit of deifying Mussolini and remembering God as an afterthought "explains one of the underground stories current in Italy"; Father tells little girl she must always say after breakfast, "Thank God and Mussolini for my nice breakfast." "Must I, Daddy? And after dinner do I say 'Thank God and Mussolini for my nice dinner,'" "Yes, dear, and after supper too." "And what do I say when Mussolini is dead, Daddy?" "Oh then, dear, you say Thank God."

* * *

Are You a Sissy?

J. M. Steadman, Jr., Atlanta professor, with time heavy on his hands has completed a survey of words which he finds American students use most frequently, and also the words they refuse to use. He found that men students in particular shied from words which they regarded as unmanly. Although he did not list the words men like, he discovered that "euphemisms for unpleasant words, words associated with death or sex for instance, are used far less frequently than most discussions would lead one to think."

"There is a horrible fear of using effeminate words," wrote Mr. Steadman, "but no taboos on masculine words."

Among words that he said were detested by men on the ground that they sound "effeminate" Mr. Steadman listed the following: abhor, adorable, adore, beau, charming, chic, cunning, cute, dainty, darling, darned, dear, delicious, delightful, divine, doily, dreadful, ducky, enchanted, exquisite, giggle, glorious, gobs, goody, gorgeous, gracious, grand, heavenly, heavens! or heaven's sake!, limb, love, lovely, luncheon, marvelous, naughty,

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

The Heavenly Rest, New York
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.

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

The Incarnation
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Wednesdays and Holy Days, Holy Communion, 10 A. M. Fridays, Holy Communion, 12:15 P. M.

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11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
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St. James Church, New York
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The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church
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Weekdays: 8, 12:05.
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The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:05, 11:00 a. m.; 4:30, 5:30 p. m.
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Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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oodles, precious, shampoo, simply, stunning, sweet, tea-dance or dinner party, and thrilling.

Mr. Steadman pointed out that the American speech seemed rich in words connoting contempt for culture, such as "highbrow, ritzy, swanky and highhat." Conversely, he found that "unpleasant suggestions" were associated with such words as "exquisite, sensibility, refinement, taste, culture and fastidious."

Mr. Steadman then listed words and expressions which students used sparingly, or avoided entirely, because they were afraid to appear "conspicuous."

They included abdomen, ablutions, am I not?, avoirdupois, beau, chastisement, cheerio, cinema, cogitate, conflagration, corpulent, cravat, cynosure, demise, domicile, edifice, effrontery, ennui, expectorate, facile, frock, gape, haberdasher, it is I, indisposed, inebriated and jocose.

* * *

Here Is a Busy Parson

The Rev. Francis H. Tetu, vicar of St. George's Church, Indianapolis, Ind., believes in keeping busy. As vicar of a poor mission in South side Indianapolis, he has organized an extensive constructive recreational program which includes craft classes for both boys and girls, piano lessons, special choir instruction classes and a Boy Scout troop. About 86 youths in the community are using the facilities of the Church. "In the immediate neighborhood of St. George's Church," Mr. Tetu said, "we are faced with certain definite social and cultural needs. Places where boys and girls can play under supervision and under wholesome conditions are needed." In addition to his full program at St. George's Church, the Rev. Mr. Tetu is taking the full course of studies at the Graduate School of Applied Religion, Cincinnati. This includes studies in the school of public welfare at the University of Cincinnati, seminar classes at the Graduate School, and Mr. Tetu is working among the under-privileged boys at the Good Will Settlement of Cincinnati. Mr. Tetu believes that every priest should have a practical and theoretical knowledge of youth problems and family case work, and is therefore carrying the heavy program for that purpose.

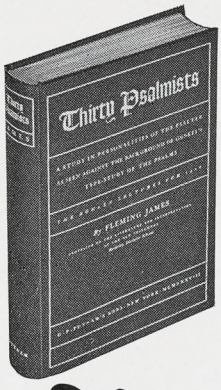
* * *

A Story from Houston

The Rev. Thomas N. Carruthers, rector of Trinity, Houston, Texas, tells this story. He met a man on the street who was excitedly opposed to communism. "It is atheistic," said the man. "It has closed up the churches. If the communists had their way there would be no churches whatever. For this reason I think they are the very worst enemies of the human race." Mr. Carruthers was delighted to find a man who was such a staunch advocate of the churches and quite naturally asked him to what church he belonged. "Imagine my amazement," wrote the rector, "and my disillusionment, when he admitted that he did not belong to any church. Not only that he never attended church. He had not been inside a church in five years. He had not contributed even a dollar to the support of any church for an even longer period."

I have a story that will match it. The other evening I spoke in a Jewish synagogue on my visit last summer to Russia. During the question period an elderly Jewish gentleman expressed his disgust with everything going on in the Soviet Union, with his chief point that "they have banished God from that country." There was a guffaw from another section of the synagogue and up rose a young man who said, "It is a bit amusing to hear my father object to Russia because of their attitude toward organized religion since he has been an atheist for years." The old man, a bit confused, admitted that it was true and sat down amid laughter. I suppose it is natural for some people to confuse God with their stocks and bonds. All of our minds play funny tricks on us.

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From BURNING QUESTION: Making Your Living in a Monopolized World, pp. 68-69.

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The ground landlords of Britain grudgingly allowed modern parliamentary democracy to be born *only on condition that the taxing-power of the State be lifted from ground values and brought to bear upon industrial capital and merchandise.* Neither Marxists nor academic professors of "political science" have ever explained the origin of the modern state in terms of realistic history.

(Responsibility for the foregoing material rests upon author of the book advertised below; while publishers are answerable only for the following notice):

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CLERGY NOTES

BARNWELL, MIDDLETON S., Bishop of Georgia, is now the rector of Christ Church, St. Simon's Island, Ga., and is later to appoint a vicar to aid in the work.

BOSSHARD, EVERETT, on the faculty of the Church Divinity School of the Pacific, Berkeley, California, leaves in May for several months' study at Oxford, England.

BROWN, P. M., formerly rector of St. Andrews, Dayton, Ohio, has accepted the rectorship of St. John's, Cambridge, Ohio.

BYRON, JOHN I., diocese of Rhode Island, has accepted the rectorship of the Church of Our Saviour, Little Falls, Minnesota.

FOREMAN, HARRISON W., has resigned as archdeacon of the diocese of Erie and is at present supplying at St. John's, Erie, and St. Peter's, Waterford, Pa.

GREEN, MANSEL B., priest in charge of the Good Samaritan, Oak Park, Illinois, has announced his resignation to retire from the active ministry.

HORST, JOHN VANDER, student at the Virginia Seminary, has been appointed in charge of St. John's, Howard County, Maryland, following his graduation in June.

LAWSON, ROBERT, has resigned as the rector of St. Luke's, Ypsilanti, Michigan.

LYNCH, J. HOLLISTER, rector of Our Saviour, Cincinnati, for the past 28 years has resigned to retire from the active ministry. He is in his 75th year.

MONTANUS, EMIL, rector of St. John's, Saginaw, Michigan, recently underwent a serious operation. He is well on his way to recovery.

NALE, RICHARD K., member of the Associate Mission, Hays, Kansas, has accepted the rectorship of St. Philip's and St. Stephen's, Detroit.

PRESTON, J. J., formerly rector of St. John's, Alma, Michigan, is now on the staff of the Detroit City Mission.

PURRINGTON, ROBERT G., general missionary in San Luis Valley, Colorado, has accepted appointment as student pastor at Ohio University and rector of the Good Shepherd, Athens, Ohio.

SCOTT, ERNEST F., formerly a Methodist, was ordained deacon on April 7th by Bishop Ferris of the diocese of Rochester.

TEBEAU, A. C., formerly in charge of All Saints', Cincinnati, has accepted the rectorship of the Church of the Heavenly Rest, Springfield, Ohio. Address: 136 Hampton Place.

WATERS, HORACE B., missionary to the deaf in the diocese of Michigan, has retired because of ill health.

WATKINS, J., formerly the rector of Trinity, Bellaire, Ohio, has accepted the rectorship of St. Mary's, Hillsboro, Ohio.

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THE WITNESS

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TRUE PROPORTIONS

By
BISHOP JOHNSON

THE world loses its interest in Christ after Easter. Having commercialized the season of His Birth and the season of His Resurrection, it becomes singularly indifferent to His Ascension. The Christmas trade and the Easter parade are perfectly harmless if they are accompanied by our real devotion to the author of these seasons. It is meet that we should make gifts and clothe ourselves in bright raiment, if there is still room in our heart for Him. But as a substitute for righteousness, clothes and social customs are poor stuff.

We can dress most carefully and correctly while we have a heart of a snob and the mind of a moron. Beneath social convention we may find little brains and less virtues; whereas the season of Easter reminds us that we must have a hunger for righteousness, and a capacity for friendship, and the love of worship.

The age is so concerned with the mechanics of existence that it has forgotten the joy of the sail. The age is more concerned as to the style in which a Christian is clothed, than it is with the quality of the soul which the clothes may cover. And the sad thing is that so many so-called Christians put the world's standard first and Chirst's standard next, oblivious of the fact that whatever they may think, He will not have it that way, but will see that the last shall be first and the first, last.

There is far more danger today of worldly fashion submerging the spiritual ideals of Christian folk, than there is hope that the advocates of Christ's gospel will carry His message into the world. The man in the Church, who is honest, capable and obliging, is often passed by and preferment given to some shallow self-seeker who employs a good tailor and cultivates the right kind of people. It would be humorous, if it were not tragic. It is so difficult to fancy that the Man of Nazareth, whom we call Master, is so interested in current styles as some of His prominent disciples would make us believe.

Not that one should willfully violate the rules of good society. Truly they have a tendency to cover up the beast within us, but, judging from court reports and press notices, a large percentage of well dressed people, who do the correct thing, are little better than beasts. So that in such cases, whatever man there is has been tailor-made.

It isn't that one would suppress social custom; it is that one would hope that Christian men and women would have sufficient moral strength to keep social customs from submerging the moral sense and spiritual discernment of Christians. It is a sad commentary on the time that when fathers and mothers are called upon to choose between social demands and Christian ideals, that the ideals so often go, and the poor little fish who are caught in the net of popular demand, never do get a chance to grow any bigger.

IT IS just this point! When are we going to develop enough cultivated Christians who are civilized enough to realize that the service of Christ must come first in their lives, and that the world cannot command in the domain of Christian influence. In other words, we have a right to expect that Christian men and women should be strong enough to put on the garb of social conventions, without losing the soul of a Christian. Some of the most awful catastrophies in history have been caused by the shallow selfishness of social leaders, having a Christian veneer. This was the case in the court of Louis in France and of Nicholas in Russia, where the elegant manners of the elite were submerged by the brutal anger of the proletariat.

Either God is not in Heaven, or else He declines to be patronized by the smart set. Unless the word "gentleman" can be made to represent something deeper than mere ritual, it gradually becomes a thing so hateful to God and man, that the former will not use His power to save it from the vengeance of the latter.

There is an omnious blot in American life today. It is a little cloud but one which may bring on the deluge. It is the present epidemic of silly Christians. Society has kept the ritual of the social era, but is contemptuous

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of the Christian order. Now this may seem a small thing but small things sometimes indicate vicious diseases.

Somebody has called attention to the passing of romanticism, which means nothing more or less than that men are losing the power of the imagination. It is evident all about us. The quality of poetry, popular music, art and architecture indicate an impoverished imagination, a degenerate idealism. The American people need the Church Year, not because it needs to keep Sabbaths but because it needs to learn the value of proportion. Christmas, Lent, Eastertide are not mere names. They symbolize spiritual values. We need the season in which we hear the carols telling us, of "peace on earth good will to men" and "glory to God in the Highest." We need the season of Lent, not as a fad which we patronize, but as a rule which we keep, to give us the perspective that comes from meditation and prayer. We need the Great Forty Days from Easter to Ascension, in order that we may visualize that if we be truly risen in Christ we must seek those things that are above.

We need the Season of Whitsuntide to remind us that "as we are saved by grace and that not of ourselves, it is the gift of God." And we need the Season of Advent, that we may "watch and pray lest we enter into temptation." When we have done all this, we have plenty of time left to take our place in the social order.

It is not that the age is wicked so much as that its leaders are hopelessly stupid—we seem to divide into groups who feed on the pious vituperation of frenzied evangelists without graciousness; and those who feed on the silly alterations of dress and the shallow sound of social gaiety. And all the time, Christ and the Church are asking us to keep the true proportions of life.

"If ye be risen with Christ, seek those things that are above."

PLANS OF A SMALL PARISH

By

JAMES M. STONEY

Rector at Anniston, Alabama

THE small parish is called the "life blood of the Church," but too much of that blood is stagnant. All over the land are groups of a hundred or so communicants, struggling along in a desultory sort of fashion. They have no social service or other departments. Often they have little more than one room for parish activities. The vestry is weary with the constant problem of raising the minimum budget to keep things going. They are faced with a congregation that has no motive beyond keeping the Church open for themselves. What help the rector gets is from a small group of ladies who volunteer their services. There is a tiny Sunday school, usually under-manned, a Woman's Auxiliary that is trying to keep up with its program and a parish guild whose work is to "polish up the handle on the front door" and other strictly local matters.

Usually the minister is poorly trained for the job. He thinks of himself as capable of running a great parish and is waiting for a chance to administer a work built up by some one else. He has little realization of the fact that building a small work into a great work is far more vital to the Church than merely administering a great parish which is already developed.

Under such circumstances, the rector gets into a rut. He holds services on Sunday and calls around among his people during the week. He develops a hobby and spends too much time on it. He surrenders to the tradition of financial struggle and stagnation. There are few children in his congregation and he does not know how to draw from the great number of children who go nowhere. His only hope is to spend a few years in this congregation and somehow call the attention of some larger congregation to himself, so that he may be in line for a call to "a wider field of service." He fails to see that the very widest field of service is in the far flung godlessness all around him.

Plan? He hasn't any except to keep up the routine job before him. If he is a young man, he hopes to get out of it. If he is an old man, he is resigned to die with it.

THE training our candidates get leads them to look forward to big parishes, where there is enough going on to challenge their every ability. What they get is a small parish where their real abilities are not even challenged and they do not know how to broaden their activities. They think of their parishes as the field of their activity instead of a tool to be used in hammering on the community in which they live. They are often afraid to start anything because they might be tied up if a call should come to them. No wonder the small parishes do not grow and communicants are lost faster than they can be replaced. It is extremely foolish for the rector of a small town congregation in Alabama, for instance, to try to apply the same methods that succeed in a great New York City parish. Yet that is what the seminaries train men to do, too often, and it is what clergymen try to carry out. And it does not work.

In the main, the small parish priest has too little to do. He keeps busy, sometimes very busy, but so much of his activity is made up just to keep him going. Like a merry-go-round, he rushes madly from point to point,

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all around in a circle, to get off just where he started.

A vision is badly needed in the smaller congregations, and clergy are needed who dare to be different. Every town and hamlet, every cross-roads and rural settlement presents opportunities for bringing people to the Church. This does not mean persuading communicants from other bodies to become Episcopalians, either, but it does mean presenting the Church to people who are really or practically unchurched. No one has to meddle with other groups, but there are opportunities everywhere to gather small groups slowly together and to bring religion to them.

There is a challenging plan for every parish, no matter how small or lacking in resources, if the rector will inform himself of the religious situation about him and will inspire his people with a desire to help. The lay people will respond if they have enlightened leadership. Some will work in out-post Sunday schools and community gatherings, some will give money. But a new life comes into the congregation.

This plan does not take great resources, nor full time workers. It takes only love, sympathy and a zeal for winning souls, and above all it is the only chance we have under present conditions really to do effective domestic missionary work at practically no cost.

This is no vain vision. It is the experience of those who have tried it that it will work, that it will vitalize the dragging congregations, that it will bring many to Jesus Christ. It's a worth-while plan for a small parish.

Let's Know

By
BISHOP WILSON

SYMBOL

CHRISTIAN symbols are derived from several different sources. Some of them are quite obvious to anyone who is familiar with the simple facts of the Christian religion—like the cross, the star, the crown, the Good Shepherd. Others have been manufactured by putting certain things together—such as the Chi Rho (first two letters in the name "Christ"), the Alpha and Omega (first and last letters of the Greek alphabet), the triangle (three-sided figure to suggest the Holy Trinity). Still others were frankly taken over from pagan use and converted into emblems with Christian meaning.

Thus one of the earliest symbols of the Resurrection is the phoenix which had long been used in Greek and Roman art and literature. There was a very old legend about this mythical Egyptian bird. The story has come down in different forms but the most common version is as follows. There can never be more than one phoenix in existence at the same time. When this single specimen had lived his life and knew that his end was near, he built a nest of boughs of sweet-smelling wood, perched himself on it and set it on fire. The old phoenix perished on the pyre but a new bird sprang from the ashes. Then the younger phoenix carried the body of the older one to the Temple of the Sun in Hierapolis and the cycle was repeated. The interval between the birth and death of the phoenix was usually given as five hundred years.

The Egyptians depicted the phoenix as a bird much like a heron with two long feathers on the back of the head and a tuft on the breast, rising with outspread wings from the flames in which its elder had been destroyed. To them it symbolized the new rising sun coming up each day out of the dead sun of yesterday.

Hierapolis, the "sacred city," was situated on a broad terrace overlooking a valley in Asia Minor not far from the city of Ephesus. A few miles away lay Laodicea and in another direction lay the city of Colosse. In St. Paul's day it was important as the center of a cult of sun-worshippers and it contained a famous temple to the sun. Natural hot springs gushed out of the hillside upon which the city stood, sending streams of steaming water down the slope. A large aperture in the ground emitted mysterious vapors. Superstitions were prevalent among the people and it was a critical point when the Christian Gospel began to spread thru Asia Minor. Probably St. Paul went there during his long sojourn in Ephesus but the one who did most of the Christian work was Epaphras. When writing to the nearby Colossians St. Paul refers to this in speaking of Epaphras—"For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis" (Col. 4:13).

No doubt the early evangelists found these people of Hierapolis very fond of their legendary bird. Instead of condemning it they turned the old myth to Christian account and made the phoenix a symbol of the Resurrection. It was a case of taking the language of the people and teaching Christ to them in terms with which they would be familiar. So the phoenix was transferred to Christian art and still appears in stained-glass windows and mural decorations as an Easter symbol of our Lord's Resurrection.

Talking It Over

By
WILLIAM B. SPOFFORD

THE WELFARE COUNCIL of New York recently completed a study of unemployment among young people and issued a statement that there are today 400,000 young people between the ages of sixteen and twenty-four in New York City alone who are without work. These youngsters are through with their education. Many of them come from rural communities, believing that the city is the great land of opportunity. Close to half of them are girls, and what happens to many of them you may well imagine. As this scholarly report says, "it may be only a short step from youthful discouragement to youthful delinquency." One

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of the agencies that helps these girls is one that our Church should be proud of—the Church Mission of Help. In 1936 there was developed a Youth Consultation Service through which serious maladjustments lasting over many years are prevented.

This Service works in two ways, through groups of parents and young people and through personal service to individuals. A case worker is furnished on request to lead group discussions with young people or their parents. These discussions, in which 600 young people took part last year, are confined to subjects of immediate concern to youth, such as marriage, parental relations and job hunting. They are based on the day-to-day experience of the society.

Through these meetings and through publicity, many young people have come for help in time to prevent catastrophes. The problems are varied and the educational backgrounds of young clients have ranged from college to grade school. In many instances economic need is not the pressing problem. On the contrary, sometimes the girl or her family is in the contributing group. In every case the emotional strains of a present situation are serious, and the need for helpful service is great, for those who are neither children nor yet mature. Often serious nervous disorders have resulted from prolonged deprivation, or the maintenance of a smart appearance for job-hunting has been at the cost of physical health.

In short, the objective is to provide, with the detachment that is rarely possible for relatives or friends to achieve, expert confidential counseling service to young people who desire to talk over personal problems or questions of family relationships with case worker or psychiatrist. There is no "follow-up" unless it is requested, for the relationship must be voluntary if it is to be effective.

MARGUERITE MARSH, the executive secretary of the New York CMH, says that there are three questions that she is frequenty asked by young girls coming to her for help. The first: "I am in love with a boy. He has no job and neither have I. Should we marry when we have to depend on relief to live?" The second: "If we marry have we a right to have children?" The third: "The boy I want to marry has no job but I have. Can we be happily married if I work and he stays home and does the house work?" I presume Miss Marsh knows the answers but I would hate to have those questions put to me. What actually does happen in a large number of cases is for these young people, thoroughly disillusioned in a world that gives them no place, to throw the conventional rules of society overboard. "Why not? Why should we obey the rules of a decadent society that will not allow us to live honestly. At least we can have each other for a time. We will take our chances on what happens after that." The smash-up eventually comes. Then if the girl, crushed by her experience, is fortunate enough to find the CMH she there finds the courage to try again—new resources both within and without. She comes again to see herself as an individual of worth and value regardless of external circumstances. What's more, and quite as important, it helps with food, shelter, clothes and employment agency fees until a job is found. The Church Mission of Help is doing great work.

Prayer Book Inter-Leaves

QUESTION BOX

Q. MY wife and I both shrink from drinking out of the common communion cup, especially so since reading a warning issued by the Board of Health in our city. Is there any remedy? I understand the General Convention recently debated this subject. I might add that on Easter day, when our rector had no assistant, the administration of the cup kept us in church nearly an extra hour. A. The remedy is simple—leave the communion rail before the cup is offered you. If those who feel as you do (and there are many) would do this, a great reform might come about in a few years without debate or controversy, and no vote of General Convention needed. Before acting it would be courteous, of course, to notify your rector of your intention.

Q. Why does our rector give out the psalms and tell us which page of the Prayer Book to turn to? I have only heard this done in recent years though the psalm numbers in the old Prayer Book were printed less clearly than they are now. It annoys me. A. You must remember that today there are many of the clergy who conduct their services on the principle of catering to the unintelligent. It is certainly annoying to Church people like ourselves who take pride in the old cultural standards of the Episcopal Church to be treated as if we were children in a kindergarten. But what can we do? We have probably got to grin and bear it. Or else educate the clergy.

Q. Should there be a crucifix on the altar? A. It depends on your theology. If yours is that of the late medieval period, or the modern Roman Catholic Church, the answer is, yes. If it is that of the New Testament and the ancient Church, the answer is, no. But of course one crucifix is better than two, and much better than two crucifixes and several crosses, as we sometimes see them grouped on or around the altar.

Q. I sometimes have to shorten the Communion service. Could I omit the prayer for the Church? A. Rubrics do not allow any omission, but in any case you must not omit this prayer, which contains two essential features—the intercession, and the solemn offering, the "sacrifice," of bread and wine. If you must shorten, leave out the commandments, the creed, the comfortable words, and of course all trimmings like a "last gospel"; and put the Gloria Patri in place of the Gloria in Excelsis.

Q. What would you say to the practice in our Church where the people join with the priest in saying the prayer of humble access and the thanksgiving after com-

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munion? A. A good idea in that it makes the service more congregational and thus gets away from the medieval doctrine that the Holy Communion belongs to the priest and the role of the congregation is that of simple listeners and lookers-on.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

Prevarications

REALLY, you know, most of us clergy in this day of sophistication are not nearly so dumb as we look in our flat hats and round collars. In fact I think the average layman would be surprised to learn that the clergyman of his parish is not a pious fool who believes everything that is told him. I believe we have more lies told us than the judge on the bench, and any one who has anything to do with courts realizes that perjury is all too prevalent.

How terrible! Yes, I am being terrible purposely, because I believe most of the lies I listen to are meant to spare my feelings, or are the product of ignorance. The thing that hurts my pride, is the fact that they reflect upon my intelligence.

Maybe if I tell you some of them you will understand that I really am not dumb: "I love the Church; it means so much to me; I wish I could do more for it." This from a woman whose contribution is twenty-five cents a week, attendance occasional; and whose card club costs her two dollars; attendance regular.

"I would be glad to help if I could, but I am just too busy." This from the busy housewife who can find time for D. A. R., Woman's Club, Garden Club, P.-T. A., and what have you, or from the busy business man who finds time for golf, Rotary, Kiwanis or poker.

Then there is the response—"I have been sick off and on all this winter." Yes, off week-days and on Sundays. The rector really ought not to read the social column; it is bad for his disposition and spoils his innocent and sympathetic look when he gets that one.

Then, of course, there is the old one about the family insisting on Sunday dinners. That family ate out of a can and a fireless cooker five nights last week; went out for dinner the other night, which was the cook's night off; but their Sunday dinner is important.

"If only someone lived near me to get the children to Sunday school; I simply can not manage to get them there." The last time I took that one seriously at a sacrifice of gasoline and time, I discovered the father sitting in front of the Post Office, reading the Sunday paper. I thought he was in bed getting his much-needed rest.

This is a cheerful one too: "You can count on me; I have learned my lesson, and if I can do anything to help, just call on me." Oh, so many of them are like the checks which come back from the bank marked "N.S.F."

There are grouchy ones, not so pleasant to hear: "There are so many hypocrites in the Church." I rather like that one, particularly since it presents the hope of relieving the Church of one more.

"No one ever speaks to me at Church." I sat behind that one at the movies the other night and a man two seats in front turned around with, "Madam, will you please keep quiet." I am glad no one ever speaks to her in Church.

I could go on and on, but sooner or later I would be sorry, so I am signing off. It was just a meditation at the end of a day of provoking prevarications.

One last observation. Some day someone will say to me, "Parson, I simply am not interested in the Church; I do not care if it closes; do not worry your head about me, and don't bother me." I shall not be able to recognize the truth; I shall not believe him.

THE POOR PARSON.

The Text-Stretcher

GEORGE WEATHERBEE attends Church regularly, is helpful in the various organizations and there is talk of putting him on the Vestry. If ever a man enjoyed Church, George does. The tones of the wonderful organ and the well trained voices of the choir thrill him, for he is musical. The dignified and beautiful artistry of the Church interior is a treat to his eyes, for he is artistic. The service, conducted by a Rector who reads with expression, is like a beautiful poem to him. He delights in the sermon. Being something of a writer and speaker, himself, he finds it an enjoyable mental exercise to follow every word and note how the preacher brings out his points. George is familiar with the Bible, has a good grounding in Church History and often surprises his Rector by his knowledge of Canon Law. In fact, his private reading practically amounts to a theological course.

With it all, George is not really Christian for, while religion interests him, it does not motivate his life. He is good, not because of religion, but because he is a natural born gentleman, anyway. He loves the Church with his head and not with his heart. He is having a "Platonic Affair." As almost all cases of Platonic affection end in real love, George's friends hope that his will be no exception.—THE CHURCHMOUSE.

CONFIRMATION INSTRUCTIONS

by

BISHOP JOHNSON

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THE WITNESS

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FIRST LAYWORKERS POLICIES ISSUED TO DIOCESE OF OHIO

By Clifford C. Cowin
Financial Secretary, Diocese of Ohio

The Church Life Insurance Corporation, a wholly owned subsidiary of The Church Pension Fund, has recently made available retirement annuity policies for layworkers of the Church and the first policies have been issued to the diocese of Ohio. Exclusion of the Church from the provisions of the federal social security act pointed an obligation which the Church had met in respect to the clergy in The Church Pension Fund system but had not previously considered in respect to its lay employees. The large number of clerks, stenographers, organists, sextons, executive secretaries, religious education and social service workers, who carry on the Church's business are now denied the future retirement benefits of secular employment; they had always been excluded from the benefits of The Church Pension Fund, which was established by the Church solely for the clergy and so restricted in its special charter from the State of New York.

The existence of an obligation was quickly acknowledged by the Church. The diocese of Ohio ordered retirement annuity policies for its lay employees on April 13, 1937 and recommended similar action by all parishes and institutions of the diocese. The General Convention in October, 1937, extended a similar recommendation to all organizations of the Church.

With clear insight of the problem Bradford B. Locke and his staff have produced deferred annuity and retirement annuity contracts of great flexibility by means of which dioceses, parishes and other institutions can fulfill their own determination of responsibility in the case of each individual lay employee. Each employee will have an individual contract and will receive exactly the benefits for which he has paid or which have been paid in his behalf, no more and no less. It remains for each diocesan council and parish vestry to determine its own measure of responsibility towards each employee and to make provision for the payment of premiums to secure the desired benefits.

The diocese of Ohio has purchased annuity contracts based on premium payments amounting to six per cent of the salary basis of the respective employee; half of this premium will be paid by the diocese, and half deducted from the employee's salary. This premium corresponds with the maximum premiums which will be required of secular organizations under the Federal Social Security Act. The premiums paid by the diocese will purchase the simple deferred annuity policy, which provides maximum annuity at retirement age but has no cash or loan value or death benefit. The employee can be expected to prefer the additional benefits of a cash and loan value and death benefit, even though the future income is somewhat decreased. The premiums deducted from the employee's salary will, therefore, be used to purchase the companion policy, the retirement annuity contract. As an option is provided in these policies to move the retirement age forward to 55 or backward to 70, the diocese of Ohio has considered 65 as the normal retiring age.

In general, Church employees over forty will receive smaller benefits from policies based on 6% premiums than they would in secular employment from Social Security. On the other hand, past years of faithful service should deserve special consideration from the Church organizations, which have older employees on their staffs. A premium basis of 6% of salary should be regarded as a minimum and careful study given to the opportunity to reward faithful service with an adequate pension, by the payment of premiums on a higher basis in such cases.

The diocese of Ohio will refrain from laying down any definite rule as to what constitutes an adequate pension. The high premiums required for older employees, in such a case, might easily suggest the idea of replacing them with younger men and women. Vestries and finance committees are sometimes not fully aware of the value of the tact and understanding of a mature parish secretary; those that are aware will voluntarily assume a larger retirement contract than the suggested minimum.

Exclusion of the Church from Federal Social Security did not create the obligation for retirement benefits for lay employees. The Church Life Insurance Corporation does not and cannot present a ready made solution. But the Social Security Act has pointed the obligation and the Church Life Insurance Corporation has presented to the Church the means for fulfilling that obligation according to the measure of each council and vestry employing laymen and laywomen.

NEW WORKER IN CINCINNATI CMH

Miss Ann Newman, St. Philip's, Columbus, Ohio, has joined the staff of the youth consultation service of the Cincinnati Church Mission of Help.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by William B. Spofford

The Fellowship of Reconciliation has sent out a letter to all the clergy of the United States urging them to preach on Sunday, May 29th, on "Keep America Out of War." There must be a concerted effort for peace, the letter declares, or we will soon be confronted with the demand that "preachers present arms." It is a good suggestion though I, for one, differ with the F.O.R. on how America is to be kept out of war. It is their opinion that we can completely isolate ourselves and thus avoid being dragged into the next war if it comes. Some of the rest of us believe that the way to avoid war is to make it more difficult for the Fascist aggressors to wage war by refusing to ship them the instruments of war. As things are today, the Rebels in Spain are receiving supplies which we sell to them by way of Berlin and Rome. As for Japan, our shipments of scrap-iron tripled in a year; we sold them 844,000 tons of steel in four months; we sent them more iron in four months of 1937 than we did in the previous six years. Thus aiding the aggressors while denying any assistance to the victims is the practical result of our policy of neutrality. The withdrawal of all support to aggressor nations; no arms, no credits, and a people's boycott of their goods is, in my opinion, the one possible way to keep America out of war. For the democratic nations not only to be in constant retreat before the forces of Germany, Italy and Japan, but also to aid them in their conquests with war supplies, is not to avoid war but to make it inevitable.

* * *

E. P. Dandridge Elected in Tennessee

The Rev. E. P. Dandridge, rector of Christ Church, Nashville, Tennessee, was elected Bishop Coadjutor of Tennessee on April 20th. He has long been a leader in diocesan and national Church affairs and is at present a member of the National Council.

* * *

Religious Editors Meet the President

Editors of religious publications, meeting in conference in Washington last week, had an hour with President Roosevelt at which they urged upon him a change in the government's policy toward Loyalist Spain. It was pointed out that under our present neutrality policy aid is going to Franco while the democratic government of Spain is denied any help.

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The President expressed concern but was non-committal.

* * *

Canon Bell Sails for Europe.

Canon Bernard Iddings Bell sailed on April 26th for Europe, to be gone until July 18th. He is to spend a month in Italy making further observations on the relationship of Church and state under Fascism. He is also to have a month in England where he is to fill a number of preaching engagements and also continue his study of changes in the religious method in the English public schools.

* * *

Convocation in Eastern Oregon

The diocese of Oregon is holding its annual convocation this week, April 26-28, opening on Tuesday evening with a missionary mass meeting. The speakers were Dean Shires of the Divinity School of the Pacific; Judge Arthur D. Hay and the Rev. Thomas M. Baxter.

* * *

American Seminar Meets in New York

The American Seminar, which for fifteen years has toured Europe under the direction of Sherwood Eddy, held its first sessions in the United States last week, with meetings in New York and Washington. About one hundred men and women from twelve states listened to addresses on current political, economic and international problems. Among the speakers were Jerome Davis, formerly of the Yale faculty; Kirby Page; Reinhold Niebuhr; Oswald Garrison Villard; Eduard C. Linderman of the New York School of Social Work; Thomas E. Dewey, district attorney of New York; and the executive secretary of the Church League for Industrial Democracy.

* * *

National Secretary in North Carolina

The Rev. Almon R. Pepper, executive secretary of the national social service department, led a conference for the clergy of North Carolina, held in connection with the state's social service conference held in Greensboro on April 25-26.

* * *

City Mission Opens Training Center

This summer for the first time Manhattan State Hospital, New York, will open its doors to theological students who want special training in the understanding of mental disorders. This adds one more large institution to those that, under its chaplains, are cooperating with the New York City Mission Society in its program of pastoral training for seminarians and young clergy. The staff of the hospital and the society both feel that the clergy, whether as leading citizens or as personal counselors, should have some real acquaintance with what psychiatrists are doing. The advisors of the project at Manhattan State Hospital are Dr. Michael P. Lonnergan, the clinical director of the hospital; the Rev. John L. Roney, resident chaplain; the Rev. Otis R. Rice of the General Theological Seminary, and the Rev. Thomas J. Bigham, Jr., of the Seminary and the City Mission Society. Other students this summer will do field work at Bellevue Hospital, City Home and Cancer Institute, the New York State Training School for Boys, and in San Salvatore Chapel and the family service department of the City Mission Society.

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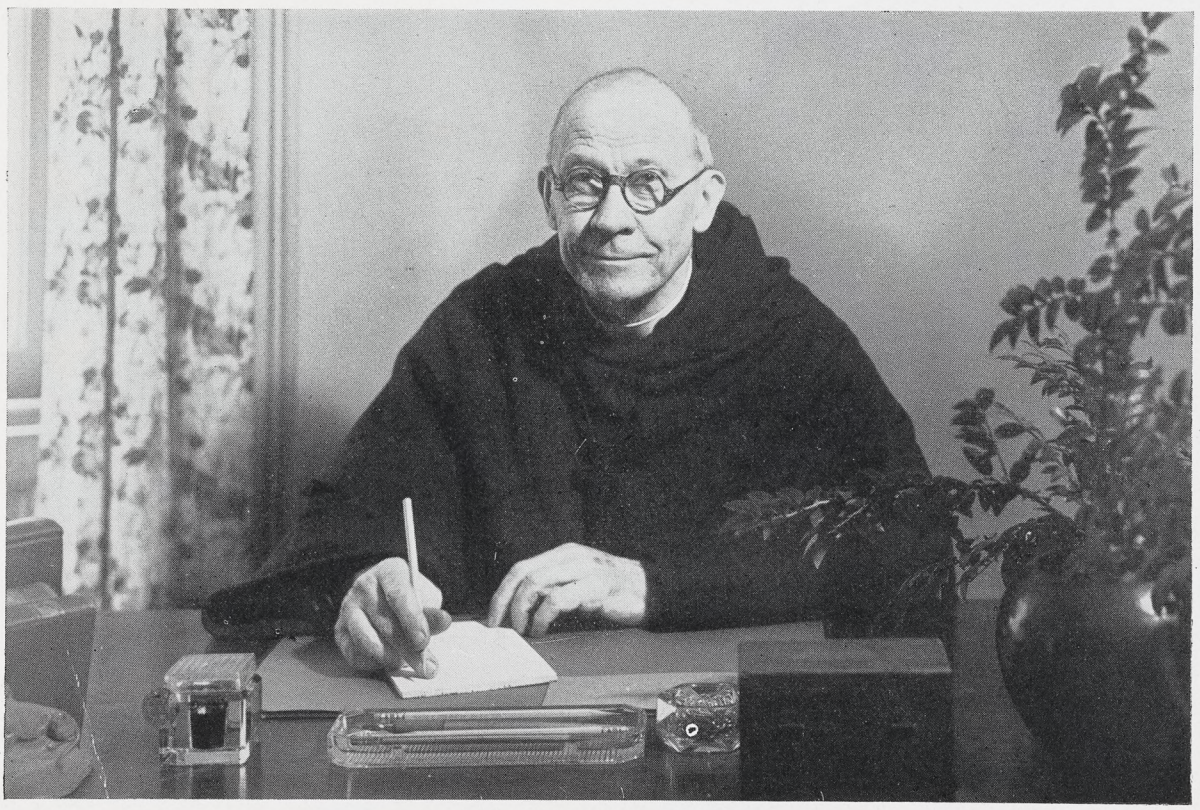
Corner Stone for Detroit Church

Bishop Creighton of Michigan laid the corner stone on Easter Day for a new church building for St. Cyprian's mission for Colored people in Detroit, assisted by the Rev. Malcolm G. Dade, who is in charge of the mission. It is to be a practical building with a church auditorium, guild rooms, dining room, kitchen and study.

* * *

Carl Block Elected in California

The Rev. Carl Block of St. Louis was elected Bishop Coadjutor of California on April 19th on the first ballot. Last year he was elected Coadjutor of Kansas but declined. The Rev. Mark Rifenbark and the Rev.



SHIRLEY C. HUGHSON, O.H.C.
Chaplain of the New York Church Mission of Help

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Henry Shires, both of the diocese of California, were the runners-up in the California election. Others to be nominated were the Rev. Charles Deems of Minneapolis and the Rev. George Davidson of Los Angeles.

* * *

School of Music in Detroit

The guild of church musicians of Detroit has opened a school, meeting each Tuesday evening in the parish house of St. John's, with experts giving instruction on various phases of church music.

* * *

Pushing Unity in Michigan Parish

You may recall an item a few weeks ago about our St. Paul's in Romeo, Michigan. St. Paul's had a fire. The pastor of the Congregational Church was in the hospital. So Rector L. B. Moore of St. Paul's took his congregation to the Congregational Church during the pastor's absence to conduct joint services. It worked out so well that a further step was taken on Maundy Thursday when all the Protestant churches in town joined forces for a union service in the renovated St. Paul's, the first ever to be held.

* * *

Bishop Tucker to Visit Louisiana

The observance of the 100th anniversary of the diocese of Louisiana is being carried through despite the illness of Bishop Morris who has been confined to his home for several weeks. Presiding Bishop Tucker is to preach at a festival service to be held on May first in Christ Church Cathedral, New Orleans, the service to be broadcast. Then each parish in the diocese is to mark the occasion with special services that day.

* * *

Carrying On Under Difficulties

But nine out of forty-five mission stations in the diocese of Shanghai were functioning when a report was recently prepared by the Rev. Hollis S. Smith. Four of these are in the foreign settlement of Shanghai; the other five are in small villages. "Work in the interior cities," Mr. Smith reports, "has almost stopped. Mission buildings, churches, schools, hospitals and residences have been damaged or destroyed by bombing or burning. Churches are used for stables or otherwise desecrated. Many mission buildings and compounds are still occupied by the Japanese military and extensive looting has occurred in all occupied areas." Dealing with conditions in the various stations as far as known, includes such entries as these: "Church of Our Saviour, Shanghai; of 1,100 parishioners, about 150 accounted for"; "Grace Church, Shanghai, of 350 parishioners, only 60 accounted for. Rectory looted clean"; "St. James, Woosung, at present occupied by Japanese military and used as a stable. Windows, doors and floors all gone. Of 350 parishioners, 120 now accounted for"; "St. Stephen's, Yang Huang, of 160 parishioners, no news"; "Emmanuel Church, Yangchow. Building standing but all woodwork and floors removed and burned together with furniture. Clergy house completely looted. Mahan School and foreign residences looted clean, furniture burned."

* * *

Protest Against Intercommunion Services

A petition signed by 1406 Episcopal clergymen protesting against services of intercommunion was handed to the Presiding Bishop on April 24, with the request that he bring the matter to the attention of the House of Bishops.

* * *

New Bishop for Southern Virginia

The Rev. William A. Brown is to be consecrated Bishop of Southern Virginia on May 3rd at St. John's, Portsmouth, Virginia. The Presiding Bishop is to be the Consecrator and is to preach.

* * *

Connecticut Church Destroyed by Fire

St. Andrew's, Northford, Conn., 95 year old edifice, was burned to the ground on April 15, the loss estimated at $20,000. The Congregational Church, nearby, nearly went also, its roof starting to burn from sparks from St. Andrew's, but firemen were successful in putting it out.

* * *

Summer Conference in Iowa

The Rev. J. S. Bunting of St. Louis; the Rev. Guy C. Menefee of Rochester, Minnesota, and the Rev. Richard E. McEvoy of Iowa City are to be the leaders at the summer conference of the diocese of Iowa, to be held July 6-13 at Clear Lake.

* * *

Promoting Better Race Relations

Young people of the diocese of California recently held a service to further better race attitudes. Addresses were given by a Negro, a Japanese and a Chinese, all members of missions in San Francisco.

* * *

Exiled Germans in Cincinnati

Eight exiled German students, studying at the Hebrew Union College in Cincinnati, met with the students of the Graduate School of Applied Religion on April 12th to take part in a round table discussion of the mutual problems of Jews and Christians in a changing social order. Abraham Cronbach, professor of ethics at Hebrew Union, and Joseph F. Fletcher, director of the Graduate School, introduced the student groups to each other. The German Jews were expelled from their country a year ago when their rabbinate school was closed in Berlin and the Hebrew Union College offered them scholarships in this country. Likenesses and differences between organized Christianity and organized Judaism were discussed at some length during the round table discussions. References were made to the Oxford Conference on Life and Work, and both Jews and Christians confirmed the Oxford statement that the supreme test and task of organized religion is in the field of social justice and social pioneering. The round table was so successful that the Graduate School plans to continue it at further meetings.

* * *

Now We Know What's the Matter

The United States Senate has been prayed for but twice during the present session of Congress. As you of course know, the chaplain is our own ZeBarney T. Phillips, rector of the Epiphany, Washington. It is his duty to open each "legislative day" with a prayer, asking for the divine guidance of the Senate. But technically the Senate is still in the second "legislative day" so that Chaplain Phillips hasn't been there to offer prayers for over three months.

* * *

Using the Radio in China

Missionaries in China, cut off from mail, telegraph and telephone,

"Support of All Nations"

A Chinese doctor, at the front ministering to his comrades, writes that the support of all nations to the cause for which he is prepared to die is "a great stimulus to us." Are you aiding? Donations sent to our Emergency Committee, marked for China Relief, are forwarded to Madame Sun Yat Sen and Madame Chiang Kai-Shek.

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY
155 Washington St. New York

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are being reached through the radio, with sixteen communions united in the National Christian Council sending out a weekly broadcast. It carries news of the outside world, and also gives them information about each other. The report states that it has done wonders to maintain morale.

* * *

Summer School at Virginia

The Rev. John C. Bennett, Presbyterian theological professor and one of the leaders at the Oxford Conference, is to be the headliner at the annual summer school at the Theological Seminary, Alexandria, Va., the week of June 13th. Others to give courses are the Rev. Albert T. Mollegen, the Rev. Alexander Zabriskie and the Rev. Stanley Brown-Serman, all of the Alexandria faculty.

* * *

Large Class at Trinity, Columbia

The Rev. Henry D. Phillips, rector of Trinity, Columbia, S. C., presented a record class for confirmation a couple of Sundays ago. There were 73 candidates of whom 35 were adults.

* * *

United Christian Front in England

Prominent representatives of the Church of England, the Church of Scotland, the Free Churches and the Roman Catholic Church have signed a declaration on the subject of a United Christian Front. "The deepest and most fateful cleavage between our contemporaries," they declare, "is that which separates those who believe in God from those who do not." They therefore call upon Christians everywhere to do all in their power to revive "a living faith in God and a more eager acceptance of the plain teaching of the Gospel."

They should strive to make such common action more possible and less open to cavil on the part of non-Christians by removing from their mutual relations sectarian jealousies and all causes of sectarian bitterness. They should seek to secure that members of one denomination should never behave in un-Christianly fashion towards those of any other denomination; they should adjure all forms of religious persecution, and they should rely only on persuasion in making converts.

The history of the declaration is interesting. Those who signed it were fellow-passengers on a cruise to the Near East. During the cruise they took part in a discussion on "A United Christian Front," and at its close they drew up in conference a statement of the points on which they could agree unanimously. Among the 19 signatories are the Bishop of Southwark, Lord Dickinson, the Dean of Chichester (Church of England), Dr. David Cairns, ex-Moderator of the Church of Scotland, Dr. J. E. Rattenbury, ex-President of the National Free Church Council, Dr. Edward Myers, Bishop Coadjutor to the Cardinal Archbishop of Westminster and Father D'Arcy, S.J., of the Roman Catholic Church.

* * *

Records Broken in Chicago

Attendance records were broken at the noonday services held in a Chicago theatre during Holy Week. Bishop Stewart in one of his talks said that war was not merely threatening but was actually here. "We can feel today," he declared, "if we are at all morally or spiritually sensitive, the hurrying movements of great spiritual forces lining up, arraying for battle and already engaged in battle."

* * *

Cooperatives in the United States

The bureau of labor statistics is about to release the first part of a study they are now making on the cooperative movement. There were 3,600 consumers cooperatives in 1936, with 677,000 members and doing an annual business of $182,685,-

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Premium Notes	104.30	
Bonds	3,538,105.02	
Preferred Stocks	424,129.42	
Cash	113,946.52	$4,182,362.30
Non-Ledger Assets		
Interest Accrued	32,025.96	
Net deferred and uncollected premiums	197,025.12	
Market Value of Stocks over Book Value	13,230.58	242,281.66
Gross Assets		$4,424,643.96
Assets Not Admitted		277.77
Total Admitted Assets		$4,424,366.19
Liabilities		
Premium Reserve	$3,286,946.00	
Other Reserves and Liabilities	112,544.60	
Total Liabilities		$3,399,490.60
Capital and Surplus		1,024,875.59
		$4,424,366.19

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000. They report 3,728 cooperative telephone associations; 259 cooperatives supplying electricity to 161,000 farms; 42 cooperative burial associations serving 27,000 members and 1,150 cooperatives handling oil that did an annual business of $69,985,000 among its 325,000 members.

* * *

Leaders of Fifth Province to Meet

Leaders of the dioceses composing the province of the mid-west are to meet in Chicago May 31, June 1-2 under the auspices of the field department of the National Council to plan for the fall canvass. About 75 men are expected to attend.

* * *

Missionaries Write from Japan

Carrying on the work of the Church in Japan is not the easiest thing these days. Thus a missionary sends a few words, cautious and reserved since there is a strict censorship: "Kyushu lies well within the strategic zone for national defense and the northern part of the island is a hive of heavy industries. Surveillance by both civil and military police is strict. . . . The constant enquiries of the police are but a small indignity which can best be endured with the help of a little humor.

"The more serious result of present circumstances is that a good part of the diocese is practically closed to the bishop and other missionaries. . . . There has been a sad cutting down of itinerating so far as the bishop is concerned, and it is already clear that the statistics will show a falling off under some headings. It is terribly sad and disappointing for there never was a time when the witness of the Church to the things of Christ was more needed."

"The reports are sad reading," writes England's Bishop Boutflower, formerly of Japan, referring to some recent statements. "Yet not one of them suggests defeat or that the work is not worth pursuing. They resolutely look ahead to the assured issue. And, like the minister who always found matter for thanksgiving to preface his extempore prayer and on a quite hopeless Sunday began, 'O Lord, we thank Thee that the weather is not always like this,' so these, our fellow-servants, persist in noticing happy things in troubled days."

* * *

A President on Wheels

Mrs. Fred Ramsey gets around. Last October she was elected president of the Auxiliary for the province of Sewanee and since that time has attended the annual meetings in seven dioceses and an infinite number of parish meetings. . . . The Auxiliary of the province sponsored a scholarship contest on "What Is the Church?" with the winners going to the Sewanee, Kanuga and St. Augustine's summer conferences. Thirty essays were submitted from 12 of the 15 dioceses in the province. The winners: Mrs. Linton Solomon of Macon, Ga.; Mrs. G. G. Rogers of West Palm Beach; Miss A. V. Ewbank of Hendersonville, North Carolina; Miss A. M. Tulane of St. Petersburg. Two Negro Churchwomen also won scholarships at the St. Augustine's conference. Miss E. Collins of New Orleans and Miss N. B. Foster of Greenville, Mississippi.

* * *

The China Emergency Fund

The China Emergency Fund, being raised by the National Council, totalled $168,901 on April 18th.

* * *

College Leaders Meet in Los Angeles

A conference for leaders of junior college students is to be held at St. Paul's Cathedral, Los Angeles, on May 7th under the chairmanship of the Rev. Henry Clark Smith of Riverside.

* * *

Missionary from India to Address Women

The Rev. George Van B. Shriver, on furlough from India where he has been serving as our lone missionary, is to address the annual meeting of the Auxiliary of Southern Ohio which meets at Dayton on May 17-18. Bishop Hobson is also to speak and the Rev. Arthur Sherman of the Forward Movement staff is to be the preacher.

* * *

Choir Singer with a Record

Charles A. Barbier of Glen Ridge, New Jersey, sang in the choir at Trinity, New York, on Easter. He became a choir boy at this historic church when eight years old and this was the fifty-fourth consecutive

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Easter that he has sang there on Easter Sunday. He recalled how as a lad the choir boys used to go swimming at the Battery (the tip end of Manhattan) between the morning and afternoon services.

* * *

Death Takes Sewanee Dean

The Rev. Charles L. Wells, seventy-nine year old dean of the theological school at the University of the South, Sewanee, Tennessee, died on April 18th.

* * *

Anti-Semitism in Japan

Irene Harand, valiant fighter against anti-Semitism, reports some curious stories from Japan. Sections of the Japanese press have discovered that all of Japan's troubles are due to the Jews. The Jews, operating through British banks and railroads, destroyed the loyalty of the Chinese officials to Japan; the Jews, operating through Soviet Russia, stirred up the Chinese masses to anti-Japanese actions. The Jew, Sir Frederick Leith-Ross, reformed Chinese currency in 1935 with American and British aid; the International Settlement of Shanghai and the French concession are dominated by Jews. Finally, Chiang Kai-Shek's personal adviser, W. H. Donald, is listed as a Jew.

It need not only be added that neither Sir Frederick nor Mr. Donald are Jews. The whole thing is typically anti-Semitic fabrication. No wonder the "North China Daily News" commented that "it would be interesting to know why a correspondent wastes his time and the space in his paper to manufacture such lying nonsense."

* * *

Religion in the U.S.S.R.

In connection with the Godless Congress at Moscow, which opened at the beginning of February, the Soviet Press has published articles on the question of the Church and the State in U.S.S.R. According to *Pravda*, of February 5, the "October Revolution" alone resolved the problem of Church and State. The Church today is a private organization, although of an undesirable character. Tens of millions of individuals have already freed themselves from the stupidity of religion, but is religion really dead? "Religion," replies the journal, "is not yet dead. Popes, mullahs, sectarian preachers and others try to exploit religious prejudices for counter-revolutionary purposes. Are they all counter-revolutionary? No, they are not all hostile to the Soviet Government, but by their essentially reactionary doctrine they are always wronging the workers."

At the Godless Congress one of the leaders of the movement, Olechuck, declared that Godless activity has much too much slowed down. Other speakers keenly criticize the Central Committee of the Godless Movement for its inaction and its bureaucratic methods. Among others, Loukatchevsky, one of the great leaders of the anti-religious movement, a delegate at the Congress of Free Thinkers at Prague in 1936, is attacked as an enemy of the people and a traitor, a Trotzkyst who would be better dead.

* * *

Anti-War Movement in Japan

The existence of an anti-war movement in Japan has been repeatedly reported by the *China Weekly Review*. Proof of this is seen in the leaflets found at Shanghai, in the Japanese navy, and on the bodies of dead Japanese soldiers, which were issued by Japan's Peace League, the Farmers' League, the Ex-Servicemen's Corps, and other organizations, all opposed to the war in China. The Japanese navy has already arrested 20 sailors and sent them back to face firing squads. The type of anti-war propaganda being spread is also significant. One leaflet declares that the present war is waged by Japanese war lords, finance barons and the

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nobility in the hope of reaping selfish gains.

"The militarists (it continues) desire to seize political power, the finance leaders attempt to monopolize Japan's financial market, while the nobility wants to overthrow His Imperial Majesty. To realize their personal and class ambitions, they are driving Japan's youthful soldiers to be slaughtered."

Another leaflet distributed by the so-called Anti-War Movement of the Japanese Young Men, which was found in the pockets of dead Japanese soldiers, lists as reasons for opposing the war:

1) We should not fight for the military and financiers as slaves;

2) Already 200,000 men have been killed since the Mukden Incident of 1931;

3) There is no reason to sacrifice more, since China is not our enemy but the militarists are.

It is well known that the Japanese army and navy have been one of the sources of "anti-capitalist" propaganda.

* * *

German Soldier Speaks Out

A newspaperman returning from Germany reports a long conversation with one of the officers of the German army, which sheds some light on the relationship betweeen the Nazi Party and the army. The officer was a Prussian Junker, conservative and a Protestant, a typical representative of the officer caste. He and his friends were indignant over the arrest of Pastor Niemoeller. The persecution of the Catholics had left him indifferent, but action against the Protestant church roused his anger against the Nazis. Another reason for his opposition to the Nazis is their foreign policy. He and his fellow-officers do not believe that the democratic countries will continue to yield to the Nazis. He has the highest respect for the French army and French war machines and he does not believe that the German army is strong enough to oppose France. German infantry, above all, is still inadequate and insufficiently trained. Czechoslovakia could be defeated, but not one of the Great Powers. English rearmament has caused great worry among the officers, while the military power of Italy is not esteemed highly. A third reason for dissatisfaction with the Nazis arises from his caste feeling. He and his fellows despise the "plebian elements" in the Nazis who are no specialists yet wish to participate in everything. On the other hand, the officer corps endorses Hitler's and Goering's economic policy. They believe that private capitalism has outlived its usefulness, particularly in times of war. The only doubts that still existed referred to the capability of the Nazis to govern industry. Most interesting was also the fact that there was much hostility to Blomberg.

* * *

Charlotte Rector Tells of Miracle

The Rev. Willis G. Clark, rector of St. Peter's, Charlotte, N. C., out for a drive with his wife received guidance that he should call upon a family where there was an infant he thought should be baptized. The mother said "My sister, next door, also has a child that I believe she would like to have christened," so Mr. Clark asked that she bring the child to him. Fast asleep in her mother's arms the baby was brought, with the explanation that she had been taking her afternoon nap. There was the sound of a crash. Rushing next door they discovered

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Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital on Saturdays 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: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily; 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Fridays, Holy Communion, 12:15 P. M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church
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Noonday Service: 12:05 to 12:35.
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Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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, 5:30 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.

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Rev. Harvey P. Knudsen, B.D.

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Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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that the ceiling of the room in which the child had been sleeping had fallen, with the baby's crib buried with a six inch deluge of plastering. The mother exclaimed, "The Lord hath delivered my child." These words were repeated by Mr. Clark next day at the baptism of the baby. To him and the mother at least the words had a real meaning.

* * *

Notes on Our Troubled World

The newspaper of Folsom Prison, California, conducted a poll of the 400 convicts on war and peace. Fifty-eight of the prisoners thought the United States would go to war this year and 287 declared they would refuse to fight if they were free and 261 stated that they would refuse a parole to enlist. . . . Eton College, England, is to sell its war trophies for scrap iron to aid British preparedness. . . . In New York there is an agency that promotes world friendship through children. It has sent 13,000 dolls to Japan; 30,000 school bags to Mexico; 28,000 treasure chests to the Philippines; 20,000 picture folios to China and innumerable picture cards to France, Holland and England. . . . The vocation of a pacifist in a world of violence is to be the topic discussed at a conference of the International Fellowship of Reconciliation, meeting in Holland in July. . . . There was a typhoid epidemic this winter in Croydon, England, in which 344 persons were affected and 43 died. The official inquiry disclosed that the epidemic was caused by "a man who had served in the war and had contracted typhoid during the war" and has been a carrier of the disease ever since.

* * *

That Old Story About Missions

It is an old story but perhaps can't be too often told, that country missions are the fountain heads of city parishes. A recent illustration is a rural mission field in Maryland which has 102 of its former members now in a Baltimore parish.

Another illustration: In recent months the missionaries at Hays, Kansas, headquarters of the General Theological Seminary's associate mission in a rural field, have transferred Church members to every state west of the Mississippi, except North Dakota. Almost every parish in Kansas and Colorado has received members from this western Kansas mission.

Twenty-five college students who have been confirmed since the coming of the associate mission to Hays have gone out to small towns in all directions. Many of these towns have no Episcopal Church congregation but effort is made to keep the students in touch with the nearest one. In one town the students who were confirmed at Hays have played an important part in establishing a new and vigorous mission.

* * *

Church Life in Russia

Soviet newspapers have been publishing articles about the Church recently. These articles contain as a rule nothing new, but they reveal certain aspects of ecclesiastical life which are unknown abroad. After referring to the efforts made by the clergy to procure books and instruments required for the services, which have become very rare on account of the lack of material, these articles emphasize a new inter-ecclesiastical movement which is manifesting itself today in Russia. The Church leaders are trying to bring the faithful together. No details are available to show the importance of this movement except that it is in progress. These articles always imply that there is a tendency in the Orthodox Church towards a certain modernization — abolition of the priests' beards, the wearing of ordinary clothes, abolition of the title "father" (especially among the younger priests), the use of the means employed in other countries by the Catholic and Protestant churches to modernize church life, through the radio and the movie.

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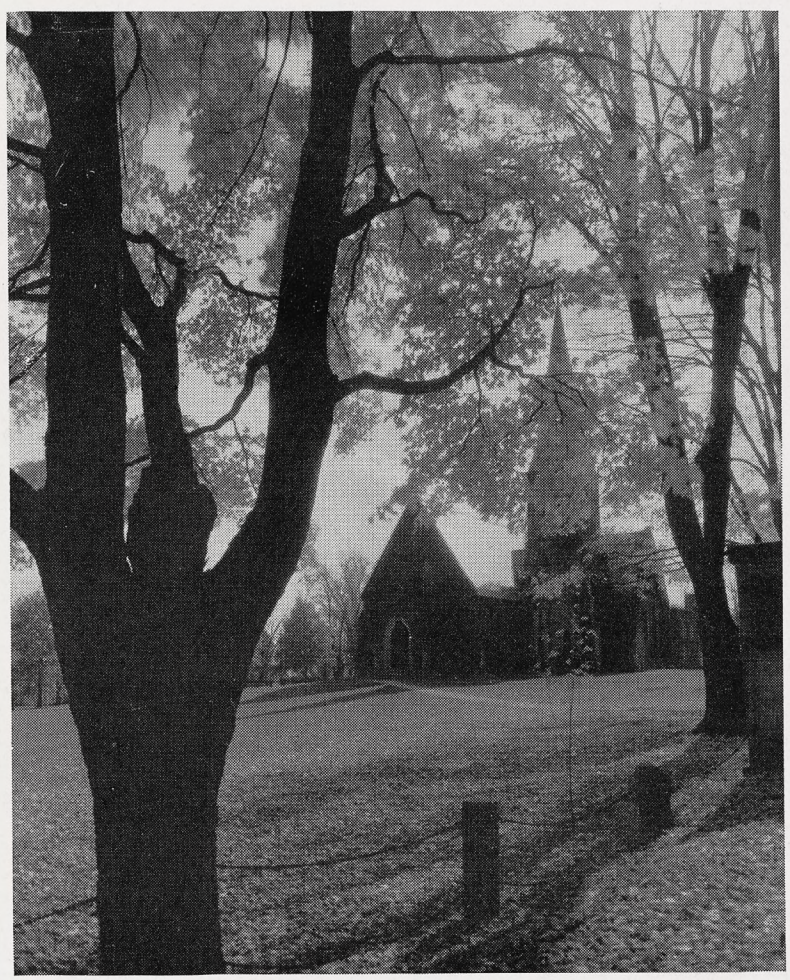
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THE WITNESS



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CLERGY NOTES

BAKER, HAROLD R., formerly vicar of St. Mark's, Tonopah, Nevada, has accepted a curacy at Grace Church, Madison, Wisconsin.

BLANCHARD, ROGER W., formerly curate at St. Stephen's, Lynn, Mass., is now the rector of St. Peter's, Beverly, Mass. Address: 27 Abbott Street.

BOON, HAROLD O., formerly vicar of St. Matthew's, Irvington, Indianapolis, has retired.

HENNESSY, JOHN M., was ordained deacon on April 19th at Christ Church Cathedral, Eau Claire, Wisconsin, by Bishop Wilson. The candidate graduates from the General Seminary in June.

HUNTINGTON, GEORGE P., Providence, R. I., has been announced as engaged to Miss Honora M. Hemingway of Sherburne, Vermont.

HYNDMAN, IVOR G., formerly vicar of St. John's, Crawfordsville, and St. George's, West Terre Haute, Indiana, is now the vicar of Trinity, Anderson, Indiana.

KEICHER, R. F., vicar of St. Paul's, Columbus, Indiana, is now vicar of St. John's, Bedford, Indiana.

MYERS, WALTER H., in charge of missions at San Marcos, San Saba and Llano, diocese of West Texas, is to be addressed at 1400 Lorraine Street, Austin, Texas.

POLLOCK, WILLIAM D., formerly of Raton, New Mexico, has accepted the rectorship of Nelson Parish, Virginia, effective July first.

POWELL, W. R. C., was ordained deacon at Devil's Lake, N. D., on April 20, by Bishop Atwill. He is to be placed in charge of a number of Missions.

SMITH, GEORGE W., rector of St. John's, Bedford, Indiana, is now the vicar of St. Paul's, Columbus, Indiana.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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JUST FOR A DAY

"NOTHING to do but make a fifteen or twenty minute talk once a week," so the unknowing sum up the preacher's task. I shall not argue here as to the time it takes to prepare a twenty-minute talk. I cannot prove it anyhow, for I, myself, do not know. Sometimes I have prepared for it in a few minutes, and at other times I have labored for days. There are so many factors which go into it: a few hours uninterrupted can accomplish a lot, while days of hectic gathering of loose ends, can be scattered again and again by thoughtless time-wasters, insistent telephone talkers, and foolish questioners, all of whom have the silly idea expressed in the first sentence.

However, if preaching was our sole task, most of us (clergy) could be good preachers. If the Church school were run entirely, and without complaints, by the superintendent; if the vestry took care of all the problems which belong in its province; if the guild and the young people's service league raised no problems or questions, we could do better. The multitude of little things which must be considered, and oftentimes carefully answered, lest they become bigger, remind us that St. Paul knew what a real job was when he complained of "the daily care of all the churches."

The vague language we use is not due to the fact that there are not plenty of such cares which we could enumerate, but rather to the fact that there is such an infinite variety of them that one does not know where to begin. That variety alone saves one's sanity, and we go from the sublime to the ridiculous without even a breath.

FOLLOW me for a day—not exaggerated, but taken from my diary (comments only added). One A.M. Telephone call: "Will I administer the Holy Communion to Mr. A? The doctor says he will not live until morning." Of course, I do. But during the time I am getting awake and out there, I remember that Mr. A has not received the Holy Communion in five years to my knowledge, though until a week ago he played golf every Sunday. Still, it is not my place to judge; besides, I am a priest, and some folks (not Mr. A) have been paying for my living that I might be here to answer just such calls. I do my best, and return to bed before the sun is up. At eight A.M. the telephone. (Gee, how I hate the thing!) It is the school principal this time. "Will I talk to an assembly? The person scheduled to do it has just telephoned that he cannot be there." I will not, I am sorry, but I am simply too busy. It is the fourth time I have been asked, each time on less than half a day's notice. The principal has complained that the clergy do not cooperate with him; the truth is, if they did not plan any further ahead than he does they would not be here.

So, with half a grouch, I begin a day. The mail brings two letters which must be answered immediately; and two which cannot be answered without some foot work, as they require calls or inquiries. A request for a recommendation. If I tell the truth, it will not be a recommendation: if a recommendation, it will not be the truth. We shall just leave that unanswered.

My first caller is a Mrs. B, who wants to resign the leadership of an organization because no one will cooperate with her. It takes an hour to convince her that it is not her failure: that indifference is widespread; and they would do no better for anyone else. Well, that was a pretty good patch. I wonder if it will stick! Next, comes Mrs. C who knows exactly how everybody else feels about everything, though she talks so much I do not see how she can find time to hear any one else. "She simply wants me to know that everybody feels that Mrs. B should resign; she is holding up the work." Well, maybe I was wrong and wasted an hour in trying to put Mrs. B right. Anyway, there goes my patch when Mrs. B hears what Mrs. C is saying and she will! Though—what is worse—I may be included in the quotation, "everybody" by the time she hears it.

IT is lunch time, and here we get a change! But no sooner seated than we are joined by a man we know only slightly, who opens with, "I have been trying to see you for a week. My daughter is going to be married and we have decided to have the wedding in your church." My experience has long since taught me that when people condescend to have the wedding "in your church," you wish they had not, for one reason or another. Well, the upshot of that lunch was that my visitor departed assuring me that he was sorely disappointed in finding that we are so narrow—he thought the Episcopal Church was up-to-date.

As I drank my cold coffee I growled something about "leave out till death us do part, and put a blank di-

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vorce decree on the back of the marriage certificate." The waitress seeing my distress, but not the cause, asked, "Is everything all right, Sir?" I said, "No," but left a tip twice the usual one to salve my conscience for the abruptness, and stalked out the door.

I learned two days later that my offence was even worse and that no tip could save me, for Mrs. D was seated somewhere between me and the door, and was very much offended by my failure to see her or answer "when I spoke to him; and I had my aunt with me and wanted him to meet her."

Well, I had two calls to make. One was a sick call and a necessary one, and easy to do; leaving the feeling that you had done something worthwhile and brought a little ray of sunshine into a rather dark and sad life. The second was impossibly hard and futile. A domestic situation asking for advice—two people whose minds were already made up and who did not want advice, but wanted rather for you to choose sides, and were very indignant when you assured them that they both evidenced the personification of selfishness.

Too late to go to a ball game, so home to peace and quiet and no more trouble—real or imaginary. What a delusion! There goes the telephone—"Can you take a funeral the next day?" I can and I shall. But the book is dull, the radio nothing but jazz; so I delight the family by proposing that we go to a picture show, and they, astonished, ask, "You don't have to work?" And I, happy again in the prospect of escape, assure them that "I only work twenty minutes a week."—THE POOR PARSON.

Talking It Over

By
WILLIAM B. SPOFFORD

ONE OF THE SCIENCES of today is that of propaganda. There are so many tricks to the trade that some months ago there was established the Institute of Propaganda Analysis through which subscribers have revealed to them the unscrupulous methods used to sell ideas and influence public opinion. There are seven major tricks, one of which is to discredit a good cause by identifying it with a group or with individuals not generally trusted. I spent a day last week working on such a case. Most informed people are aware of the accomplishments of the Senate's Committee on Civil Liberties, under the chairmanship of Senator LaFollette. It has, in the opinion of most, done a remarkable job over a two year period in showing up spy systems, vigilante organizations, terrorist methods. The work should be continued. An appropriation is necessary if it is to do so. The simplest way to stop its investigations is to give it no money. So a long story appeared in the New York Herald-Tribune of April 24th, under a Washington dateline, declaring that the committee was planned at a conference held in February, 1936, at the Cosmos Club in Washington. It then lists a number of people who were supposed to have been present at this conference, and of the fifteen people named ten are well-known Communists. As proof of the fact the Tribune quotes an article that appeared in *The Fight,* the magazine of the American League for Peace and Democracy. The conclusion one inevitably draws from the Tribune article is that the Senate's Committee on Civil Liberties is actually a stooge for the Communist Party.

I WAS PRESENT at the conference in Washington when about twenty people gathered to discuss whether anything could be done to protect American liberties. I knew that there were no Communists present. I knew also that the conference was called by three religious leaders: James Myers, a secretary of the Federal Council of Churches; the Rev. R. A. McGowan, one of the directors of the National Catholic Welfare Council and Rabbi Goldstein of the Free Synagogue in New York. I checked with this committee. They confirmed what I already knew, that there were no Communists present and they also assured me that no Communists had been invited. I then called upon the editor of *The Fight* to ask him how his magazine could possibly have affirmed that Communists were present. He read me the article that appeared in the March, 1937, number of the magazine. Not one Communist was named in the article. He then took from his files the original manuscript from which the article was printed. No Communist was mentioned in the manuscript. We therefore got in touch with the Tribune to ask "How come?" The Tribune got in touch with its Washington bureau and asked "How come?" The Tribune for April 26th then ran the following correction, characteristically in smaller space and with smaller heads than the original falsehood: "No names of Communist leaders were mentioned in the magazine *Fight* as having been present at the alleged Cosmos Club meeting in February, 1936, at which plans for creating the LaFollette civil liberties committee were reported to have been laid initially. The erroneous quotation which a Senator is investigating in connection with the LaFollette committee request for additional funds was apparently circulated among Congressmen by the Silver Shirts, an organization which is fighting the continuation of the LaFollette committee."

IN OTHER WORDS, the Silver Shirts, which is an organization espousing Fascism for America, used the Mussolini-Hitler tactic of shouting "reds" in an effort to discredit a good job. They deliberately falsified the article that appeared in *The Fight* by adding names that never appeared in the article. They then circulated it among Congressmen, and doubtless others, hoping thereby to block the appropriation to the LaFollette Civil Liberties Committee by identifying the committee with communists. Also the Silver Shirts found in the New York Herald-Tribune a leading American newspaper that was willing to print their falsehood without investigating, presumably because the Tribune thinks it better for the public not to know the gruesome facts being revealed by Senator LaFollette and his committee. All of which is eloquent testimony to the need of just such a governmental agency to investigate, among others, the Silver Shirts.

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THAT WORD "CHURCH"

By

BISHOP JOHNSON

THE word "Church" like a great many other English words has more than one meaning. In consequence many of the discussions which center about this term are futile because the contenders are not using it in the same sense. In the first place the word "Church" is used frequently as a synonym for the Kingdom of Heaven or the body of the elect on earth and in Paradise, described in the creed as the "Communion of Saints." It includes baptized persons of all denominations whom Christ may choose—for as He said "you have not chosen me, I have chosen you".

It is a supernatural body composed of those whom Christ may choose and has no bearing on the subject of ecclesiastical order. To put it bluntly the membership in the glorified Church is Christ's business and not ours. It is our business to ascertain what Christ and the Apostles meant by the use of the word in its application to our duties and responsibilities. One has no right to use this interpretation of the word Church as the basis of an argument about the Church militant here on earth as an institution. The Church, as the Apostles regarded it, was a fraternity, a brotherhood, a household, a definite society to which is added by Holy Baptism those who are being saved. Like any fraternal body it has its doctrine and fellowship; its rites and ceremonies; its obligations and privileges. St. Paul spoke of the Church as the pillar and ground of the truth and referred to "those within" as having different duties from "those without." In a very real sense it is a corporate body with a continuous history and involving certain obligations that are incumbent upon its members.

It is true that this historic Church is divided into different branches; Greek, Roman, Anglican and others, which claim a common root even though they may have cut themselves off from communion with the rest of the fellowship. However for nineteen centuries all branches of the historic Church have recited the same creeds, administered the same sacraments, read the same scriptures and preserved a continuous ministry. In short they have preserved that which was committed to the Apostolic Church.

The third use of the word Church is that claimed by voluntary associations of Christians, who for one reason or another have, under the leadership of a founder cut themselves off from the historic body. Setting aside any question of personal piety and individual devotion to Christ, they have given their allegiance to a different body than the historic Church, although they have been obliged to set up some sort of hierarchy to replace that which they have repudiated. This separation has created two different kinds of Christians in the implications that are involved.

THOSE who belong to the historic Church accept a faith and order which they believe to have been committed to the Church and handed down from generation to generation. As St. Paul expresses it in his letter to Timothy; "The things that thou has heard of me among many witnesses, the same commit thou to faithful witnesses, who shall be able to teach others also". This principle he emphasized in his epistle to the Galations, "Though we or an angel from Heaven preach any other gospel to you than that which we have preached unto you let him be anathema". Again in his letter to the Corinthians, "Now this I mean that every one of you saith I am of Paul; and I of Apollos; and I of Peter; and I of Christ; Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?" I quote these references to establish my thesis, that a religion which was revealed to agents who were to conserve its essential features is a different kind of a religion from that in which the leaders of different voluntary groups assume the right to alter the faith; to reject the significance of the sacraments; to give private interpretation to Holy Scripture and to commission its own ministry. I am not contending which is the better from the standpoint of human judgment but rather that they are fundamentally different and because of this difference they call forth different qualities in those who accept them.

The man who accepts the historic position will put the emphasis upon worship; upon the duty of bearing witness to what he has received; upon the promises of Christ as to the forgiveness of sin and the grace of absolution and upon the hope of a resurrection. To Him Christ is the Son of God without reservations and the Holy Spirit operating through the Church guides Him into all truth and endues Him with power from on high.

NOW whether or not you believe in the principle of sacramental grace inherent in the Church, it is a different kind of religion from that which lays the emphasis upon a purely individualistic conception of grace as operating between Christ and His disciples without any intermediary agent to convey that grace. It may be that in personal piety the enthusiastic devotion of the converts to some new idea may put to shame the rather prosaic practices of those who are attached to the historic Church; yet the sources of grace are not the same. Of course there are members of the historic Church who attain to a very high spiritual level by their sincerity in using the means of grace which the Church provides. As Aristotle wisely said, "An instituion is to be judged by the best that it can produce." This is as true of Churches as it is of colleges. We cannot come to comparative conclusions by pointing out the failures in any institution and the more advanced the demands, the more conspicuous are the failures. It is far easier to create enthusiasm for one idea than it is to acquire all the dimensions of the Christian life, and it is possible, as St. Paul points out, for men to "affect you zealously but not well".

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The truth of the matter is that love of a person and loyalty to the institution which he represents are not the same virtues. For example there was much hypocrisy in the Temple at Jerusalem, yet it was His Father's House even though men had made of it a den of thieves. Jesus never repudiated the Temple because men misused it. It was still God's House and in a very real sense we believe the Church which He purchased with His previous blood is still His Church regardless of our failure to have an adequate witness to its demands.

The Church was the custodian of His grace and I firmly believe that, at any time or place in the centuries that have elapsed since its foundation, it has been possible in any branch of the historic Church for those who seek the Kingdom of God and His righteousness to be fed with bread and not presented with a stone.

There are two different problems facing the Churches in the longing for unity. The first is to substitute love of one another for intellectual agreement. The other is to unite those who believe in the Church as the Body of Christ and those who reject the conveying of Spiritual Grace through sacramental agencies.

Whatever view you may hold, you ought to realize the difference.

Let's Know

By
BISHOP WILSON

JEZEBEL

THE moving picture now running under the title of "Jezebel" has led many people to wonder who the real Jezebel might have been.

We find the story in the First Book of Kings in the Old Testament. The dynasty of Omri occupied the throne in the Northern Kingdom of Israel. When Omri's son, Ahab, ascended the throne, there was a powerful king ruling in the neighboring kingdom of Phoenicia named Ethbaal. For political reasons it seemed like a good move for Ahab to marry the Phoenician princess, Jezebel, daughter of this Ethbaal. She proved to be a competent, resourceful person who pursued her own plans without any particular scruples.

The advent of Jezebel into Israel introduced the worship of the Phoenician god, Baal. She brought her own priests with her. This was too much for the prophet Elijah and he promptly inaugurated a campaign against the imported Baal-worship. The famous contest on Mount Carmel was a great victory for Elijah but roused the wrath of the Queen. She determined to silence this prophet and his supporters. Many other prophets who were associates of Elijah were summarily executed and Elijah himself escaped into the wilderness where he felt so completely abandoned that he cried out to God "I only am left and they seek my life."

Then Jezebel committed the really atrocious crime which made her a by-word among her people and an evil memory ever since. Near the royal palace was the vineyard of Naboth which the king, Ahab, wished to add to his own estate. He attempted to purchase it but Naboth refused to sell. Ahab knew that popular sentiment would support Naboth and groudgingly accepted the situation. Jezebel, however, was of a different stripe and as a foreigner failed to realize the force of Hebrew tradition. She coolly plotted to seize the vineyard for her husband. She bribed accusers to testify that Naboth had defied God and was guilty of blasphemy. Thru this conspiracy she accomplished his disgrace and execution—then calmly took possession of his property in the name of the king.

Ahab was killed somewhat later on the battlefield and Jezebel lived to see two of her sons succeed him. Then came a revolt under the leadership of the hard-riding Jehu. Realizing that the end had come, Jezebel boldly clothed herself in court attire and mocked the conquering Jehu when he appeared before the palace. Jehu ordered his servants to hurl her down from the palace window and trampled her under the feet of his horse. Scavenging dogs devoured the crumpled remains and all that was left was an evil reputation.

So deeply did the story of Jezebel implant itself in the traditions of Israel that her very name became a synonym of treachery. In the Apocalypse St. John issued a warning to the Christians in Thyatira against certain distorted teachings which were contrary to the Christian Gospel. Whether he referred to an actual woman who presided over this corruption of the faith or whether he personified the false teaching is a question difficult to determine. Whichever way it was, the Apostle solemnly denounced "the woman Jezebel who calleth herself a prophetess." The very mention of her name was enough to identify the false teaching with everything evil. So she has come down to us as the classical example of a violent, unscrupulous woman bent on gaining her own ends without regard to ordinary decencies or the rights of anybody else.

Platonic Religion

CHURCHMOUSE did not go to sleep during the Rev. Harold Joseph Cobb's sermon, last Sunday. Curiosity kept him awake. He was doing his best to figure out what it was all about.

The Rev. Harold Joseph is one of those confirmed "Text-Stretchers," and he took a simple little passage of Scripture, turned it inside out, upside down, reversed it, analyzed and explained it for well over his twenty minutes. When he had finished he had added nothing to his text but words, for that passage meant just what it said, and nothing else.

Sometimes an athlete loses strength by being overtrained and, sometimes, the Bible loses power by being over-explained.—THE CHURCHMOUSE.

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COUNCIL EXPRESSES CONCERN FOR THE BUDGET FOR 1939

Reported by W. B. SPOFFORD

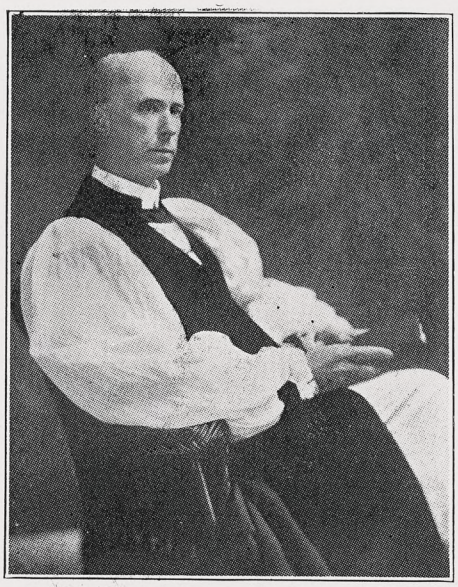
Grave concern over prospects of maintaining work in 1939 at present levels was expressed at the meeting of the National Council, meeting in New York, April 26-28. It was stated that $150,000 in excess of the amount promised by dioceses for 1938 must be raised for 1939 if the work is not to be curtailed, due to the fact that funds used in this year's budget will not be available next year. The Fiske legacy of $100,000 is being used to underwrite the present budget; $30,000 came in special gifts as a result of the appeal following the Council's meeting in February and an additional $11,000 was in the reserve account. None of these funds are likely to be available next year. Bishop Fred Bartlett declared that it is inevitable that either cuts will have to be made in the work or additional money raised, or both. He was therefore of the opinion that the whole matter should be thoroughly discussed at the October meeting of the Council, rather than waiting until February of 1939. Bishop Henry Hobson declared that the resources of the Church were not being tapped to the extent that they should be and advocated a well-planned effort to secure more money.

The Rev. Charles Sherrin, rector of St. Paul's, Chattanooga, Tennessee, was elected to the office of Second Vice-President of the Council, and announced his acceptance to his congregation on Sunday, May first. It is thought that he will take office July 15th. He is to have charge of the promotional activities of the Council, charged with the responsibility of coordinating the work of the department of publicity and the field department. The office pays a salary of $7,650 a year.

There was no election of a First Vice-President though the possibility of soon filling the vacancy was discussed in executive session. It was stated by officers that there was no clear definition of the duties; more time is required, it was said, to find the suitable person, and there is also the further difficulty of financing the office.

Bishop George Craig Stewart reported for the commission on Negro work, and the possibility was discussed of appointing a Negro executive secretary for this work, probably working in the domestic missions department. The commission is to hold another meeting on May 27th.

Miss Eva Cory of Massachusetts advocated a separate department of the Council for youth, and Bishop Quin of Texas was made chairman of a special committee to consider the matter to report at the October meeting. The Council at the October meeting will also consider further the relationship of the Council to the Provinces.



BISHOP FINLAY
Leader at Kanuga Conferences

Miscellaneous items: The Church Society for College Work was made a cooperating agency of the Council, but without any grant of funds. . . . Under the terms of a legacy the bishops of thirteen dioceses in seven Southern states are each to nominate a white person annually for a scholarship of $150 to aid these thirteen young people in securing a college education. The appointments are in the hands of the Presiding Bishop and the secretary of the department of religious education. . . . Financial note: the by-laws were changed so as to enable the investment of trust funds in common stocks up to 15% of the aggregate value of the securities included in the trust funds, now approximately fifteen million dollars. The idea here is that common stocks, as Herbert Hoover once said, may be safer investments than many bonds. . . . It was announced that $20,000 had been advanced to the Forward Movement since its inception, over and above one-half of undesignated legacies voted to the F. M. by the 1934 General Convention. It was then thought that the F. M. would receive about $50,000 annually, but legacies have fallen off. . . . The Cincinnati summer school, directed by Dr. William S. Keller, was voted $1,000 for 1938 from the budget of the social service department. . . . The Council discussed the advisability of compulsory retirement of bishops and clergy but no action was taken. . . . Twenty-six of the 31 members of the Council were present at the meeting. . . . The Rev. E. P. Dandridge of Nashville, Council member, announced that he would accept his recent election as Bishop-coadjutor of Tennessee

* * *

Dean Sprouse Elected for Arkansas

Dean Claude W. Sprouse of Kansas City, Missouri, was elected Bishop of Arkansas on April 27th.

* * *

C. C. J. Carpenter Elected for Alabama

The Rev. C. C. J. Carpenter, rector of the Advent, Birmingham, was elected Bishop of Alabama at a convention held at historic Carlowville, on April 28th. His predecessor at the Advent, Bishop Clingman, was elected Bishop of Kentucky a little over a year ago.

* * *

Convention of Pennsylvania

Bradford B. Locke addressed the convention of the diocese of Pennsylvania on the plan of the Church Life Insurance Corporation for social security for lay employees of the Church on May 3rd. Dean Noble Powell of Washington Cathedral was the preacher at the service held in connection with the convention.

* * *

Auxiliary Committee Holds Meeting

Salaries of United Thank Offering workers were considered at the spring meeting of the national executive committee of the Auxiliary, meeting in New York, April 21-25. The matter was presented by Miss Adelaide Case who recently completed a study of the salaries paid in continental United States. There are 27 who receive board and room and $600 a year; 25 have a room and $900 a year, while 32 receive $1,200 a year—all minus ten per cent, the result of the cut in salaries. These cuts total about $7,000 a year and are, as one member of the board said, in reality a contribution to missions on the part of low-paid workers. A representative of the Church Periodical Club reported that the goal of $50,000 for an endowment fund had been reached. The Rev. Elmore McKee of New York delivered an address on peace in which he advocated disarmament, economic justice to remove the causes of war, international fellowship and interracial relations. Plans were discussed for the quiet day for prayer to be observed November 11th when the women of the Church will again unite in prayer for peace. Presiding Bishop Tucker addressed the committee on the missionary motive and Treasurer Lewis B. Franklin spoke on the financial situation and the progress of the China emergency fund.

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CHURCH SUMMER CONFERENCES ARE SOON TO MEET

By WILLIAM B. SPOFFORD

Thousands of church people will gather at colleges and schools throughout the country next month to take part in summer conferences, which in the past two decades have developed into perhaps the major summer activity of the Church. These conferences are more than places to receive instruction from experts. They are fellowships where one is made aware that he belongs to a Household of Faith that is world-wide; where one makes enduring friendships; where one daily at the altar re-consecrates himself to a life of service to Christ and His Church. One could present testimony of their accomplishments; of indifferent Churchmen becoming parish leaders; of young men deciding upon the ministry; of increased support for missions, both in man power and money; of poor teachers turned into good ones; of social consciences aroused. There are rectors and vestries sufficiently aware of the value of these conferences to have items in their budgets which enable one or more people to attend. There are Churchmen, unable to attend a conference themselves, who put up the cash to send another. And there are multitudes who save during the year in order that they themselves may have the rare treat which any one of our numerous summer conferences offers. Easter, if Church attendance is any indication, pointed to a religious revival. With the world falling apart people are returning to the Church with the hope that there they may find the answer to the problems that disturb them. One suspects therefore that attendance records will be broken at this year's conferences. We here present briefly the programs of the general conferences, and such announcements about the diocesan conferences that we have been able to gather from those in charge. Look them over and then treat yourself to a week or two that you will never forget.

* * *

Wellesley Has Full Program

The Conference for Church Work, generally known as the Wellesley Conference, is to be held on the beautiful campus of Wellesley College, June 27th to July 8th. We have already presented the full program in a special article that appeared in our April 14th number so that it is hardly necessary to present it again. Sufficient it is to say that this conference, as always, is the university of Church conferences with schools of religious education, missions, Church music and social service, with men and women who are outstanding in their fields as instructors.



BISHOP STRIDER
President of Washington Conference

* * *

Conference of Province of Washington

The Blue Mountain Conference is no more, but only because this year it is known by a different name and is held at a different place. At Sweet Briar, Virginia, there is to be held from July 5th through the 15th the Advanced Conference of the Province of Washington. Backed by the twelve years experience of the Blue Mountain Conference this new venture is sponsored by the commission on religious education of the province and is really a graduate school for the clergy and lay workers of the Church. Bishop Strider of West Virginia is the president, while on the faculty are such well known leaders as the Rev. C. Leicester Lewis of Philadelphia; the Rev. Fleming James of the Berkeley Divinity School; Lewis B. Franklin, treasurer of the National Council; Mrs. Henry Hill Pierce of the National Council; Dean Rollins, the Rev. A. C. Zabriskie and the Rev. A. T. Mollegen, all of the faculty of the Virginia Seminary; Miss Mildred Hewitt, a leader in religious education in Baltimore; Mrs Helen Wright Mahon, of the Girls' Friendly; the Rev. Otis R. Rice, instructor at the General Seminary; Miss Hilda Shaul, director of religious education for the diocese of Southern Ohio; the Rev. Orville Petty, director of research for the Movement for World Christianity and Myron D. Casner, organist of Philadelphia. The conference offers rich and varied opportunities for those ready for advanced work.

* * *

The Conference At Gambier

Another general conference is the one that is held each summer on the beautiful campus of Kenyon College, Gambier, Ohio, which is pictured on the cover this week. This year it is to meet from June 20th to July 1st for worship, study and recreation. And the leaders have stated a definite aim: "to train at least one person in every parish for definite leadership in a chosen field of service." Bishop Hobson of Southern Ohio is to be the chaplain and the faculty consists of such leaders as Dean Austin Pardue of Buffalo; the Rev. Arthur Sherman of the Forward Movement; Miss Margaret Jefferson of the Girls' Friendly; the Rev. Richard McEvoy of Iowa City; the Rev. Louis M. Hirshon of Sewickley, Pa.; Miss Edna Eastman of the Daughters of the King; Sister Esther Mary of the Community of the Transfiguration; the Rev. Charles Jatho of Royal Oak, Michigan; Mr. Wilfred Layton, who is to have charge of and is to lecture on music.

* * *

The Evergreen Conference Center

High up in the Rockies—7500 feet above sea level—in the heart of the famous Bear Creek Canyon, is the Evergreen Conference Center, which again this year will feature a general conference, women's retreat, school of the prophets for the clergy, clergy retreat and a school of Church music. Evergreen in a most unusual fashion combines facilities for study, worship, fellowship and relaxation. It is easily accessible, being but thirty miles from Denver, yet has all the attractions of the mountains with climbing, hiking and riding. Evergreen has grown up out of an ideal of Canon Winfred Douglas and has been forty years building. Back of it is the story of how he went into the mountains to seek health and after fully recovering built one of the most unique centers of the Church. Clergy and lay people now come from all over the country to its various conferences and retreats and plans are well under way to entertain increasing numbers this summer. The season opens with boys' and girls' camps and a young people's conference. The general conference opens on July 18th and continues through the 29th, followed by other conferences and retreats.

* * *

The Conferences At Kanuga

At Kanuga, six miles from Hendersonville, N. C. there has been built in recent years a great confer-

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ence center under the direction of Bishop Finlay of Upper South Carolina, where conferences, camps and retreats are held throughout the summer months. The first is a clergy retreat from June 6 through the 9th, with a separate retreat for women being held at the same time thus offering an opportunity for clergy's wives. The young people's conference meets June 11-24; a junior conference from June 25 to July 8. Then a week-end conference for laymen, with the adult conference held from July 9 through the 23rd. There is a strong faculty, with courses offered on a wealth of subjects pertaining to the life of the Church. Among the leaders are Bishop Gribbin of Western North Carolina; Miss Margaret Marston of the national Woman's Auxiliary staff; the Rev. Arthur Sherman of the Forward Movement; the Rev. Theodore Wedel of the national department of religious education; the Rev. Daniel McGregor of the General Seminary; the Rev. Gardiner L. Tucker and Miss Annie Morton Stout, leaders of religious education in the province of Sewanee and Mr. Spencer Miller Jr., consultant on industry for the National Council. There is to be a special school for the clergy held at the same time with the following lecturers: the Rev. Charles W. Lowry of Virginia Seminary; the Rev. Arthur Sherman; Spencer Miller Jr.; the Rev. Maurice Clarke of Camden, S. C.; Dean Nes of New Orleans; Bishop Darst of East Carolina; Bishop Finlay; the Rev. E. P. Dandridge, recently elected bishop coadjutor of Tennessee, and the Rev. S. Thorne Sparkman of Baltimore. These conferences are to be followed by conferences for college students, a clergy school, and even a midgets' conference. And if you wish you can go there and do nothing whatever but rest.

* * *

The Conference of New England

The conference of the province of New England meets, as usual, at St. Paul's School, Concord, New Hampshire. The dates this year are June 27-July 6th. The conference was established sixteen years ago primarily for young people and now has an enrollment each year of about 250 young people from all parts of the country. The faculty this year, as always, is a strong one.

* * *

Clergy Seminar At Shrine Mont

The clergy seminar for clergy will be held again this year, for the ninth time, at Shrine Mont, the conference center at Orkney Springs, Virginia, directed by the Rev. Edmund L. Woodward. The dates are July 11 through the 22nd, and on the faculty are such notables as the Presiding Bishop who is to lecture on missions; the Rev. Karl M. Block, recently elected coadjutor of California; Professor L. M. Hammond of the University of Virginia; the Rev. W. Kyle Smith, secretary of the Christian association at the University of Virginia; the Rev. A. T. Mollegen of the Virginia Seminary; the Rev. Robert A. Goodwin of the diocese of Virginia. In addition to the clergy seminar seven lay conferences are held at Shrine Mont during May, June and July.

* * *

Rural Conference At Madison

The social service and the domestic missions departments of the National Council have joined forces for the conference on rural Church work to be held at Madison, Wisconsin, June 27-July 8th. Bishop Davenport of Easton; Professor R. J. Colbert; the Rev. M. A. Dawber; the Rev. Francis J. Bloodgood and the Rev. John W. Irwin compose the faculty.

* * *

Many Diocesan Conferences

In addition to these general conferences there are this year increasing numbers of diocesan conferences. Dallas is to have a conference at Camp Kiwanis, eight miles from Dallas, July 21-28. Bishop Moore is the chaplain, supported by an able faculty of diocesan leaders. The director is the Rev. Bertram L. Smith, the rector of Christ Church, Dallas. The diocese of Bethlehem holds its conference again at Mt. Pocono, the dates this year being June 26th to July 1st. On the faculty are the Rev. Gardiner M. Day of Wilkes-Barre; the Rev. Robert Frazier of Philadelphia; the Rev. Philip Steinmetz of Montrose and others. A conference for young people is to be held in Maine, meeting at Bowdoin College, June 20th to 26th, the faculty being composed of diocesan leaders. Western Michigan meets in conference at Montague, June 19-25, with a faculty consisting of the Rev. Allan Whittemore, superior of the Order of the Holy Cross; Professor R. J. Colbert of Wisconsin; the Rev. J. S. Higgins of Chicago; the Rev. W. H. Allenbach of Philadelphia; the Rev C. C. Jatho of Royal Oak, Michigan; Rev. H. P. Krusen of Manistee, Michigan and Mrs. Tabor of the national Woman's Auxiliary. Young people of Vermont are to hold their conference at Rock Point, Burlington, August 8 to 18, with the Rev. W. R. D. Turkington of the Order of the Holy



WHERE WELLESLEY CONFERENCE MEETS

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Cross as chaplain, supported by a faculty of diocesan clergy. At St. Margaret's School, Tappahannock, Va., a conference is to be held from June 19th to July 5th, for children and young people as well as adults. Presiding Bishop Tucker is to be present to deliver one lecture as will also his Coadjutor, Bishop Goodwin. The Nebraska conference is to meet at Doane College, Crete, June 13 through the 18th and is likewise for those of all ages. The instruction is largely in the hands of clergy of the diocese.

There are of course many more conferences, from the Pacific to the Atlantic, north, south and central. Some of them are of long standing and have histories of accomplishment, such as Sewanee, Racine, Asilomar and others. But space is limited so we bring this story of summer conferences to a close, at least for this week, by urging you to attend one of them this summer.

* * *

Speaks At Peace Meeting

The Rev. L. Bradford Young was one of the speakers at the youth conference for peace, held in Boston April 24-30. His subject was "The Economics of Peace."

* * *

Rector's Wife Drowned

The body of Mrs. Alfred Snively, wife of the rector at Whittinsville, Massachusetts, was found on April 26th by coastguards. Mrs. Snively left the summer cottage early in the morning before her husband and daughter awoke.

* * *

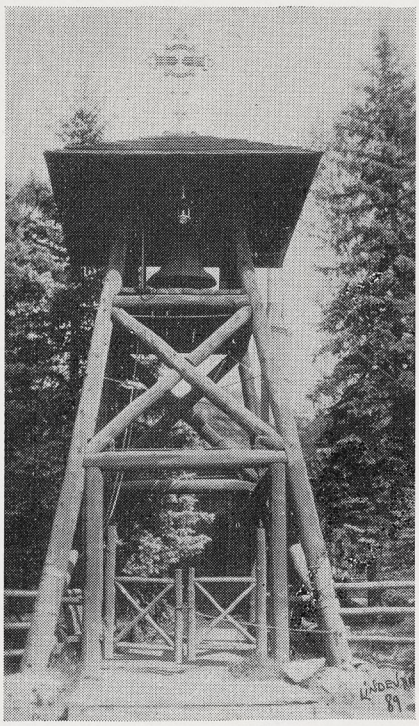
No Lull After Easter

There was no lull after Easter at St. Cyprian's, Detroit. This church for Negroes was crowded to overflowing on April 24th when members of Alpha Phi Alpha, the oldest college fraternity for Negroes attended the service.

* * *

Urge Continuation of Civil Liberties Committee

At the New England regional conference of the Church League for Industrial Democracy, meeting at Trinity, Boston, April 24-25, a resolution was unanimously passed urging that the Senate's Civil Liberties Committee be continued and that an appropriation be granted. The resolution was forwarded to Senator Byrnes, the chairman of the Senate's Audit Committee. The Rev. Reinhold Niebuhr of Union Seminary addressed the conference on the work that a socially minded clergyman can do in a parish; Mr. Stanley Matthews, field secretary of the CLID, reported on the work of the national office; the Rev. Henry Cadbury of Harvard spoke on the



THE GATE AT EVERGREEN

present European situation and declared that religion in Russia and Germany had been not only the opiate of the people but also of the exploiters, since it lulled them into such a false satisfaction with life that they overlooked the existence of social evils.

* * *

Organist Lectures at Berkeley

Clifford E. Balshaw, organist of Christ Church, Bay Ridge, Brooklyn, is giving a course on choir music and vocal technique through the rest of the school year at the Berkeley Divinity School.

* * *

Karl Barth On the Nazis

Karl Barth, world famous theologian, visiting in England, said that Christianity could be preached in Germany today only if it consisted of "innocuous sentiments." A "spiritual gospel" would be permitted but only so long as it did not affect men's lives on earth. He declared that Hitler is strongly anti-Church and that he is making a successful effort to cut youth away from the churches by organizing them into Hitler Youth groups. The Nazis are also destroying the theological colleges by discharging the older professors and appointing unqualified men in their places. As a result the lectures are no longer attended. At Bonn, to illustrate, whereas there were formerly 400 students taking courses in theology there are now but 27. The new Nazi teaching, declared the theologian, is irreconcilable with Christianity since it is contrary to both the first and second commandments.

* * *

Dallas Parish Gives to Jews

The Incarnation, Dallas, Texas, has donated $1,139 to the committee aiding the oppressed Jews in foreign countries, according to an announcement made in New York last week by Rabbi J. B. Wise, chairman of the committee raising funds. The Rev. Valentine Lee said in forwarding the gift, which was the offering from the Good Friday service, that all members of the human family suffer when any suffer and that his congregation therefore wanted to aid the persecuted Jews of Europe.

* * *

Missionary Speaks At GFS Meeting

Margaret C. Richey, physician of Chang-shu and St. Elizabeth's Hospital, Shanghai, was the headliner at a meeting of the directors of the Girls' Friendly Society, held in New York, April 20th. Others to address the meeting were Professor Adelaide Case of Teachers College, Columbia University; the Rev. Daniel A. McGregor, head of the National Council's department of religious education and Miss Frances P. Arnold of the GFS staff. Preliminary plans were made at the meeting for the national convention to be held next year.

* * *

New York to Hold Convention

Mayor LaGuardia of New York, whose publicity man had him on the

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front pages recently both as an Oklahoma cowboy and a baseball pitcher, will doubtless be pictured in his cutaway and topper in the papers of May 11th. That day he is to address the convention of the diocese of New York on the progress of the campaign for a million to complete the interior of the Cathedral of St. John the Divine. Another interesting address will be that by Bradford B. Locke, who is to explain to the delegates the plan of the Church Life Insurance Corporation for social insurance for lay employees of the Church. This is the 155th convention of the diocese and is the 18th over which Bishop Manning has presided. Also I learn that the New York convention is larger in numbers than the General Convention.

* * *

Laymen Honor Bishop Juhan

Bishop Juhan of Florida made his first appearance since his automobile accident at a dinner on April 19th when 250 men of the diocese turned out to do him honor. It was proceeded by a service of thanksgiving for his recovery.

* * *

Hot Talk Followed by Fire

Mr. Stanley Matthews recently visited St. Paul's, Evansville, Indiana, and addressed a group in behalf of the Church League for Industrial Democracy of which he is field secretary. No sooner had the meeting adjourned than the church, one of the finest in the diocese of Indianapolis, was almost completely destroyed by fire. "Your talk was too hot," said the Rev. Joseph Moore, rector. However, later investigation indicated that the fire was caused by wiring that was damaged by the flood a year or so ago. The building was adequately insured and plans are now well under way to rebuild.

* * *

Pistol Against the Back of His Neck

Archdeacon J. Henry Brown, in charge of Colored work in the diocese of Georgia, piled into his car in Savannah the other evening to make a call. He had gone but a block when he felt cold steel against the back of his neck. He was ordered to drive to a lonely country road, where he was robbed of $1.25, a watch and his hat. The bandit, who had hidden in the back of the parked car, then ordered the Archdeacon out and drove away—with the parson coming up lame three hours later to report the affair to the police. Three days later the car was found in the city, and the obliging bandit left on the rear seat the watch, the hat and the purse, but not the $1.25. He has not been caught but the police are after him and when they do locate the gentleman they will charge him not only with banditry but also kidnaping.

* * *

Cincinnati Clergy Issue Statement

Archbishop John T. McNicholas, Roman Catholic of Cincinnati, in his Easter sermon declared that the issue in Spain is God or anti-God. He also said that religious leaders generally, outside of his own communion, do not believe in the resurrection of Christ. This brought forth a public statement, signed by fourteen clergymen of the city, who denounced the attempt of the Roman Church "to turn the war in Spain into a holy crusade. Any effort to give a religious sanction to General Franco, and his Italian and German allies, in their violent effort to destroy the republican government of Spain, is false and betrays the spiritual character of religion." The statement went on to say that the revolutionary and violent methods employed by the Fascists, coupled with the open partisanship of some Roman Catholic authorities, has made many Spaniards unfriendly to organized religion. Among the signers were the following Episcopalians: the Rev. Joseph F. Fletcher, the Rev. John L. Langhorne, the Rev. W. H. Melish, the Rev. Albert C. Tebeau and the Rev. K. Brent Woodruff.

* * *

May Day Corporate Communions

The Providence and the Cincinnati chapters of the Church League

Churchmen's Vacation Conference

Diocese of Dallas

Camp Kiwanis, Texas.

July 21-28, 1938

An Opportunity for Information Inspiration Recreation

The Province of New England

THE CONCORD CONFERENCE

For Young People of College Age

St. Paul's School, Concord, N. H.

June 27-July 6

For programs and information address

Mr. Philip H. Stafford

1 Joy Street Boston, Mass.

THE EVERGREEN CONFERENCES, 1938

Worship - Study - Service - Fellowship

THE GENERAL CONFERENCE

July 18-29

Faculty: The Rev. Harold L. Bowen; The Rev. Sherman E. Johnson; The Rev. A. R. Merrix; The Rev. Winfred Douglas; Sister Anita Mary, O.S.A.

SCHOOL OF THE PROPHETS

August 1-12

Faculty: Those of the General Conference and the Rev. Walter Williams.

SCHOOL OF CHURCH MUSIC

August 1-19

Faculty: The Rev. Winfred Douglas; The Rev. Walter Williams; Mr. Lester W. Groom.

RETREAT FOR WOMEN

July 31 to August 3

RETREAT FOR SEMINARIANS

August 13-18

For Information

MISS ANNE WOODWARD

1313 Clarkson Street Denver, Colo.

SHRINE MONT

OUTINGS, VACATIONS, 8 CONFERENCES

For Church people. Clergy Seminar July 11-22. In high Alleghanies west of Washington by motor, bus, or train. Half a mountain in grounds. Rare beauty, many recreations. Mineral springs, modern cottages, social hall, refectory, noted SHRINE. Perpetual trust of Church. Vacation rate—$15 a week, $14 by 4 weeks. Prospectus. Rev. Edmund L. Woodward, M.D., Director, Shrine Mont, Orkney Springs, Va.

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for Industrial Democracy held corporate communions on May Day, which fell this year on a Sunday.

* * *

Michigan GFS Holds Service

Over 600 girls, wearing the blue veil signifying membership, marched in procession at St. Paul's Cathedral, Detroit, on April 24 for the annual festival service of the Girls' Friendly Society. Dean O'Ferrall admitted 240 into membership; Bishop Creighton preached; Bishop Page pronounced the benediction.

* * *

Synod to Meet in Nevada

The 20th synod of the province of the Pacific is to meet at Las Vegas, Nevada, next week, with Presiding Bishop Tucker preaching at the opening service on Wednesday. He is also to speak at the banquet. On Tuesday there is to be a conference on religious education with addresses by Bishop Stevens of Los Angeles, the Rev. Henry Clark Smith of Riverside, Calif.; Miss Ellen B. Gammack, student worker at Berkeley, Calif.; Miss Frances Young, California's director of religious education; the Rev. Randolph C. Miller of the Pacific Divinity School and Bishop Parsons. The Auxiliary also has a full program with addresses by Dean Bloy of Los Angeles; Mrs. Charles Carver Jr. of the national executive board; Miss Rebekah L. Hibbard of Pasadena, and Mrs. W. Bertrand Stevens of Los Angeles.

* * *

Chicago Parish Is Building

Trinity, Highland Park, Illinois, has broken ground for a $50,000 addition to its parish house and also a new chapel. The Rev. Christoph Keller is the rector.

* * *

Unity Service at Washington Cathedral

Several thousand people assembled at Washington Cathedral on April 24th for a unity service, with ministers of the Presbyterian, Baptist, Lutheran, Congregational, Methodist and Reformed Churches taking part. William Adams Brown, professor at Union Seminary, preached on the Oxford and Edinburgh Conferences and was introduced by Bishop Freeman as "one who preaches in his own right in the cathedral and not by courtesy since he is an honorary canon."

* * *

To Learn What Women Think

A reference to the women of the Church to learn what they think about marriage and divorce is planned by the women's committee appointed recently to study the subject at request of General Convention. They held their first meeting in New York on April 21.

* * *

Electric Machine for Alaska Hospital

Trinity Church, Columbia, S. C., completed on Easter Day the gift of $1,000 to the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska. The money is to buy a high frequency electric machine.

* * *

Students Pray for War's End

Christian students in Japan and in China, and other groups in touch with them elsewhere in the world, kept April 28 as a day of common prayer "for the ending of warfare, seeking God's forgiveness and preparing for Christian fellowship." The day was planned by the World Christian Student Federation, which thus continues to function in spite of war conditions in some of its constituent countries. The Rev. Luther Tucker, one of the Episcopal Church clergy and a traveling secretary of the Student Federation, was in Japan in February, meeting with student groups, and went on from there to China, where he met many Chinese students in company with the Chinese Y.M.C.A. student secretary. He goes again to Japan, trying to interpret conditions to each student association. As one of the Chinese missionaries has observed, it

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is one thing for Japanese students to say they bear no ill will toward China; it is rather more when Chinese students can say the same toward those in Japan.

* * *

Vestryman Is Honored

W. Barker Keighton, for forty years a vestryman, treasurer and church school teacher, was honored at Trinity, Swarthmore, Pa., at a parish meeting last week. Known locally for his interest in ornithology, he was presented with a copy of Audubon's paintings of American birds.

* * *

Thousands at Sunrise Service

There were 12,000 persons at the Easter Sunrise Service held at Mayport, sixteen miles from Jacksonville, Florida. The site of the service was the Ribault Monument which marks the spot where John Ribault and his followers offered the first Protestant prayer on American soil 376 years ago. The sermon at the sunrise service was preached by the Rev. Newton Middleton, rector of St. John's, Jacksonville.

* * *

Rogation Sunday Is May 22nd

Presiding Bishop Tucker has sent a communication to the clergy suggesting that they observe Rogation Sunday, May 22nd, by preaching on Church work in rural areas.

* * *

Portrait of Archibald Mansfield

A portrait of the Rev. Archibald Mansfield, for 38 years the head of the Seamen's Church Institute, New York, was unveiled on April 28th.

* * *

News Notes from Rhode Island

Auxiliary Bishop Bennett of Rhode Island is one of the preachers during the anniversary week that marks the tercentennary of the Baptists. . . . The legislature, recently adjourned, passed laws requiring blood tests before marriage and also for expectant mothers. . . . A Providence paper played up the Rev. John Waddicor and a group of men who recently climbed into overalls and put a new floor in the parish house. . . . The Auxiliary of the diocese hold their spring meeting tomorrow, May 6th, at St. Peter's, Narragansett, when the United Thank Offering will be presented.

* * *

Food for the Refugees of China

The elemental necessities of food, shelter, clothing and medical attention for civilian refugees should be the major objectives of a united China program of the churches, declared the Rev. Wynn C. Fairfield, addressing a large interdenominational meeting in New York on April 26th. Rehabilitation of community life and the strengthening of normal Christian service through educational and medical institutions should also be a part of the program. Mr. Fairfield is the far eastern secretary of the American Board of Foreign Missions, has served in China for eighteen years, and is now heading up an emergency campaign in the United States. There are several ways to give to China relief; our own National Council is seeking $300,000, and has already raised close to $200,000; other church agencies are raising funds; the Church League for Industrial Democracy is raising funds which go to Madame Sun Yat Sen and Madame Chiang Kai-Shek who are jointly administering relief to Chinese children.

* * *

Records Broken at St. Paul's, Baltimore

Over 1,300 communions were made at Easter at St. Paul's, Baltimore, with 83 persons confirmed this spring, 26 at the old parish church and 57 at the chapel. There were 2,400 at the Good Friday service which Rector Arthur B. Kinsolving conducted for the 32nd consecutive time. All the offering at the service was devoted to missions; the offerings, over expenses, at the largely attended mid-day services during Lent, and one-half of the Easter offering, also went to missions.

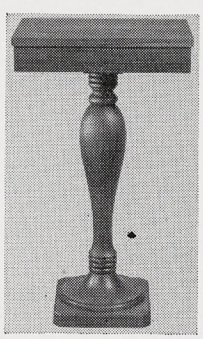
* * *

Williamsport Rector Has Anniversary

The Rev. Samuel H. Sayre, rector of St. Mary's, Williamsport, Pa., re-

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cently celebrated his tenth anniversary. Parishioners said, "How about having a dinner," but the rector asked merely that people mark the event by making their communions. The church school at this parish has doubled during Mr. Sayre's rectorship and the number of communicants more than doubled. Funds are now being raised for a new parish house, the present one being outgrown.

* * *

Off Goes the Roof

It is not often that property is damaged by windstorms in Virginia, but the other day at the mission of St. John's in the Mountains, Ferrum, the wind howled, there was a crash, and the roof of the mission barn went flying through the air with the greatest of ease. Our correspondent writes, "Miss Ora Harrison and Miss Maude Beheler are the missionaries at St. John's and have a couple of cows," but he does not tell what happened to either the missionaries or the cows as a result of the storm. The assumption is that they all came through unhurt.

* * *

Mission Held at Virginia Parish

The Rev. A. Rufus Morgan conducted a ten day preaching mission at St. Stephen's, Nora, Virginia, commencing April 21st.

* * *

Many Thanks to the Emperor

The teacher at a school in China writes of Japanese propaganda methods as follows:

"A Japanese inspector came to the girls' school here and spoke at Assembly through an interpreter. He was a serious-minded young man and believed the things he said, such as: The Japanese are the friends of the Chinese people; they are fighting the Nanking Government and the Communists; they have no territorial ambitions; and so on. He ended by saying that students in the eastern part of the province had written to the Emperor of Japan thanking him for the benefits conferred on them by the Japanese soldiers, and that it would be nice if our girls did the same thing. I looked around the room where sat the girl whose brother, a fine young man, was bayonetted by Japanese soldiers because he had forgotten to destroy a pass that had been given to him by a Chinese officer some time ago. I saw the girls whose classmate, together with her parents, was killed when three bombs landed on the cave in which they were hiding. I knew that at least half of the girls came from homes where they were compelled to run

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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: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily; 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Fridays, Holy Communion, 12:15 P. M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

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Rev. J. Francis Sant, Vicar
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Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation
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Rev. Frederic F. Bush, Dean's Assistant
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Daily services in the Chapel.

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
Rev. Austin Pardue, Dean
Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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, 5:30 p. m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels
Baltimore, Maryland
St. Paul and 20th Streets
Rev. Don Frank Fenn, D.D.
Rev. Harvey P. Knudsen, B.D.
Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days — Holy Eucharist — Mon., Wed., Sat., 10:00 A. M., Tues., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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and hide for fear of the approaching Japanese. Several had narrowly escaped being carried off by soldiers and knew of girls who had not escaped as they had. The homes of many had been looted and many have relatives who have lost their jobs because of the disturbed conditions. A bitter thing it is to be a conquered people. But the girls wrote their letters to the Emperor of Japan. They did not dare refuse."

* * *

A Few Nazi Quotations

The "Bible" of the German Nazis is *Mein Kampf*, written by Hitler. Here are several quotations from this book that every German is required to read: "The Reich frontiers must eventually include the last German." "The mortal enemy of the German people is, and remains, France. Our greatest final aim is the destruction of France. An alliance with England and Italy would give Germany the possibility for the final reckoning with France." "The future aim of our foreign policy must be an Eastern policy of conquering the soil needed by all German people. If one wants land in Europe one can get it practically only at the expense of Russia."

* * *

Improvements at Virginia Churches

Churches at Amherst and at Pedlar Mills, diocese of Southwestern Virginia, have been completely renovated—new floors, paint inside and out, pews refinished, several memorials dedicated. The Rev. John S. Wellford is in charge of both churches.

* * *

Culture Continues to Flower

Nazi "culture" continues to flower in the most curious ways. Ibsen's "Peer Gynt" was played without Peer Gynt's praise of the Jews. Handels Old Testament oratorios were critically examined for their "Jewishness." And now Laurence Housman's play, "Victoria Regina," is being played without Disraeli. The scene between Queen Victoria and Lord Beaconsfield has been omitted "on racial grounds." A Jew cannot be portrayed on a German stage as anything but a villain. It is an eloquent testimony as to the poverty of first-class acting talent in Naziland that the role of Queen Victoria had to be entrusted to two actresses, one playing the young queen and the other the old queen.

* * *

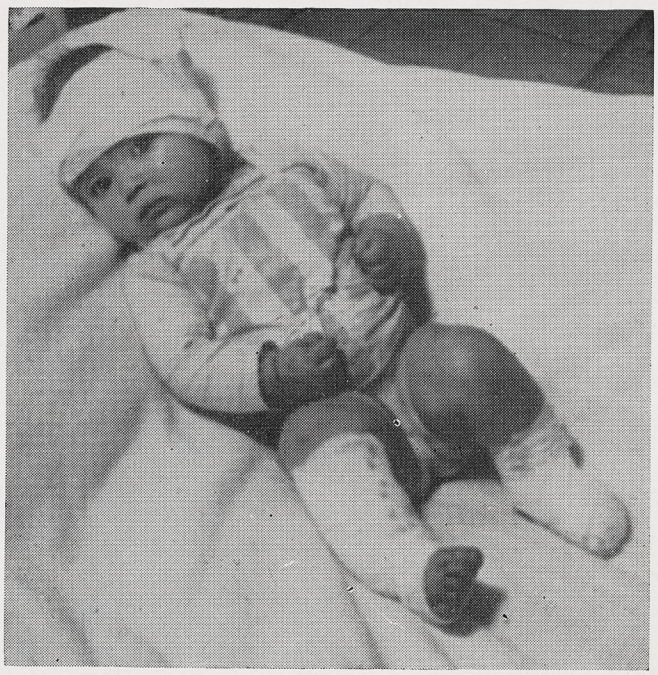
A Disease and the Remedy

Morbus Sabbaticus is a disease peculiar to church-goers. The attack comes on every Sunday; no symptoms are felt on Saturday night; the patient sleeps well, eats a hearty breakfast, but about church time the attack comes on and continues until after the services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk and talk politics; but about church time in the evening he gets another attack and stays at home. He retires early, sleeps well, and awakes on Monday refreshed and able to go to work, and has no symptoms of the disease until next Sunday.

The writer suggests a remedy: On Sunday arise at seven o'clock, use plenty of cold water. Then mix and take internally a dose composed of equal parts of the following ingredients, viz.: Will, Push, Energy, Determination, Respect for the Lord's Day, Respect for the Lord's Book, Respect for the Lord's House. Stir well. Repeat the dose every three minutes until church time, unless relief comes sooner.

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China and Spain



BABIES are being shattered by Bombs in China and in Spain. In the latter country a number of hospitals and homes are maintained by the North American Committee to Aid Spain. In China a remarkable relief work is being carried on among children, headed by Madame Sun Yat Sen and Madame Chiang Kai-Shek.

Donations to this work, split equally between the two unless otherwise indicated, will be forwarded by the Emergency Committee of the

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Adult Conference, July 9-23	28.25
College Conference, July 9-23	28.25
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May 12, 1938
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THE WITNESS



WITH THE 8th ROUTE ARMY
Ting Ling, Chinese Writer; Commander Chu Teh of the Army;
Tso of the Political Department

VISITING THE 8TH ROUTE ARMY

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CLERGY NOTES

BILKEY, C. L., rector of St. Mark's and in charge of the Redeemer, Cleveland, Ohio, died on April 19th in Los Angeles, after a short illness.

BYNUM, JOSEPH N., has been given an indefinite leave of absence from All Saints, Roanoke Rapids, N. C., because of ill health.

CARTY, D. A., formerly curate at All Souls', New York City, is now the curate at St. Philip's, New York City.

CHAFE, ALBERT J., rector of Grace Church, North Attleboro, Mass., has accepted the rectorship of St. Stephen's, Lynn, Mass.

COLE, C. ALFRED, assistant at Grace Church, Charleston, S. C., has accepted the rectorship of St. Stephen's, Oxford, N. C.

DOAN, EDWARD S., on leave of absence for four months, has resumed work, on a modified schedule, at Emmanuel, Petoskey, Michigan.

GAYNOR, EDWARD HENRY, rector emeritus of St. Paul's, Sioux City, Iowa, died on April 30th in his 88th year.

GILLETT, GORDON, former curate at Grace Church, New Bedford, Mass., has accepted the rectorship of St. James', Old Town, Maine.

HAIGHT, J. McVICKAR, has resigned as rector of St. Andrew's, New York City, to accept appointment to St. Luke's, Tuckahoe, and St. Martha's, North White Plains, N. Y.

HAYNES, JOHN WILSON, was ordained priest by Bishop Perry of Rhode Island at Holy Trinity, Paris, France, on April 20th. He is to be in charge of the church in Munich, Germany.

HUNTER, J. WILSON, formerly rector of St. Andrew's, Fort Thomas, Kentucky, has accepted the rectorship of St. Andrew's, Louisville, Kentucky, effective May 15th.

MADARA, GUY H., army chaplain in charge of work with the Civilian Conservation Corps, has accepted charge of St. James, Hammondsport, and Grace Church, Dundee, N. Y., residing at Hammondsport.

MANLEY, H. WALDO, formerly rector of Congress Heights parish, Washington, D. C., has accepted the rectorship of St. Paul's, Bantam, Conn.

NEFF, EDGAR R., in charge of St. John's, Montgomery, Ala., became the rector of the parish on April 1st.

PARDINGTON, GEORGE P., in charge of several missions near Mobile, Ala., has accepted the rectorship of St. Paul's, Greensboro, and St. Wilfred's, Marion, Alabama, effective July first.

PARKER, THOMAS, formerly assistant at the Holy Apostles, Philadelphia, has accepted the rectorship of the Memorial Church of St. Paul, Philadelphia, effective May 15th.

PHILBRICK, JOHN H., in charge of St. James', South Groveland, Mass., has accepted the rectorship of Trinity, Weymouth, Mass.

SCAIFE, LAURISTON L., was ordained priest on May 3rd by Bishop Dallas in the chapel of St. Paul's School, Concord, N. H.

STEWART, GEORGE CRAIG, Bishop of Chicago, sailed on May 2nd for Europe to attend the interchurch conference in Holland. He returns to the United States on May 20th.

YODER, JAMES W., was ordained deacon on May 1st at St. Matthew's, Indianapolis, by Bishop Francis. Formerly a Congregational minister he is to serve his diaconate at St. Matthew's.

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VISITING THE 8TH ROUTE ARMY

By

DEACONESS JULIA CLARK
Missionary of District of Hankow, China



COMMANDER CHU TEH

WHAT has happened to the Red Army, "The Communist Bandits", who, as recently as two years ago, used to strike terror to all who heard their name because of the tales of ruthless cruelty, torture of captives, foreigners held for ransom and wealthy landlords "persuaded" to contribute toward their support? Today they are the 8th Route Army, incorporated into the national forces as their 18th Army, fighting a successful mobile warfare against the advance of the Japanese.

It was hoping to find an answer to this question that I joined a group of five foreigners who were recently guests at the 8th Route Army headquarters in Central Shansi. We carried medical supplies, knitted socks and gloves and money, contributed by friends in Wuhan, the largest gifts coming from the International Red Cross and the Chinese Red Cross, all to be sent behind the lines to the "partisans", guerilla bands operating in collaboration with the Army. We travelled under their escort, sleeping at their headquarters, eating their food of millet and a few vegetables and finding a comradely welcome at every turn.

We found an army that seemed to express in all they did and said their Three Major Rules and Eight Minor Rules:—

I. Promote the anti-Japanese program for the salvation of China.

II. Obey Commands.

III. Take nothing from the people.

1) Use propaganda (i.e. against Japan) everywhere and always.

2) Keep everything neat and clean.

3) Speak quietly.

4) Buy things honestly; give a fair price.

5) Replace exactly all borrowed articles.

6) Replace anything ruined in use.

7) Commit no public nuisances.

8) Do not kill or take a thing from captives.

We visited every department, at any time we wished, but had to arrange the previous night for our special interviews with the department heads, sending in early, the questions we had prepared, for translation, and with official interpreters taking down all we said as well as their answers when we met the next morning; and this, although many of the leaders spoke one or more foreign languages. We chatted with the local people in whose homes we lived, and marvelled at their easy friendliness both with us and with the army. And we had instances of this friendliness in buying at the roadside shops, and heard of others from the "Small Comrades", the "Little Red Devils", who were appointed as our special orderlies at the farmhouse to which we had been assigned. On our way home one morning, with pockets filled with peanuts just purchased, we met Comrade Chu Teh, held open a pocket to him and all walked along together, munching peanuts and chatting, and none of those we met showed the least surprise as the Commander-in-Chief strolled along the dusty road without guards.

At an outdoor mass meeting our gifts were presented, and another was arranged to give us a send-off the night before we left. At both of

WHEN a Church paper can present an uncensored story of the Commander of China's Red Army, together with missionaries of the Episcopal Church, attending Mass celebrated by a Roman Catholic Bishop it is a scoop. The central figure in this story is Commander Chu Teh. A wealthy man and a hopeless drug addict, he resolved to cure himself in order to be of service to his country. For days he lay in a coma. When the urge to return to his old habit became unbearable he went aboard a steamer where the drug could not be procured, and stayed there for weeks until he was able to walk off a free man. He then studied in Paris and Berlin. Returning to China he soon was in command of the Red Army, first giving all his possessions except the clothes he wore and a mosquito netting to the party with which he was allied. Once the terror of China the unit that he commands is today perhaps the most effective agent in resisting Japanese aggression.

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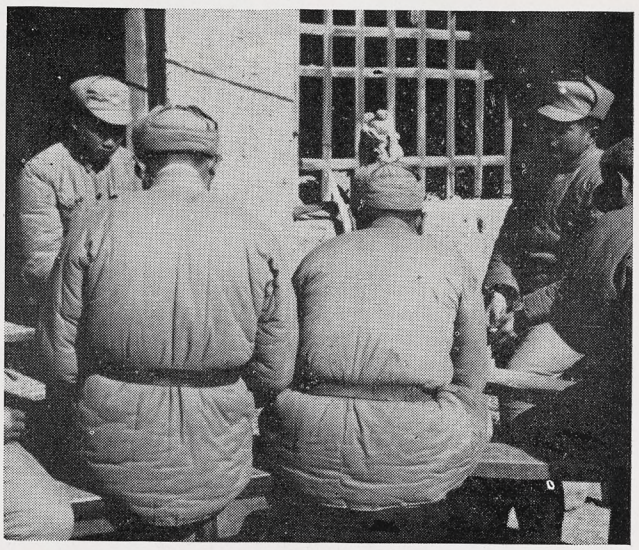
these Ting Ling's "Front-Line Service Group" provided part-singing and plays that would be a credit to any University players. And with good reason for her group is made up of boys and girls who want to work for their country, but in a special way. They are from colleges and schools from many parts of China, graduates and undergraduates, and country boys and girls too. They wear uniforms and walk from place to place, using the old forms of China country-dances, singing to gong and fiddle, giving plays, all telling of the present emergency and arousing the interest of the people and letting them know what is going on. They write too and publish, and Ting Ling is the foremost woman writer of short-stories at this time in China, now about thirty years old. After her release from three years of imprisonment at Nanking, in daily danger of execution because her writings were considered subversive of the government, and her friends and she revolutionists, she went straight to Sian and organized this group. They are friends of the army but not a part of it, and do not fight.

We went in and out of the classes of three grades that are conducted daily save when engaged in fighting; found the highest class discussing a manifesto of Generalissimo Chiang's, the next out of doors copying a letter the instructor had written on a black-board as a model of a letter of introduction to a new department, and the beginners were learning to read and write as they copied the Three Major Rules and Eight Minor ones into their home-made notebooks. We found the radio guards drilling and the headquarters guards playing games, and watched exhibitions of marksmanship, and riding on both bicycles and horses by the communications squads, that were put on especially for us but much enjoyed by the country people as well. After seeing notebooks found on the Japanese killed in battle, and Buddhist spells and other trophies, we visited the two prisoners still there, in their room in a farmer's house, dressed in Chinese uniforms and allowed to wander about through the village without guards. All the others had been sent to Yennan where is the main enemy works department. Everywhere were the same friendly comrades.



VISITORS TO THE 8th ROUTE ARMY

Left to Right: Miss Rolf Suess; Ting Ling; John Foster; Deaconess Julia Clark; The Rev. Charles Higgins; Student Ch'in of Ting Ling's Front Line Service Group; Miss Frances Roots, daughter of Bishop Roots.



8th ROUTE ARMY DISCUSSION GROUP

K'ang K'eh-Ch'in, wife of Commander Chu Teh, is at the right in the doorway teaching the soldiers.

One term was heard at all our interviews and in all parts of the army and that was the "United Front," and on being asked what sacrifices Chu Teh felt had been made on their part to bring about this United Front he said:—1) Being now the 8th Route Army and a part of the National Forces instead of the "Red Army" under their own independent leader. 2) The Central Government insignia worn instead of the Red Star. 3) The emphasis they now lay on Dr. Sun Yat Sen's "San Min Chu I" instead of the teaching of communistic principles. But when we asked if he felt these sacrifices justified by their present position he said that it was what they had been urging for years, to be fighting with all of China against Japanese aggression, for peace in China and for world-peace. In the special section of *Asia* for February of this year, Nym Wales tells of what she saw in Yennan, formerly the capital of the Northwest Soviet, now called "The Bordering Districts of Shensi, Kansu and Lingsia." She says: "So ends the long epic chapter of the Chinese Soviets which began ten years ago, when the Soviet slogan was decided upon at the first Communist Party Delegates' Congress held just after the Nanking uprising in August, 1927. . . . After June, 1930 . . . the agrarian Soviets developed rapidly and the year 1931 marked a new period of transformation of partisans into Red Army regulars and of the partisan area into Soviets. . . . Then after having been defeated in his first four anti-Communist campaigns Chiang Kai-Shek succeeded in the Fifth Campaign in 1934 in forcing the Communists to give up their Soviets" (mainly in Kuangtung and Kiangsi and other parts of south and central China) "and march the Red Army to the North where they arrived one year later. The decision to give up the struggle for the Soviets was made in a mani-

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festo dated August 1, 1935, but the Kuomintang refused to negotiate on the terms asked. There was little development in the United Front movement until the whole national crisis came to a point in the Northwest Revolt at Sian on December 12, 1937. The Communists took almost full responsibility for the peaceful settlement of this revolt in the interest of cooperating with the Kuomintang and Chiang Kai-Shek. After this negotiations were conducted secretly, but the final agreement was made only after the fighting with Japan began. Early in August the Red Army received its order to go to the front as a part of the national forces."

In another part of her article Nym Wales calls it "the voluntary abdication of the world's second stable Soviet republic in favor of a nationalist bourgeois-democracy, after a decade of such bitterly fought class warfare as human society has seldom engaged in." And again she quotes her body-guard as saying:—"In this crisis, we must support the unification of China in order to fight a successful war against Japan. We cannot have two separate class governments at such a time, so we must give up all forms of Soviet power, of course. Japanese aggression has forced the Kuomintang to have a revolutionary tendency again, so now we can cooperate with it."

This is the United Front that they feel worth any sacrifice. They still have their section of the country to govern, with the capital at Yennan, but now even landlords are allowed to vote, only "minors under sixteen, mental defectives and criminals barred from voting by law" being excepted from their universal suffrage. And if still Communists, they seem to be developing a new variety. One day while at headquarters, the Chinese Bishop of the neighboring Roman Church invited them to attend Mass there that was to be said with special intention for the killed and wounded and for peace in China and the peace of the world. All the higher officers went and they took us. After the Mass, in the guest-room, when Commander Chu Teh was asked to speak he said that so far as he could see there was no conflict between Christianity and Communism in China in aim and in spirit. He mentioned the self-sacrifice taught by both groups of people, their working for others rather than for themselves and their desire for peace, and said that the complete United Front in China must include Christians. Yet two years ago, he seemed as anti-Christian as he did anti-foreign and anti-bourgeoisie. This incident makes a Christian missionary ask herself if the Christian Church in China will recognize the opportunities that lie in becoming a part of the United Front, while still seeing clearly the danger of being drawn into a position untenable for a Christian, and with the wisdom to cooperate whenever and wherever possible; and the generosity and friendliness to offer the further gifts it would share without giving offense.

As to the Red Army, now the 8th Route Army,—and as to all Chinese Communists,—we all know that men can change their behavior to meet an emergency without a corresponding change in their convictions, and then be the same as ever at a later period when the crisis is past. But we also know that ideas and convictions change and grow with experience. Whether this present development in the 8th Route Army is permanent, or temporary, or a stage in their development, who dare say? At present they are living what they teach, and are doing great things in China.

Prayer Book Inter-Leaves

SOME STRAY THOUGHTS

IT IS always profitable to see ourselves as others see us, and to listen to what intelligent critics have to say. Prof. James Bissett Pratt of Williams College is well known to the American public by his many books on religious psychology and philosophy. He is not an Episcopalian, but he has been for many years an attendant at our services. In answer to an inquirer he recently sent the following "stray thoughts," as he calls them, which he has given permission to publish in this column:

"While performing the ritual properly, the priest should certainly be as inconspicuous as he can. His bodily presence is needed, but his own particular personality should not intrude. In reading the Scripture, the prayers, etc., while he should not use an expressionless voice, he should beware of too great inflections and too much stress, and should strive to let the texts speak for themselves.

"As you know my book, and its chapters on worship, you know in a general way my views of the mechanics of the service. The Episcopal Church comes nearer the golden mean, in my opinion, than either the Roman or the ultra-Protestant. The weakest spot in the service in your Church is usually the sermon: both because it is so often neglected and because in so many cases the rather superficial remarks of the priest are delivered in a pompous and tremendous tone, as if he thought he were saying something of profound importance and great originality.

"There is one small change which I should like to see tried (though I doubt if I shall ever see it), and that is that the congregation remain seated whenever the choir sings something in which the congregation is not expected to join—e.g. the anthem, or the Te Deum. I say this because it is the worshipful, the contemplative, attitude of mind which is, at the time, desired; and standing is the least contemplative of bodily attitudes. For successful contemplation, the merging of the individual with the Divine, one needs relaxed muscles, but the erect posture predisposes one to the strenuous, the active attitude of mind, and produces sensations which force themselves upon one's notice. I always find my own worship in your Church noticeably interfered with by the standing attitude. There are parts of the service where the strenuous mood is proper, e.g., in the creed and the hymns, and here the congregation should stand.

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But not all the Church service should be strenuous, self-conscious, and militant.

"I might add that personally I have never found anything valuable in responsive readings. It is not a worshipful performance, it is neither contemplative nor morally strenuous—a kind of reading lesson—and in your Church too often a kind of race. I also wish we might have more *silence*."

There may be a question about some of these points, but there can be no doubt that many of our clergy need elocution lessons; and if their sermons are so poor it must be because they have nothing of vital importance to say. So the hungry sheep look up and are not fed. Perhaps one thing that keeps the clergy back is having too many unintelligent admirers, and too few intelligent critics.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

THE PARSON'S LOST SHEEP

By

LANE BARTON

An article, to be concluded next week, by the Rector of Grace Church, Orange, N. J., based upon a study of his former parish, St. Paul's, Flint, Michigan.

ONE Sunday morning in church I realized with a sickening feeling that since my ministry in the parish had begun, 322 persons had been confirmed and that the eleven o'clock services did not average that many persons in attendance. What had happened to those 322? Why were they not in church? Or, if they were in church, what had happened to those who were members of the parish before I began my ministry? With this in mind, an analysis was made of those 322 persons presented for confirmation. It was an analysis from two different angles. One was the angle of the church office. What evidence was there from the standpoint of the rector, parish secretary, director of religious education and treasurer that these persons were actively engaged in the life of the parish? The other viewpoint was that of the 322 people who had been confirmed. A questionnaire was sent them in the hope of eliciting from them their attitudes and feelings. The results of this two-fold analysis are here presented.

Of the 322 who were presented for confirmation, 139 or 43% were under 18 at the time of confirmation, while 183 or 57% were over 18 years of age. The religious background: 146 persons or 45% were reared or baptized in the Episcopal Church. Included in this figure are those who had no religious or church background and who were baptized in anticipation of confirmation. This means that 55% or 176 persons came to us from other religious bodies. It should be said that none of the persons included in this group were subject to the slightest pressure of any kind to bring them to confirmation.

Not all of the 322 should be included in this study. Three have died, two have left the Church for other communions. Seventeen members of the deaf congregation are not included because their life in the parish is not quite normal. Seventy have been transferred, gone to college, etc. This leaves 230 persons who are known to be in Flint and who could do what is expected of them if they would. It might be added that these persons are presented over a period of four years, the last group included in this study was presented two years ago. Their average life in the church is 3½ years.

These 230 persons have been divided into four groups. The first includes those who never come to church, and who are, so far as any parish activities are concerned and visible participation in the life of the parish, entirely non-existent. There are twenty in this group, none of whom pledge.

The second group includes those who are casual in their church life. They come once a year, or possibly two or three times a year. They are not identified with any parish organization and few are contributors. There are 42 in this group, six of whom pledge.

The third group embraces those who are almost active. They attend church six or eight times a year, sometimes once a month and have been known during Lent to be present with amazing regularity. There are 81 in this group, many of them are financial supporters and not a few, active in parish organizations.

The fourth group, of which there are 87, is made up of those who are in church every Sunday, or at least, with such regularity that they are missed when they are not there. They are active in one or more parish groups and 75 of the 87 contribute regularly.

Thus of the 322 persons presented for confirmation we have after an average life in the church of 3½ years, only 87 persons who measure up to the standards set forth in the office of instruction: "My bounden duty is to follow Christ, to worship God every Sunday in His church and to work and pray and give for the spread of His Kingdom." It is admittedly difficult either to follow Christ or to judge a person as to whether or not he is following Christ. It requires more than most of us are willing to give, and besides it is somewhat vague. But on the other hand, church attendance, working and praying and giving, are not vague and the fact that after 3½ years in the church, only 87 persons or about a fourth of the total number confirmed, come anywhere

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near satisfying the requirements, ought to cause grave misgivings as to our methods.

SO MUCH for the statistics. Something might be said as to what sort of preparation has been given these people, how they are recruited and what changes have been made as a result of this rather depressing study. All candidates for confirmation were recruited by members of the parish. The names of people we had reason to believe were interested in confirmation were given to a selected committee who visited them and asked them to attend the classes of instruction. This would not obligate them to be confirmed but would help them decide if the Episcopal Church is the Church best adapted to their needs, and prepare them for confirmation in the event that they decided to take the step. This method seems to have two advantages. First, it creates the impression that it is the members of the parish who want them and this removes the stigma of professionalism which is apt to be felt if the minister does the recruiting. Second: it gives the minister a chance, in the class, to challenge people with the responsibilities of Church membership, which he cannot very well do if he is directly responsible.

Why, when people have been told what is expected of them before they take the step, do so many of them "peter out"? One of the things that is wrong is human nature. All men, or most men, have an aspiration to live nobly, which is difficult of achievement. "The good that I would I do not and the evil that I would not, that I practice." Many who are confirmed do so because they want sincerely to align themselves with what is best, and they think the Church will help them. They find inspiration in confirmation which carries them along for a while, but their staying qualities do not hold up. Many of those confirmed, having sensitive feelings, suffer from slights which cools their ardour. Others are confirmed, and then in the course of time, their status changes. They marry, or they leave for college, or they move from the city and the change in environment breaks a tie or a habit which they have neither the time nor the energy nor the desire to fashion again. However we shall not get far attributing all this mortality to the instability or perversity of human nature. What can we do to stop the leakage?

Strange as it may seem, many of those who are eager to be confirmed are not in the habit of attending church. They have, of course, sampled the church and know some of the people and think they would like to be members. But church attendance as a part of their regular Sunday program simply does not exist. This is apt to lead to difficulty after confirmation. They get the impression in confirmation class that they will be fully prepared to take their place as real Episcopalians after confirmation. Then they come to church full of pride and joy and enthusiasm. They are coming to *their* church; they are members of it. The usher meets them, there is no gleam of recognition in his eye. They might just as well be strangers. They go to a pew. They sit among people they never saw before. Maybe some well-meaning and hospitable person asks them if they are strangers in the city! And so all the glory of confirmation departs!

This difficulty has been overcome in part by making church attendance an integral part of confirmation instruction. When the roll is called the members of the class answer "Yes" or "No" as to whether or not they were in church the Sunday before. This encourages people to find a place in church for themselves before confirmation. If people have been coming to church during the twelve weeks of preparation, the chances are that they will feel themselves a part of the congregation. We are apt in the church to baby people too much in making their contacts. We ought to encourage the old-timers to be friendly, but when all is said and done, people to be happy are going to have to break the ice for themselves. This practice of making church attendance a part of instruction has the further advantage of making people more familiar with the handling of the Prayer Book. When the Prayer Book is discussed in class they have had some experience which makes the instruction more practical.

Another thing to try is the lengthening and enriching of the course of instruction. This serves not only to give people a fuller understanding of the Church and the Church's conception of the Christian religion but it tests the staying powers of the candidates. One of the strange impressions many people get of the Church is from the music. People are drawn to the Church by the dignity and reverence of the services, but they miss the old familiar hymns. An hour or more with the parish organist will help materially to dissipate this feeling. The music may still be strange, but if they know why it is strange, they will not resent it so much.

We miss a wonderful opportunity to inform people about missions by not including missions in the instructions. It may not be our fault if the elder members who were here before we were born, do not believe in missions, but it is our fault if we let people into the Church through confirmation without making it clear that the test of a man's love for Christ is his enthusiastic determination to let others know about Him. If those 322 people had been imbued with missionary interest and information we should have gone a long way toward transforming the whole parish!

We should also work away from the mechanics of the Church in confirmation instruction and devote more time to matters of personal religion; religion and health; the character of God; prayer; and the proper use of the minister. If we could make people see that our function as ministers is not to grease and operate parish mechanics, but to deal with the spiritual hunger of individuals, and if we could make people see that it is their duty to their personalities to use the Church and the minister in the full and free development of those personalities, we should find that more than a fourth were active after three and a half years. In the article for next week the 322 will speak for themselves, based upon their answers to the questionnaire.

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

Bishop Freeman of Washington, whose service of Holy Communion at Washington Cathedral to which non-Episcopalians were admitted, resulting in the recent "Statement on Reunion" as a protest, has been invited to speak at the annual conference of the Liberal Evangelicals. The conference is to be held at St. George's, New York, on May 24-25. Communion with members of other Christian bodies is to play an important role in the agenda. A statement on the subject is to be presented by the New York chapter of the organization, a committee consisting of Bishop Ludlow of Newark, the Rev. John Gass, rector of the Incarnation, and the Rev. Guy Emery Shipler, editor of The Churchman, now preparing "a positive exposition of the other side of the question" as an answer to the "Statement on Reunion" which was recently signed by over 1,400 Episcopal clergymen. The Social Implications of Liberal Evangelicalism is to be presented by the Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn; Liturgy and Worship by the Rev. Alexander Zabriskie of the Virginia Seminary, with the Rev. Burton Scott Easton having been invited to speak on the same subject. Peace and War is to be the subject of an address by the Hon. Norman H. Davis, vestryman of St. George's who is President Roosevelt's Ambassador-at-Large, with the Rev. Theodore M. Evans of New Haven and Dean Arthur B. Kinsolving of Garden City speaking on the same subject. On the second day of the conference, following a celebration of the Holy Communion at which the Rev. W. Russell Bowie of Grace Church is to be celebrant, there will be a discussion of the report of the English archbishops' doctrinal commission that has stirred things up in Church circles, particularly on the other side of the Atlantic.

* * *

Churchman Wants Rule of Law

Brothers very frequently disagree. An outstanding Episcopalian today is the Rev. J. Nevin Sayre, director of the Fellowship of Reconciliation, which is so strong in its pacifism that it will not endorse even the boycotting of Japanese goods. Another is his brother, the Hon. Francis B. Sayre, assistant secretary of state, and a frequent speaker before Church groups. Addressing the American Society of International Law on April 30 he declared that the United States "cannot be a cipher at this critical moment of the world's history."

"The strengthening of a rule of law comes not through supine inaction," he asserted. "When forces of lawlessness are abroad, supine inaction in effect means siding with the evil against the good; the strongest encouragement which can be given lawless aggressors is to make it quite clear that they have nothing to fear from those with power to withstand them. The United States cannot afford to be a cipher at this crucial moment of the world's history. We must be resolute and prepared if necessary to withstand the aggression of the lawless. This does not mean desire for war. War is evil incarnate. But it means recognition of the fact that some things are worse than fighting if fighting be in defense of life or principles."

Without naming aggressor nations, a move the state department strongly discouraged when proposed last week by a Congressional bloc favoring a more outspoken foreign policy, Mr. Sayre condemned treaty breaking.

"Fighting, cruelty and mass killings in two important countries have continued unabated for months. Barbaric ruthlessness is threatening Europe as well as Asia," he declared, adding that the time had passed when the content of international law was the matter of consequence, that the question today was the stark issue of whether or not a law of nations claimed any recognition at all.

* * *

No War Between Christian Countries

Declaring that war as a method of settling differences should be declared to be apostasy by the churches, Lord Hugh Cecil in addressing a meeting of the Laymen's Missionary Movement of England said that there could be no war between Christian nations if this was done. Alfred Salter, British economist, said at the same conference that the only solution for international difficulties is to share resources.

* * *

Illinois Priest Goes to Law

Bishop White of the diocese of Springfield, together with a number of the clergy of the diocese, are being sued by the Rev. Franklin H. Spencer, former executive secretary of the diocese, for "slander, libel and defamation of character." It is also claimed by Mr. Spencer that the Journal of General Convention for 1934 erroneously stated that he had been deposed; that efforts on his part to have ecclesiastical authorities correct the mistake came to nothing, and that the 1937 General Convention Journal stated that he had been restored, thus implying that he has at some time in the past been deposed. According to reports the trial has been set for May 23rd, with the plaintiff requesting a trial by jury.

* * *

Convention of Diocese of Albany

The losses resulting from disunion —lack of fellowship, loss of truth, lack of evangelistic zeal — was stressed in the address by Bishop Oldham at the convention of the diocese of Albany, meeting May 3-4. Plans were made for the raising of a fund of $600,000 as a part of a five-year program for the diocese. Miss Grace Lindley, national executive secretary of the Auxiliary, was the headliner at the annual meeting of the Auxiliary of the diocese.

* * *

Children's Chapel in Des Moines

A beautiful chapel for children was dedicated last week at St. Paul's, Des Moines, Iowa, where the Rev. Ernest V. Kennan is rector. It is a memorial to a former parish secretary, Miss Phoebe M. Dorr, who left funds for the altar of a children's chapel should one ever be built. The chapel completes the first part of a program which called for the expenditure of $28,000. Plans are now being made for the renovation of the interior of the church.

* * *

Commencement at Hobart College

Bishop Moulton of Utah is to preach the baccalaureate at Hobart, and Mrs. Harper Sibley the baccalaureate at William Smith, at the commencements of the two colleges which will be held May 21-23. President Clarence A. Dykstra of the University of Wisconsin is to deliver the commencement address.

* * *

Lenten Offerings Are Presented

The boys and girls of the diocese of Massachusetts presented their Lenten offerings at services on May 8th. The Rev. George Shriver, missionary to India, was the speaker at Trinity, Boston; the Rev. Arthur Lichtenberger preached at the service in Lowell; the Rev. Phillips Osgood at the service in Lynn; the Rev. R. R. Beasley of Milton preached at New Bedford and the Rev. Herbert L. Johnson of Everett at Taunton.

* * *

Parish Forum on International Relations

Christ Church, West Englewood, New Jersey, is sponsoring a forum on international relations under the direction of the rector, the Rev. William Russell. It opened on May 5th with an address by Ernest W. Meyer, who recently resigned as secretary

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of the German embassy in Washington because he could not accept the Nazi policies. On May 12, Peter Y. F. Shih, president of the Chinese Christian Convention, is to speak on the far east; A. J. Muste, director of the Labor Temple, New York, is to be the speaker on the 19th and Rabbi Louis I. Newman speaks on the problems of his race on the 26th.

* * *

An Innovation in New Jersey

Bishop Gardner of New Jersey, presiding over his first convention May 3-4, got everyone off to a jolly start by opening the affair with an informal supper meeting. Not only that, instead of speeches by big-wigs he gave each of the newcomers to the diocese a chance to have a bit of a say by calling upon them for short talks.

* * *

Bequest to Buffalo Parish

Grace Church, Buffalo, where the Rev. G. Napier Smith is rector, has been left $10,500 by the will of the late Frances O. Ogden, a life long member of the parish.

* * *

Convention of District of Utah

The 18th anniversary of the consecration of Bishop Moulton was observed at the convention of the district, meeting at Salt Lake City, April 28-May 1.

* * *

Large Confirmation Class in Danbury

Bishop Budlong confirmed a class of 126 at St. James', Danbury, Connecticut, on May first. Two-thirds of the number were adults, many of whom had been previously unchurched and were baptized by Rector Hamilton H. Kellogg before the confirmation service.

* * *

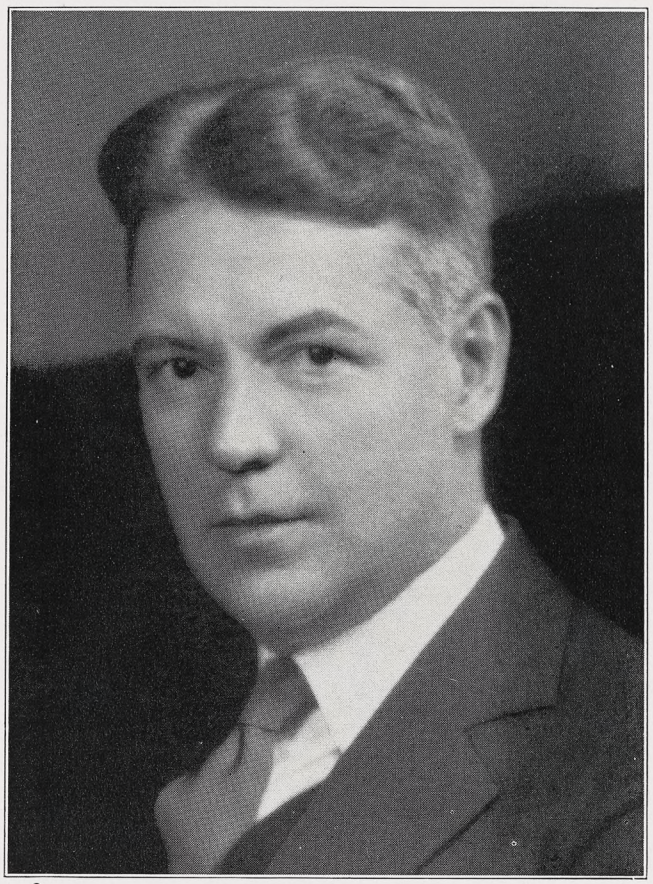
A Falling Off in Cash

Receipts for the National Council Program to May first was $312,479 this year, over against $391,078 in 1937. However, the late date of Easter this year has to be taken into consideration since the Lenten offering of the children does not begin to come in until some weeks after Easter.

* * *

Liberal Churchmen Hold Conference

Ministers and religious workers from southern states met in conference at Raleigh, N. C., on April 21st, under the auspices of the Fellowship of Southern Churchmen, and took emphatic stands concerning civil liberties, industrial democracy, race relations, war and peace. The May bill, now before Congress, was denounced as being one which would bring America to Fascism; they acted favorably to resolutions calling for both federal and state anti-lynching laws; supported the right of workers to organize; asked for the abolition of the poll tax as a qualification for voting; and called for the ending of racial discrimination in the administration of relief. They split on the international issue, some taking an isolationist position and others declaring that "as Christians we cannot stand idly by when our fellowmen in other lands are murdered, their homes and civilization destroyed." One of the leaders at the conference was the Rev. A. T. Mollegen, professor at the Virginia Seminary.



W. RUSSELL BOWIE
Leader at Liberal Evangelical Conference

* * *

American Church Union Endorses Protest

The executive committee of the American Church Union, meeting April 25 in New York, endorsed the statement of the 1,406 priests who recently protested against intercommunion services.

* * *

Plans for 1939 Church Congress

The Church Congress, for many years an institution of the Church, is to meet again. Announcement is made that the first triennial Congress will meet in Washington, D. C., April 25-28, 1939. The committee in charge of arrangement, headed by the Rev. Donald Aldrich of New York, is to meet with consultants from theological seminaries at the College of Preachers on May 22-24.

* * *

Convention in Massachusetts

The convention of the diocese of Massachusetts met on May 4th, with a service the evening before at which Bishop Sherrill delivered his address and Bishop Heron made his first report as Suffragan Bishop. The convention closed the evening of the 4th with the dinner of the Episcopalian Club.

* * *

Rector Looks At City Problems

The Rev. Charles T. Hull, celebrating the 11th year of his rectorship at St. Paul's-by-the-Lake, Chicago, had things to say that strikingly support the article in this paper by the Rev. Lane Barton. The communicant strength of his parish, he said, remains approximately the same as it was eleven years ago in spite of the fact that 440 have been confirmed and 320 transferred from other parishes. During his rectorship more than $200,000 has been collected for church purposes, but about 15% of it has gone toward interest and debt. There was a debt of $55,000 eleven years ago; today there is still one of $45,000, with $20,000

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having been paid out in interest and for refinancing. Mr. Hull however is encouraged by church attendance which he says has shown a marked increase, particularly in recent months.

* * *

The Sailors Are Confirmed

Auxiliary Bishop Bennett of Rhode Island confirmed fourteen sailors on April 24th at the naval training school at Newport. They were presented by their chaplain, the Rev. R. W. Shrum.

* * *

Summary of Council Appropriations

Interested in money? Here is the general summary of the appropriations made by the National Council for 1938.

I. Missionary Work

Dept. of Domestic Missions	$508,492
Dept. of Foreign Missions	1,214,607
Dept. of Religious Education (college work) ..	14,250
Church Institute for Negroes	140,030
Colored Institute Workers	4,875
St. Agnes Hospital, Raleigh	568
Additional UTO Workers.	10,000
Total Missionary Work	$1,892,822

II. Education and Promotion

Dept. of Religious Education	$21,165
Dept. Christian Social Ser.	12,633
Field Dept.	35,582
Dept. of Publicity.....	25,625
Woman's Auxiliary	43,364
Total Education and Promotion	$138,369

III. Miscellaneous Activities

Comm. Ecclesiastical Rel.	$4,400
Conference and Training Centers:	
St. Margaret's, Berkeley	1,620
Brent House, Chicago.	7,662
Windham House, New York	3,000
Bp. Tuttle School, Raleigh	6,620
Training from U.T.O..	5,000
American Churches in Europe	1,000
Forward Movement	10,000
Comm. on Strategy and Policy	1,000
Total Miscel. Activities	$40,302

IV. Co-operating Agencies

Girls' Friendly Society..	$3,000
Church Mission of Help..	4,500
Church Periodical Club..	3,770
World Conference on Faith and Order	1,500
Total Co-operating Agencies	$12,770

V. Administrative Expense

Dept. of Domestic Missions	$6,102
Dept. of Foreign Missions	15,374
Dept. of Religious Ed....	8,854
Dept. of Social Service..	4,193
Field Department	10,038
Dept. of Publicity	20,277
Finance Dept.	40,601
Office Eqip't & Maint...	21,647
Staff Insurance	7,300
Printing	10,000
Other Accounts	22,550
Church Missions House ..	22,578
Purchasing and Shipping.	6,121
Book Store and Library, etc.	6,988
General Administration .	28,594
Retired Workers	6,960
Contingent Fund	3,910
Total Admin. Expense.	$242,087

Summary of Groups

I Missionary Work	$1,892,822
II Education and Promotion	138,369
III Miscellaneous Activities	40,302
IV Co-operating Agencies	12,770
V Administrative Expense	242,087
Total	$2,326,350

* * *

Milwaukee Church Book Store Closed

Morehouse-Gorham has announced the closing of their Milwaukee bookstore and the transfer of headquarters to New York. Both the Living Church and the Living Church Annual are to continue to be published in Milwaukee.

* * *

Women Presented With Challenge

The Auxiliary of the diocese of Rhode Island held its spring meeting on May 6th at St. Peter's-by-the-Sea, Narragansett Pier, where the Rev. Thom Williamson is rector, and heard Miss Eva Corey of the diocese of Massachusetts and a member of the National Council, present a challenge for greater missionary support. The Rev. Richard R. Beasley spoke on southern mountain work.

* * *

A Number of Missionaries Are Appointed

The following missionaries were appointed at the recent meeting of the National Council: Miss Ada Clarke, sister of the Church Army, to the Philippine Islands. The Rev. John R. Ramsay Jr., to the Philippines. He was formerly assistant at St. Andrew's, Baltimore. Miss Marian E. Latz to the diocese of Dornakal, India, supported by special funds from her own diocese of Rochester. Miss Caroline Hines was appointed for student work at Winthrop College, Rock Hill, S. C., and Miss Emma Louise Benignus for similar work at the University of Wisconsin. Miss Edith M. Anderson was appointed as a nurse at the new Good Shepherd Hospital, New Bern, N. C.

* * *

Church School Is to Close

St. Alban's, boys' school of the diocese of Chicago, is to close in June and not reopen in the fall. It is a casualty caused by the lack of both students and funds. The Rev. Charles L. Street, headmaster, announced in January that unless a campaign was pushed to insure its support he would resign. The committee that canvassed the situation reported that they could not at this time recommend a campaign for funds, nor could they recommend

Waiting For Help



Relief work is being carried on in Loyalist Spain where thousands of children are being cared for by trained social workers, sent by The North American Committee to Aid Spanish Democracy.

In China a great work for children is being directed by Madame Sun Yat Sen and Madame Chiang Kai-Shek.

Donations, split equally between the two, will be forwarded by the Emergency Committee of the

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that the school be kept alive with inadequate support. Bishop Stewart in making the announcement pays a high tribute to the attainments and devotion of both the headmaster and his wife, "both of whom have given themselves and their substance unstintedly. We can never repay them the debt we owe."

* * *

Dum-De-Dum Hymns and Inferior Sermons

President Mildred McAfee of Wellesley College, speaking in New York on May 3rd, said that college students were neither godless nor irreligious, but that due to their improved esthetic and intellectual tastes they could not stand the "dum-de-dum" hymns and the inferior sermons they were called upon to listen to in their home churches.

* * *

Bishop Jenkins Writes a Protest

Bishop Jenkins of Nevada has written a strong protest against the rumored plan to close Bexley Hall, the theological seminary of Kenyon College. He declares that the school was founded to prepare men for the ministry, and quotes documents to support the statement. He then asks the question, "Are not the secularizing influences now at work within its walls such as to alienate it eventually from its foundations as a college of the Protestant Episcopal Church?" He states that daily chapel at Kenyon has been discontinued even on a voluntary basis, and that for two years there has been no chaplain and the students without regular pastoral care. His statement ends with a resolution signed by 67 alumni of Bexley, protesting against proposals to either close the school or to merge it with another theological seminary.

* * *

New York Auxiliary Holds Meeting

The annual convention of the Auxiliary of the diocese of New York met May 3rd and elected Mrs. Charles G. Kerley as president for the next three years. Bishop Manning and the Rev. George Trowbridge were the speakers at a luncheon in honor of the outgoing president, Mrs. J. Ralph Jacoby. A United Thank Offering was presented of $32,232, and Mrs. Jacoby in her report stated that $120,173 was the 1937 total of gifts for all purposes, with the expense for administration being but $1,547, or "only 1 3/10 per cent of our gifts."

* * *

Conference of Socialist Christians

A conference of the Fellowship of Socialist Christians is to be held at Bound Brook, New Jersey, May 19-20. Among those on the program are Professor Paul Tillich of Union Seminary, who is to review the international situation; Professor Reinhold Niebuhr, also of Union, whose subject is "The Christian Facing the Victories of Reaction"; Mrs. Reinhold Niebuhr, Episcopalian wife of the Union professor, who is an authority on many matters in her own right, and Professor Eduard Heimann of the University in Exile.

* * *

Notes of This Troubled World

An American company was asked to bid on aerial bombs by the Argentine. Knowing that these bombs were intended for use by the new Martin bombers against Chile, the American company immediately approached Chile for an order of the same bombs. Meanwhile the Christ of the Andes stands on the heights between Chile and the Argentine with the inscription: "Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace sworn at the feet of Christ the Redeemer." An army of 75,000 men are busy in Czechoslovakia fortifying the Czecho-Austrian frontier. The German frontier has been fortified for some time. . . . War scares have their purposes apparently. During the recent difficulties between Poland and Lithuania men went through Polish villages frightening people about the imminent war and its results and persuaded them to sell Polish bonds at a fraction of their real value. . . . With German aircraft threatening London, German devices for sealing air raid shelters against poison gas are being sold in London. . . . Paintings by Rembrandt are being removed from German art galleries by the Nazis since he is a "ghetto painter". Also Michelangelo's famous sculpture, "David" is now to be omitted from German textbooks on art since David was a Jew. . . . The Church also plays its part. At least word comes from New Guinea that German missionaries are actually Nazi propagandists and are declaring that the country will soon be a German colony. They are preparing the children for it by teaching them the Nazi salute and to cry "Heil Hitler". . . . Agitation is under way to take the 1940 Olympic games away from Japan. The Finnish delegation proposes a change in the rules to prevent the games from being held in any country that is at war.

* * *

Vacation Schools in Michigan

An institute for training persons to conduct vacation church schools is to be held in Detroit on May 18th. A new manual, "The Quest of the Holy Grail," which provided for a ten-session course of instruction, has been prepared for use this summer.

* * *

Discuss Problems of Religious Education

The department of religious education of the diocese of Michigan held an institute on problems and methods at Trenton, Michigan, on April 29, with about 60 persons at-

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tending. Diocesan leaders in religious education led the discussions and Bishop Page was the speaker at the dinner which closed the session.

* * *

Choir Festival in Detroit

Three hundred adult singers from fifteen choirs of Detroit took part in the Choir Festival held May 1st at St. Paul's Cathedral.

* * *

Why Give to China Relief

Three hundred children died in one day in a Chinese refugee camp, too undernourished to resist an epidemic of measles. If, after reading Deaconess Clark's article in this number you wish to aid China, one way to do so is to contribute to the relief work being carried on by Madame Sun Yet Sen and Madame Chiang Kai-Shek among children. A notice on page 14 of this paper tells you how.

* * *

Hartford Cathedral Renovated

Christ Church Cathedral, Hartford, Connecticut, where the Rev. Walter H. Gray is dean, is being renovated; sanctuary redecorated, walls and woodwork repainted, pews done over, stone work of the altar and reredos cleaned. . . . The Hon. Origen S. Seymour, chancellor of the diocese of Connecticut, addressed the men's club of the Cathedral on May 5th.

* * *

Commencement at the General

Bishop Essex of Quincy is to preach the baccalaureate sermon and Professor Kilburn Root of Princeton is to give the address at the commencement of the General Seminary, to be held May 23-25. The alumni essay is to be by the Rev. Lossing Cirlot of the class of 1927. Presiding Bishop Tucker is to present the diplomas as chairman of the seminary's board of trustees, while Dean Fosbroke will confer degrees.

* * *

That Election in Alabama

We were able to give you the outcome of the election of a bishop for Alabama in our last number though we could not present details. Our correspondent explains this by writing that "the election finished at 11 P.M. in a community which even in the day time hasn't telephone, telegraph or railroad. And country people believe in sleeping at night as perhaps you know." The Rev. C. C. J. Carpenter, whom I shall continue to call "Chuck" until he gets the purple, was as you know elected. The clergy and laity voted separately, the former in the village schoolhouse in the little historic town of Carlowville, while the laity voted in the church. Mr. Carpenter and the Rev. R. Bland Mitchell of Birmingham tied from the beginning in the clergy vote, with the Rev. R. A. Kirchhoffer of Mobile a close third. After eleven ballots Carpenter received 20 votes, an exact majority of the 39 clergy voting. The laity tied in a three way ballot; Carpenter, Mitchell and the Rev. J. M. Stoney of Anniston. There was finally a conference and Carpenter was elected on the next ballot. Plans for his consecration are being pushed with the hope that it may take place this summer. The final comment of our correspondent is "The best man won—six feet three and 260 pounds." Others to receive scattered votes on the early ballots were Vernon C. McMaster of the national department of religious education; the Rev. A. R. McKinstry of San Antonio; Willis G. Clark of Charlotte, N. C., and Dean Noble Powell of Washington Cathedral. There was a memorial service to Bishop McDowell at which Bishop Clingman of Kentucky preached. Bishop McDowell had been elected Bishop of Alabama in this same Carlowville in 1922.

* * *

Clergy Conferences in Connecticut

Dean Gray, as part of his program to make Christ Church Cathedral, Hartford, a diocesan center, has instituted clergy conferences. Four times a year the clergy gather for fellowship and study. Leaders have been Bishop Budlong and Dean William P. Ladd of Berkeley Divinity School, and the Rev. Remsen B. Ogilby, president of Trinity College, is to lead the conference on May 21-22.

* * *

A Day of Events

A memorial chapel, addition to the chapel at Christ School, Arden, North Carolina, was consecrated the other day by Bishop Gribbin. It is

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of native stone, connected with the main chapel by a beautiful cloister. It is a memorial to one who, as headmaster of the school for many years, was affectionately known as Father Harris. It was a joyous occasion in spite of the fact that the infirmary of the school was totally destroyed that very morning by fire. The loss was $10,000 and there was but $4,000 insurance.

* * *

New Worker for Brazil

Deaconess Cartwright was appointed at the recent meeting of the National Council to be the head of St. Margaret's School in Brazil.

* * *

Bishop Tucker Visits Topeka

Presiding Bishop Tucker was the headliner at the convention of the diocese of Kansas, meeting at Topeka on May 8-9.

* * *

Out to Get Rid of Mortgage

Grace Church, Kingston, Pa., where the Rev. Ralph Weatherly is rector, held a parish dinner on April 28th to make plans to liquidate the mortgage. It was announced that several thousand dollars had been raised by women's organizations. A plan was then presented by Mr. John Carey, officer of the Church Life Insurance Corporation of New York, whereby money is to be raised through the medium of endowment insurance on the lives of several men of the parish. The women work to lift the mortgage—the men die for it.

* * *

A Mission in South Carolina

Some time I want to write this story about a preaching mission: "A preaching mission was held recently at St. John's which was a complete flop. Starting with 25 persons the attendance dwindled at each service until at the end of the week there was a congregation of just three people. It was due to the fact that the weather was so nice that people preferred to be outdoors, though the lengthy addresses of the missioner is said to have much to do with the failure." I don't suppose I shall ever have the opportunity. Every story I receive starts, "A most successful preaching mission was held with capacity congregations which increased during the week." This is the news about one just concluded at St. John's, Florence, S. C., that was conducted by the Rev. Richard Wilkinson. And that it would be successful one might well know since it was the 32nd mission he has preached since he resigned as the rector of St. John's, Montgomery, Alabama, at the request of the late Bishop McDowell, who was convinced that Mr. Wilkinson had a rare gift as a missioner.

* * *

Under Three Dictatorships

The Rev. Richard Lief of Providence delivered a lecture on the dictatorships of Italy, Germany and Russia at a meeting of the Providence chapter of the Church League for Industrial Democracy, held on May 6th at Grace Church.

* * *

New Chapel in Saint Louis

The Rev. W. W. S. Hohenschild, rector of the Holy Communion, St. Louis, Mo., laid the corner stone on April 24th for a new chapel in the university section of the city. The Holy Communion, two years ago, decided to follow the population and opened a new work in this suburb. It has developed rapidly. Over $50,000 in property has been accumulated. The present chapel, to provide also parish rooms, is the first unit of a contemplated plant.

* * *

Recital Number One Thousand

Lou Gehrig, the former slugger who is now batting less than a hundred, is soon to play his 2,000th consecutive baseball game for the Yankees. He is 1,000 up on Channing Lefebvre, who nevertheless has quite a record in his own field since on May 4th he gave his 1,000th recital on the organ of Old Trinity Church, New York City. His series began in 1924 when the present organ was built and during that time he has

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played over 800 different selections, including practically all of the standard organ repertory. I had a consecutive record myself until it was broken last summer by my trip to Europe. Until that time I had been responsible for the editing of every number of this sheet since the fall of 1919, though I was not aware of the fact until Bishop Johnson reminded me of it by saying, "No wonder you are slipping—look how long you have been at it. Give your readers a break and go away for a couple of months."

* * *

Professor Speaks in Baltimore

The Rev. Albert T. Mollegen, professor at the Virginia Seminary, Alexandria, was the preacher at a service held at St. Michael and All Angels, Baltimore, on May 1st under the auspices of the Baltimore chapter of the Church League for Industrial Democracy. The service was followed by an open forum on "A theological basis for Opposition."

* * *

New Reredos in North Dakota

A new reredos was recently dedicated at Gethsemane Cathedral, Fargo, North Dakota. It was done by a member of the congregation, Mrs. Albert Hallenberg, and was over a year in making.

* * *

Convention of Lexington

Dean Chester Emerson of Cleveland is to be a headliner at the convention of the diocese of Lexington, meeting at Ashland, Kentucky, May 18-19.

* * *

English Rector to Visit America

The Rev. Horace Fort, rector of St. Mary's, Bedford, England, is to be the special preacher during June and July at St. John's, Hartford. Mr. Fort, now a British subject, is a graduate of Trinity College and of the Berkeley Divinity School, and for a number of years was the assistant to the dean of Berkeley.

* * *

Editor Speaks in Newark

Clifford P. Morehouse, editor of the Living Church, was a speaker at the dinner of the men's club of the diocese of Newark on May 10th. His subject: "Live Issues Facing the Church Today." Both Bishop Washburn and Bishop Ludlow also were on the program.

* * *

Convention of Indianapolis

The 101st convention of the diocese of Indianapolis was held at Terre Haute on April 21-22, the first time in thirty years that the convention had met elsewhere than in Indianap-

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Broadway at 155th
New York City
Rev. S. Tagart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Fridays, Holy Communion, 12:15 P. M.

St. Barthoiomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church
Fifth Avenue and 53rd Street
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Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

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Rev. J. Francis Sant, Vicar
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Saints' Days: 10:30.

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Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral
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Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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olis. Presiding Bishop Tucker, who is certainly getting around, was the headliner at a largely attended convention dinner. Bishop Francis requested a coadjutor, stating that he plans to resign in 1939, and plans were made for an election in the fall of this year.

* * *

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* * *

Marriage Institute in Honolulu

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THE WITNESS



FLEMING JAMES
Professor at Berkeley Divinity School

A LETTER TO THE PRESIDENT

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CLERGY NOTES

BROWN, E. CHARLES, formerly of Sarnia, Ontario, has accepted the position of assistant at St. John's, Detroit, effective June first.

BROWN, W. DON, graduated May 4th from the Pacific Divinity School, is the vicar at Oxnard, diocese of Los Angeles.

COX, RALPH H., graduated from the Pacific Divinity School, May 4th, is the vicar at Madera, diocese of San Joaquin.

DEWHURST, THOMAS, rector of the Ascension, Stillwater, Minnesota, died on April 28th after a brief illness.

FRY, WALTER, Canadian diocese of Huron, has accepted charge of Trinity, West Branch; Grace, Standish; St. Thomas', Omer, diocese of Michigan.

GOMEZ, ALPHONSO, graduated from the Pacific Divinity School on May 4th is to work in the district of Mexico.

HUMMEL, BERNARD W., formerly the rector of Holy Trinity, Cincinnati, has accepted the rectorship of St. Anne's, Nashville, Tennessee, effective May 15.

MITCHELL, AUSTIN B. JR., of the staff of the Blue Grass Associate Mission, Mt. Sterling, Ky., has accepted St. Luke's, Mineral Wells, Texas, and associated missions.

NASH, E. BRIGGS, has resigned as rector of St. Paul's, White River Junction, Vermont, to retire. Address, 55 Kendall Avenue, Rutland, Vt.

NICHOLSON, ROBERT WOOD, formerly rector of St. Mary's, Provincetown, Mass., has accepted the rectorship of St. Andrew's, Martha's Vineyard, Mass.

PERSON, ALLEN, rector of Franklin parish, diocese of Southwestern Virginia, has resigned to accept the rectorship of St. Andrew's, Fort Thomas, Kentucky.

POLLOCK, formerly of Raton, New Mexico, has accepted the rectorship of Nelson Parish, Nelson County, Va., effective July first.

SMITH, W. T., formerly of London, Ontario, is now in charge of St. Jude's, Fenton, Michigan.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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UNSEEN TALENTS

By
BISHOP JOHNSON

IN HIS letter to the Corinthians St. Paul stated a profound truth when he said—"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned." Man is endowed with certain faculties of body and soul which are capable of development. Such are the eye, the intellect and the conscience. By disuse the eye can be blind. By misuse it can be blurred. By training it can see that which is invisible to the untrained eye. For example in going along a road the artist or the botanist can see that which is invisible to the hobo who sees only the dust.

What is true of the eye is also true of the intellect. Let us put a savage and a scientist on the reviewing stand. Which is the better man? It depends where you place them. In the wilderness the scientist would perish where the savage could live. In cultivated society the scientist would shine where the savage would be bewildered. It is not so much that the scientist is the better man. He is merely different. For the savage to become a scientist, and he could become one, would involve a desire plus a willingness to a long period of drudgery which he probably would reject. To become a scientist he would need a new birth in order to enjoy a different experience. In short man is born with a capacity for knowledge which he must train if he is to see those things which are not only invisible but repugnant to the savage. Here it would be true that the natural man receiveth not the things of the scientific spirit for they would be foolishness unto him. As in the case of the eye, man has been given potential qualities which he can acquire only as he accepts the technique which leads to the objectives. There is no one more contemptuous of book learning than the ignoramus. It is foolishness unto him.

So man is endowed with certain spiritual gifts, based on the love of God and man, which, when rightly trained, produce the kind of character which we find in a truly righteous man. To the spiritual savage, a good man is a fool and the love of God and man is a delusion. As a gangster would express it, "religion is bunk," for the same reason that the ignoramus feels that education is foolishness. It is as though a man with no ear for music should say that the opera is bunk. It would be to him, not because he is superior to harmonies, but rather because he is lacking in the capacity to enjoy them. There is a blind spot in his make up so "a good man out of the treasure of his heart bringeth forth that which is evil, for where the heart is there the treasure is also."

WHEN we refuse to cultivate a quality that is in us, we not only become blind to its reality; we also become hostile to its worth. A man who refuses to work in a laboratory will never become a chemist, not because chemistry has no value but because he has no urge to seek. The whole problem resolves itself into certain basic questions. Is man endowed with a spiritual capacity which can develop into spiritual reality? If the cultivation of the intellect is essential to a scientific world, is the cultivation of love essential to a decent world?

If our savage ancestors needed a new birth before there could be science, does not our present generation of spiritual barbarians need a death unto sin and a new birth unto righteousness before we can hope for a decent world of international sympathy and universal brotherhood instead of a reign of hate, fear and savage cruelty? Has there ever been an age so abundant in resources and so lacking in the wisdom to apply them as the one in which we are living?

When the savage chief says "Me Big Injun," he tells the world that he has attained all that is necessary and everything beyond his ken is foolishness. The modern natural man is much like him. The tendency is to assume that science, having supplied us with a multitude of things, can solve the problem of human relationships by ignoring spiritual realities, by which the possession of those things can be adjusted. The result is bound to be a chaos of national feuds such as previously existed in barbarian tribes. Unless men seek to make of one blood all nations of the earth and to base their relationships upon love instead of suspicion, our leaders will become educated barbarians whose egotistical assurance is that of savage chieftains orienting art, music, education and religion to their tribal totem and suppressing individual initiative and personal liberty to their brutal taboos.

All dictatorships in the past have begun in service rendered and ended in the mental and moral degenera-

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tion of those who have submitted to it. It cannot be otherwise since personal liberty is essential to national integrity. The fact that a nation is temporarily happy is no sign that it will become permanently joyous.

The social edifices of the world are being destroyed by the burrowing of political termites—who leave the external character of the timbers but eat out their heart by rejecting all spiritual values.

What is the answer to these questions? Certainly that each of us, as individuals, recognize that we have a spiritual faculty which must be developed within us if we are to do our share in leavening the shapeless dough of our political muddle. Never was it so important that Christian men and women bear witness to the spiritual values in Christ's Gospel.

It is not the function of the Church to dominate the political and economic world but it is the vocation of individual Christians to carry their witness into the social set up. And it is only as we cultivate the gift that is in us that we can appreciate and appropriate the values that lie hidden from the indifferent and the inert.

When men close their minds to the development of a talent and bury it, then they grumble at the good Lord as a hard Master and also lose the talent entrusted to them.

Talking It Over

By

WILLIAM B. SPOFFORD

The Honorable Franklin D. Roosevelt
The White House
Washington, D. C.
Dear Mr. President:

Every American will rejoice that we have as President a man who is a champion of democratic government. You stated in two sentences of your message read before last week's convention of B'nai B'rith, Jewish fraternal order, a truth that you of course wholeheartedly believe; one that is believed also by an overwhelming majority of the citizens of this country. "Our conception of freedom," you declared, "embraces complete liberty of conscience and of thought, freedom of education, freedom of the press, the right of free speech and assembly. On that conception of liberty all of our happiness as a nation has been built."

I read these words of yours only a few hours after I had spent the better part of a night in Mayor Hague's Jersey City. Two Congressmen had announced that they would speak there on the Bill of Rights of the Constitution. Mayor Hague and his plug-uglies said that they would not speak. And they didn't. A very good thing, too, for had they so much as tried to utter a word in Hague's Journal Square there would have been one of the worst riots that this country has ever experienced. The Mayor, who declares himself to be above the law, had rallied his forces, who can choose between obeying his orders or starving. The police were out in such force that other parts of the city had to be policed by firemen. In the crowd of many thousands were hundreds of plainclothes-men. As I got off the subway with a friend, people were being stopped, questioned by the police and those without the right answers were turned back—not gently either. We walked through the lines—first because my friend is that kind of a guy and because I wore the uniform of a minister of the Church to which you and I belong. But the uniform did not prevent us from being trailed by one of Hague's dicks. Soon a band of the American Legion started marching. In the van was a deputy police chief of Jersey City, out not to protect citizens in exercising their constitutional rights, but to see that these rights were denied. He was followed by a stuffed-shirt, six feet-four, with a funny hat and uniform, swinging a big stick and blowing a whistle. Behind him came an interlocked line of first citizens in Legion uniforms and carrying flags, clearing the way for the poor fellows that made up the band. There is something pathetic about the Legion which even bright uniforms cannot overcome. Youthful heroes twenty years ago, marching with a vigorous step, straight, with sucked-in bellies, today they are a slovenly crew of old men, stooped, fat, and careworn. A few toots and most of them had to drop their horns and gasp for breath. A half hour of marching and they were so exhausted that it was impossible to keep them in formation. Somehow, in spite of their foolishness, it makes me a bit sad to see these fellows looking daily more like the Grand Army of the Republic of my youthful days. It won't be long before they will be parading in the back seats of automobiles.

They were there; the police were there; the plug-uglies were there; the henchmen of Hague's corrupt political machine were there; and, I am told, a lot of just ordinary citizens were there because they were ordered out by their priests. They carried stupid placards. They waved American flags. They sang, "My Country 'Tis of Thee; Sweet Land of Liberty: Let Freedom Ring" . . . these foolish people who were there to tear apart anyone who dared to stand up and say that he believed in the Bill of Rights. That is what they were ordered to do. It is what Hague's police and dicks were there to help them do.

Mr. O'Donnell and Mr. Bernard, Congressmen, were advised not to try to speak. They followed the advice, though, I am told, reluctantly. But it was good advice even though I did resent it at the time. For had they attempted to speak there would have been 25,000 people driven insane by Hague's stooges. Hundreds would have been injured and, I have no doubt, scores killed. Wisdom is the better part of valor, even if it is hard to believe at the moment.

Mr. President, had any American citizen, Congressman, Senator or priest of the Church, dared to utter in Jersey City last Saturday night your words delivered to the B'nai B'rith just a few hours afterwards, he would have been torn apart and hundreds of innocent people would have been slugged and trampled into hospitals.

Since you became President, and before, you have

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stood for the rights of the common people. You have taken the rap because you want them to eat and to live in decent homes. You have fought for them. Nevertheless I, for one, insist that food on the table and a roof over head is less important than freedom. I know a lot of people who feel the same way. "On that conception of liberty . . . ," you say. Exactly. And so what about Mayor Hague? Is he bigger than the United States? Or is it possible for the President of the United States to tell the Mayor of Jersey City that there is a Bill of Rights which shall be honored?

You can't let the people down. You have said that time and again. Mayor Hague is the vice-chairman of the National Democratic Committee. He has delivered the state of New Jersey to you in the last two Presidential elections. Which is the more important: those votes or "this conception of liberty upon which our happiness as a nation is built"? People throughout this country by the millions are waiting for your answer. There isn't a bigger issue before you. Do you mean what you said to the B'nai B'rith? Frank (I am the Law) Hague has given you a swell chance to prove it. If you don't, I assure you, some of the rest of us will. Americanism isn't dead yet, even in Jersey City.

THE PARSON'S LOST SHEEP

By

LANE BARTON

Rector of Grace, Orange, N. J.; Formerly Rector of St. Paul's, Flint

LAST week I presented my conclusions about the loss of communicants, particularly the newly confirmed, based upon a questionnaire that was sent to 322 persons who were confirmed during my ministry at St. Paul's, Flint, Michigan. The 322 shall now speak for themselves. The questionnaire was mailed out to the entire list. Of these 102 sent back their replies.

Who or what influenced you to be confirmed?

A desire for the Episcopal Church, 35; having been a member of the choir, 7; desire for a church home, 6; spiritual needs, 5; welfare of children, to improve home life, mother, father, or friends, 37. A majority were led to the Church by a personal influence.

Do you consider yourself an active member?

Yes, 64; no, 31.

How often do you attend church?

Every Sunday, 47; twice a month, 10; once a month, 11; once a year, 4.

In what parish organizations are you active?

No organizations, 40; one organization, 37; two organizations, 10; three organizations, 4; four organizations, 2.

Do you read your Bible?

Yes, 71; no, 28.

Do you read your Bible regularly?

Yes, 21; no, 42.

Do you pray?

Yes, 95; no, 5.

Do you pray regularly?

Yes, 63; no, 23.

Is your prayer real?

Yes, 73; no, 8.

Is the Holy Communion a real help to you?

Yes, 77; no, 10.

Can you give any reason why the Holy Communion is or is not a real help to you?

"A pagan rite." "I feel the presence of my Mother." "I feel I am starting with a clean slate." "When I feel emotionally aroused it may help, but it is usually meaningless." "It is like a savage rite to me." "The Holy Communion is of real help to me in that it gives me moral faith and courage. I feel at peace with myself and the world because I feel I have forgiveness in my heart, which principle seems to me the embodiment of the Service. The idea of Communion as a home-coming of mankind to the table of our Father, the Altar, appeals to me tremendously. Finally the Holy Communion brings me close to God. It is a great religious experience." "Because I feel my father who has been dead three years and was especially close to me, is near me." "Assurance of being a real member of Christ's family." "I have an unconquerable prejudice against the common drinking cup."

Why does the Episcopal Church appeal to you?

"My folks go there and I know of no other and have never been to another church." "The Episcopal Church appeals to me because it seems to appeal to the kind of people I like. It has kept itself free from political lobbying, and unfortunate dabbling in political issues. It is not affiliated with the group of churches that maintains a lobby in Washington. It does not attempt to coerce other people." "I sometimes wish the Episcopal Church would not have so many hymns that require such a wide range of voice and that they would use the more familiar hymns. I think using a comparatively small number of easily sung hymns would be more satisfying to the congregation. In other words what I want to do is to go to the Episcopal Church and sing Methodist hymns." "Not yet. My own confounded reticence, my desire to be let alone to do my own thinking, my own dislike of new associations, . . . all have prevented the complete Church home. But all I ask is to be permitted to attend. I know that I am selfish but I want to do good to my own soul."

Is the Church alive to the needs of modern thinking?

Yes, 63; no, 5. "No and again no. When you first came among us I thought that was about to be changed but the second year found you far afield. This is not

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a personal criticism." "It is a little mid-Victorian on the question of divorce but perhaps in this day of easy divorce that is not a bad thing after all."

Can you name any issues the Church is evading?

Yes, 13; no, 51. "Church unity, international unity, failure to put young people to work in the Church." "The downward trend of living conditions, and the causes are being ignored." "Not answering Roman Catholic effort in their octave." "No, She must not become too entangled with worldly conditions." "It evades any issue unless public opinion is already favorable for it." "Persecution of the Jews." "I don't think the Church is doing all it could to stop war." "Not active enough in laying the groundwork for peace in the world." "I think the Church should take leadership in more matters of social security. The cooperative movement for example is certainly Christian. Kagawa has taught us that." "It should preach against war." "We are not advertising our Church the way we should."

Can you suggest any subjects for sermons?

"I wish the sermons would drop the defensive tone entirely and set forth confidently and constructively the beauties and value of the real Christian religion and its application to the modern situation." "I would like to hear from the pulpit a greater fight against Fascism, Communism, and all other isms. I enjoy a sermon with the teachings of Christ brought down to our modern politics, economics and current affairs. A sermon must have a punch in it to go over, and let us advertise and not hide our light, and our Church will be full."

What would you suggest to make your Church more effective?

"The effectiveness of the Church is proportional to the type of atmosphere created during its services. If it provides a colorful, beautiful and restful atmosphere, it furnishes a haven into which the parishioners may, for brief periods of time, escape the ever increasing struggle and strife of the outside world. During these periods he is occupied with thoughts of the beautiful and the ideal and leaves his haven soothed and rested, a more tolerant and more energetic individual than previously. Anything, then, which increases harmony and dignity in the Service is of inestimable value. In fact, I believe the future Church may succeed or fail in direct proportion to the attention it pays to these details. Along this line may I suggest that St. Paul's services could be improved if the choir marched through the aisles at the beginning and end of each service. Strict attention should be given to the details which make the march colorful. Beauty could also be added by having the choir sing the first stanza of the processional hymn and the last stanza of the recessional hymn while in the transept. The use of the appropriate stole by the rector would furnish another touch of variety and beauty to the service." "I believe the singing could be improved." "More Christianity." "There is only one thing lacking in my opinion. The music is a major part of a Church; that is one thing we lack, 'human music.' Though we all descended from the English Church, WE are Americans, and like our music not quite so far over our heads." "A competent psychiatrist to deal with individuals . . . if the young folks can be steered right. . . ." "A mid-week Church night for discussion of vital problems, personal and social." "Never try to shorten services. And don't look at your watch so often. Have processional and recessional through the Church."

Let's Know

By

BISHOP WILSON

"Totalitarian Schools"

UNDER the above heading our contemporary, the Living Church, recently carried a letter and an editorial. The letter was written by the Rev. Thomas A. Withey, of Belmont, N. Y. He tells how one of his faithful boys was penalized for a week by the local High School for going to Church on Ash Wednesday morning. He tells of a High School excursion to Washington in Holy Week for a group of picked boys, including one of his own who was deprived of a chance to do his Church duties thereby.

What of this school situation? We have gone in for a secular public school system in this country but does that mean that the school authorities are to dictate the religious habits of our boys and girls? In Europe the Church is fighting the secular domination of a totalitarian government. Must we also fight a similar domination on the part of secularized education? The title "Totalitarian Schools" is sufficiently ominous.

Here in my city of Eau Claire we took up this whole question with our school authorities some fourteen years ago. We spent a couple of years lining up the Churches of the community and convincing the School Board. Then we inaugurated a plan of Weekday Religious Education by which, on written requests of parents, the children in grades five to eight inclusive are excused from school for an hour once a week to go to their respective Churches for a period of downright religious instruction on a par with what they get in school. It has proved so successful that the school authorities would be the last ones to wish to discontinue it. We also have an understanding that on special Holy Days the children may be similarly excused to go to Church without any penalty for absence from the school rooms.

Usually such things can be worked out to everybody's satisfaction if the Churches know what they want and approach the school people in a spirit of cooperation. Occasionally a superintendent or a Board feel their authority so keenly that they insist on totalitarian rights over the children. Apparently this is the case in Belmont, N. Y. We all have our troubles under the best of circumstances with the excessive demands made by the schools, especially the High Schools, on the time and energy of our children. Every clergyman knows the grief of competing for Confirmation classes and other Church activities with the endless school athletics, dramatics, bands, parties and what-not—most of which have little to do with real education. But when children are penalized for attending to their Church duties, it is time to stand up and yell.

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China's United Front

By

LOGAN H. ROOTS

The Bishop of Hankow, China

Last week there appeared in THE WITNESS *an article by Deaconess Julia Clark describing a visit of a number of missionaries to the headquarters of the 8th Route Army, formerly the Red Army. We believe the event to be of such significance that we present this week the following comments on the China situation by Bishop Roots, and in the news columns further descriptions of the visit, one by Frances Roots, daughter of the Bishop and the other by the American missionary, John Foster.*—The Editor.

A YEAR ago I presented a brief description of the radical change in the attitude of the Chinese communist party toward the Chinese national government, brought about largely by the development of nationalism. That change has now farther developed into a substantial move of far-reaching significance for a United Front. This concerns mainly the Kuomintang and the Kungts'entang (Nationalists and Communists) but is intended to include as participants in the government all those who are out to build up a new and united China. The communists are most explicit in stating that their purpose in this move is "not simply to co-operate with the Kuomintang (Nationalists) shoulder to shoulder and hand in hand during the period of military resistance, for the saving of the nation," but that they are "resolved, after winning the war of resistance, with united hearts and energies to work with them to establish the nation." This quotation is from the manifesto by the communist party on the 25th of Dec. 1937. Since then I have talked personally with several responsible members of the communist party who have said they are convinced that the next step for China is a "truly democratic and republican government, like that of the democratic countries of the West."



BISHOP ROOTS

A short time ago I invited to lunch with me one of the communist generals whom I had heard of in 1930 as a determined enemy of Christianity and of missionaries in Kiangsi and Hunan. After preliminary polite remarks, but before he would eat, he asked me "Do you remember our past"! I replied that I remembered him as one who, some years ago, had carried some of my friends around with him as his prisoners. To this he said, "There were many misunderstandings then. The missionaries have helped us much in Shensi and Shansi. We are sorry for the misunderstandings of the past and want to work with them for the good of China hereafter." These were fair words, and further conversation and experience with them in work for the wounded, and especially their account of their new objectives since September, 1931, have convinced me that they were genuine. Doubtless there were wrongs and misunderstanding on the part of the Chinese as well as others, during those days of bitterness and such things should be admitted and set right. Anyway there can be no question that the principle of co-operating in constructive work which the communists profess and for which they have stood through no little hardship, are thoroughly consonant with the Christian spirit, and should be welcomed by all friends of China.

What have we Christians to offer as a cure or even a help in the darkness and confusion, the anguish and the ruin which beset us? Nothing! absolutely nothing of our own. Nothing but the gifts of God, which in most mysterious ways He has entrusted us to pass on. Christ says His disciples are the light of the world and the salt of the earth. But that is not because they are the source of light or savor; only because He Himself lives in them can they shine or contribute anything worth while.

I think a characteristic Christian contribution is expressed by the modern phrase "God has a plan" and the New Testament term "The Fellowship of the Holy Spirit." In conversation some days ago with a member of the central executive committee of the Chinese communist party I asked him what is the source of the "selflessness" which is often remarked upon as noteworthy in the present day leaders of his party. He replied without hesitation, and evidently out of experience which had produced conviction:—(1) "Our understanding of the tendency of the development of human history. The goal of historic development is a communistic society, where there is no exploitation of man by man. Our mission is to quicken this development. In fighting for such an end selfishness withers because there is no nourishment to sustain it." (2) "Discipline in the communist party controls both members and leaders. A selfish person is converted and if he cannot be converted he is expelled."

Can one miss the parallel between these two points and the conviction as to God's plan on the one hand and the experience of Christian fellowship on the other? In so far as Christians perceive that the goal of historic development is the Kingdom of God and realize among themselves today the transforming Fellowship of the Holy Spirit, are they not carrying to richer fulfilment those very thoughts and experiences which give vitality to the Communists? And is there not here both solid ground and enduring inspiration for the United Front of all constructive forces which our day requires?

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A FURTHER STORY OF MISSIONARIES VISIT TO SHANSI

By JOHN FOSTER

Mr. Foster first describes the trip from Wuhan to the headquarters of the 8th Route Army in Southern Shansi. He continues: We were given a royal welcome both by the leaders of the army and the villagers, whom I suppose had never seen so many foreigners before. Many posters and slogans had been put on the walls to welcome us. "Welcome to our international friends!" "Greetings to the Hankow delegation!" "Salute good friends of China!" they said in English, French and Chinese.

Nowhere had we been treated with greater hospitality. We forgot that we were foreigners, so intimately were we able to enter into the life there. Our home for the five days was part of a farmer's house, though I must in fairness to him say that our party had four rooms and his family had but one. The farmer himself and some of the youngest members of the army, familiarly known as "little devils" took very good care of us. Each night, with the exception of two or three occasions when they had arranged something for us, we told our hosts what we wanted to see and permission was invariably granted.

One of these occasions was the welcome mass meeting held for us on the second day we arrived. When we entered the out-door assembly room of a former primary school where it was held, we could see at first nothing but soldiers—crowds of soldiers everywhere, even on the nearby roofs. Our presents and money were heaped about a table on the stage. First, Chu Teh made a speech of welcome and then each one of us spoke. Deaconess Clark pleased the crowd immensely with her expressive Chinese and her tales of the women who had knitted the socks; Mr. Higgins spoke of the United Front Against War and Fascism in America; Mr. Foster of the Red Cross; and Miss Suess, the other member of the party, of the League of Nations and publicity work. Miss Roots presented the gifts. We learned afterwards, somewhat to our dismay, that the speeches had been minutely taken down, reprinted and distributed throughout the army. Then we enjoyed several plays and dances, really excellently done, some by local inhabitants trained by the Political Department, some by talented members of the dramatic group headed by Ting Ling, China's famous woman author. Long after dark we returned home and were more than ready to "turn in" on our *k'angs*, but not before we had been invited to attend on the next morning another mass, not a mass meeting but the Holy Mass at the Roman Catholic church in the village.

This turned out to be a most significant occasion. The Chinese Bishop himself was there as well as a Belgian priest, Father Lebbe, from Hopei, a Chinese citizen who is doing relief work at the front with his own order of several hundred men and women. The Mass was said for the soldiers who have been killed or wounded, and of the army Chu Teh and his wife and many of the leaders were present. Both the Bishop and Father Lebbe gave short addresses of welcome and sympathy, and Chu Teh responded after the service in the guest house. He pointed out that the spirit of both Christianity and Communism is one of sacrificing self and doing everything for others and said a very significant thing—that there is now no conflict on a large scale between Christianity and Communism. We all felt that it was somewhat of an historic occasion, symbolic as it was, of such a pronounced change of attitude.

During the rest of our visit we asked to see classes, the work of the political department in its various phases, and as much of the life of the army as we could. One of our happiest memories is of a long horseback ride by moonlight through beautiful countryside, but I think all of us treasure most the friends we made up there. We didn't want to leave at all when it was time to go, but it was necessary for some of us to get back to work in Wuhan. The trip back was as easy as the trip up until we got to Chengchow, where we were rudely reminded again of the destructiveness of this war, for the city had been severely bombed the day before. Not a building was standing for a block on either side of the China Travel Service. Back in Hankow, however, we could scarcely believe that the whole trip could have been so simple in such critical times. And we will long remember the intelligence, vision and resourcefulness of those we met there in the northwest and the good fellowship of which we felt a part. We are grateful, not only to have taken a small part in relief work in the Northwest, but also for our good fortune in seeing for ourselves how the various constructive forces in China are coming into alignment at this time and finding themselves a United Front.

BISHOPS VISIT SOUTHERN OHIO

Bishop Clingman of Kentucky addressed more than 500 women at a luncheon of the Federation of Churches in Cincinnati on May 3rd. . . . Bishop Goodwin of Virginia is to be the leader at the conference of clergy of Southern Ohio, meeting May 23-24.

FRANCES ROOTS BISHOP'S DAUGHTER WRITES OF CHINA

By FRANCES ROOTS

Others have described our trip to the headquarters of the 8th Route Army. I therefore shall tell you briefly of some of the people we met.

Everywhere there is the student. He is more steady and well-informed than the student of the past. He does not waste his time agitating. Instead he goes to a special training school where he learns about the farms and villages of China, the needs of the peasants, the psychology of country people. Then he goes out with only two or three companions to live in the country among the people, to help them adjust themselves to the hardships of war and to the challenge of spiritual resistance. Others like him give their services to translation work and editorial matter. There is a new literature arising from the emergency needs of his country. Many like him have studied in Japan. This is useful. We met many such. Most of our interpreting was done by students.

We did not get close to the peasant men and women of the northwest until we found ourselves lodged in the ample brick rooms of a farmhouse at Headquarters. The women had cleaned the place up for us, scrubbing the *"K'ang"* and covering it with clean straw matting to ensure good sleep. After their first burst of curiosity had been satisfied, we could begin to satisfy ours about them. A genuine pride in their hard work was coupled with a surprising sense of humility and a desire to "do something" to combat the terrible destruction of similar farms and villages in the north. We found expression of this desire in a new unity among all the homes of the village. The students and the soldiers were telling them news and facts they had not known before, and the women saw to it that these facts were spread. They no longer feared the army; they welcomed it as friend and teacher. They gave all they had and could to help. In return the soldiers helped them to farm their lands, to educate them, to improve sanitation and to rid their streets of beggars. The people saw plays put on by the dramatic unit of the army, and learned the new songs of "national salvation." They were told what they could do should the Japanese come. Since we were there the Japanese have come. The invaders may have burned these same villages like those in the north. But the spirit of the people has not been prematurely defeated as so often in the past. They no longer shrug their shoulders at the first warning of trouble and say *"Mei-yo fah-tze."*

(Continued on page 15)

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

Bishop Washburn and Bishop Ludlow both denounced Hague's suppression of civil liberties in Jersey City at the convention of the diocese of Newark, meeting last week. Said Bishop Washburn: "We deplore the arrogance of a public official who asserts his superiority to court and Constitution, thus endangering the inalienable rights of free men to their freedom." Bishop Ludlow was even more direct in his attack upon Mayor (I Am the Law) Hague: "Let us not express our disgust at the brutality of Nazism and Fascism and remain silent about Haguism on our own doorstep. Mr. Hague by his high-handed methods is hastening into power the very movement which he claims he wants to destroy.

"After suppression of personal liberty will come suppression of political liberty, if it is not already suppressed in that community, and eventually the suppression of religious liberty."

The next move, I think, is to move into Jersey City with about eight or ten preachers, announcing to Mayor Hague and his henchmen in advance that speeches are to be made on the constitutional rights of American citizens. Incidentally, I was the speaker at a mass meeting in Evansville, Indiana, the day after Bishop Washburn and Bishop Ludlow made the above remarks and there was loud applause for them when I mentioned it. People throughout the country are watching the Jersey City situation.

* * *

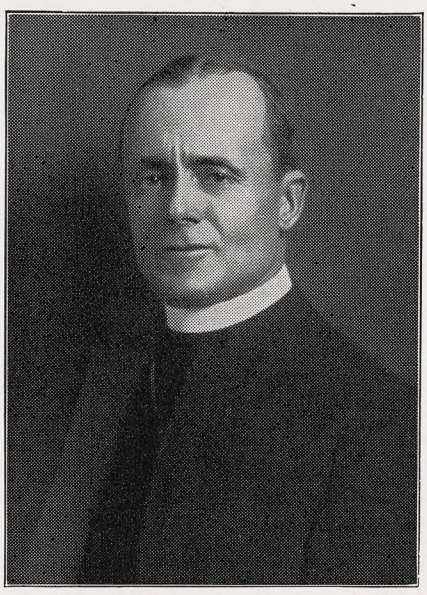
New Book On the Psalms

The Rev. Fleming James, professor of Old Testament at Berkeley Divinity School has written a book on The Psalms. One would hardly expect a book on that subject to make exciting reading, but by dealing largely with the personalities pictured in these ancient poems the author has produced not only a scholarly book but an exciting one as well. He ranges over the whole field of modern scholarship and presents the results, much of it for the first time in English. *Thirty Psalms* is published by G. P. Putnam's Sons and costs $2.75. The book is the outcome of the Bohlen Lectures which Professor James delivered in 1936.

* * *

Bishop Manning Addresses Convention

In addressing the convention of his diocese last week, Bishop Manning of New York announced that the duties of administering the affairs of the diocese were so pressing that "I may find it necessary before long to ask for the election of either another Suffragan or of a Coadjutor Bishop." He strongly condemned the proposal to legalize gambling and lotteries in the state, declaring that such action "would be a reactionary and anti-social measure and would be a harmful influence in the life of our people. The fact that the money raised by gambling would be used for relief funds would not excuse this action. Any action giving official encouragement to the gambling spirit would be gravely wrong and is the more to be condemned because it is our poorer and more needy people who would suffer most from its evil effects." He strongly urged support of the missionary enterprise; declared that the diocese of New York was itself a missionary area of great importance, and pointed out that in a decade the diocese has contributed five and a quarter million dollars to general and diocesan missionary work. His address ended with a report on the plans to complete the interior of the Cathedral of St. John the Divine before the world's fair, stating that over $283,000 of the million dollars needed had been raised.



BISHOP MANNING
Condemns Gambling and Lotteries

* * *

Young People of Texas Do Some Visiting

Young people of the diocese of Texas are doing some visiting this month. On Sunday, May 1st, the service leagues of the diocese went to a beach ranch near Galveston—games, fellowship, supper, and a talk by the Rev. Morris Elliott of Houston. On the 8th they went to a farm at Pasadena, for more fun. Here the talk was by the Rev. Thomas S. Clarkson of Houston. Last Sunday it was Camp Allen that they visited, with the Rev. Thomas Bagby, also of Houston doing the talking. Next Sunday the Rev. Gordon Reese, Houston rector, is to speak at a meeting held at Lyandell Park and on the last Sunday of the month Archdeacon Sumners is to be the leader at a second party held at a beach club near Galveston. In each instance the young folks gather from all over the diocese at four in the afternoon, play games and have fun, eat and then close with a service of worship.

* * *

Wants Fewer Seminaries

Dean Grant, soon to leave Seabury-Western to take a professorship at Union Seminary, New York, told the Chicago Auxiliary on May 5th that "We need fewer seminaries and better ones. The financing of theological education is one of the most serious problems before the Church. We have shirked our educational responsibilities. We have let most of our colleges disappear and have permitted the sporadic appearance of seminaries far in excess of the number needed. Instead of fourteen seminaries the Church would be better off with three or four, adequately supported, strategically located and efficiently operated."

* * *

Auxiliary Meets at Dayton

The Auxiliary of Southern Ohio met in convention in Dayton, May 17-18, with Bishop Hobson, the Rev. Arthur Sherman of the Forward Movement, and the Rev. George Van B. Shriver, missionary to India, as the leaders.

* * *

Death of Mrs. Snively Found Accidental

After a thorough investigation into the facts and circumstances surrounding the death by drowning of Mrs. Alfred D. Snively, wife of the rector at Whitinsville, Mass., reported here May 5th, the district attorney reports it to have been entirely accidental.

* * *

Commencement At Pacific Seminary

Bishop Stevens of Los Angeles, speaking at the commencement of the Church Divinity School of the Pacific on May 4th, stressed the need for uniting the various types of Anglicans for comprehensive service for God. He spoke of the prophetic vigor of the evangelicals; the intellectual motive in the liberal tradition; the historical perspective of the traditionalist, and declared that they were complementary. Bishop Parsons was toastmaster at the annual dinner at which Bishop Sanford

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spoke for the province and Dean Shires and the Rev. R. G. Miller for the faculty. Five men received their diplomas.

* * *

New Building for Rectory School

The cornerstone for a new building at the Rectory School, Pomfret, Connecticut, was laid on May 7th. It is a memorial to the late Rev. Frank H. Bigelow, who founded the school in 1920 for younger boys which provides a home life and educational advantages with a stimulus to religious ideals. John B. Bigelow, son of the founder, is the present headmaster. The Rev. Ralph D. Read, chaplain, officiated at the ceremony.

* * *

Western New York Celebrates

The 100th anniversary of the organization of the diocese of Western New York was observed on May 17th at St. Paul's Cathedral, Buffalo, with Bishop Manning, as bishop of the mother diocese, the preacher.

* * *

Brooklyn Parish Has Anniversary

The Redeemer, Brooklyn, New York, celebrated is 85th anniversary Sunday, May 15th. The Rev. Thomas Lacey is rector.

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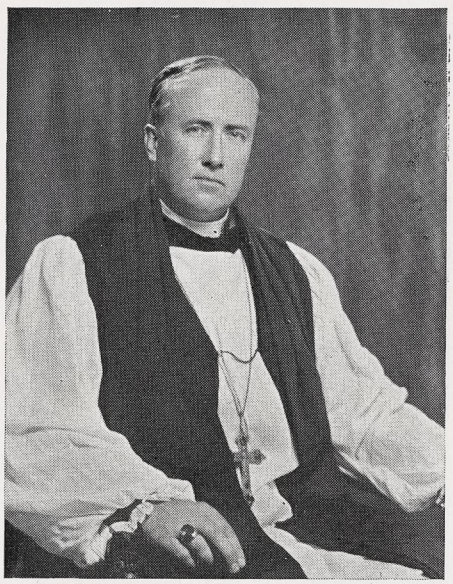
Students Consider the Ministry

Twenty-five college students representing twelve institutions met at Ames, Iowa, April 26-28 for a conference on the ministry, led by Bishop Keeler of Minnesota. Those to address the students were the Rev. Stephen Bayne, Jr., of St. Louis; the Rev. H. B. Morris of Faribault; the Rev L. McMillin of Lincoln, Nebraska; the Rev. William F. Creighton of St. Paul and Dean Vesper Ward of Faribault. A conference for those ministering to college students in the province was held at the same time under the chairmanship of the Rev. Joseph Ewing of Brookings, South Dakota. The Rev. LeRoy Burroughs was the host of both conferences.

* * *

Tells of Fascism in Canada

"Quebec, Canada, has become completely fascist, dislikes and fears the democratic influence of the United States and turns its eyes toward European dictatorship and totalitarianism," declared the Rev. Gordon C. Graham, formerly rector of a Toronto parish who is now studying at the General Seminary. His remark was made in one of four lectures which he recently delivered at the Graduate School of Applied Religion in Cincinnati. His lectures dealt with the problem of providing social leadership through the pulpit, the congregation, the individual and the community at large.



BISHOP KEELER
Headlines Montana Convention

* * *

Negro Parish Wins Award

St. Edmund's, Chicago, a parish for Negroes, won the award of the diocese for having the best church school during the past year. A committee judges each school on five qualifications: worship, study, leadership training, equipment and administration. St. Edmund's, where the Rev. Samuel J. Martin is rector, is one of the largest colored parishes in the country.

* * *

Convention of Montana

The convention of the diocese of Montana met May 14-17, with Bishop Keeler of Minnesota the headliner. He preached at the opening service, and spoke at the annual diocesan dinner. He also addressed the convention of the Auxiliary which met on the same dates. Mrs. John E. Flockhart of Dubuque, Iowa, representing the Auxiliary, was also a speaker at the dinner and gave several addresses at the women's convention.

* * *

Convention of North Carolina

The convention of North Carolina was held at Tarboro, May 10-11, with the Rev. William H. Milton, formerly rector at Wilmington, and at one time head of the National Council's field department, speaking on the work of the American Church Institute for Negroes, and the Rev. Henry D. Phillips, rector at Columbia, S. C. speaking on "Some of the Opportunities of a Parish Today."

* * *

Youth Faces Problems

Here are the topics discussed when the young people of the diocese of Georgia met May 1st in their annual convention at St. Paul's, Augusta: The Answer to the Tenant Farmer's Plight in Georgia; The Ethics of Christian Young People in Today's World; The Church's Mission Today; How to Build a Sustained Sunday Night Program. They voted to build, or provide the cash so someone else might, an altar at Camp Reese, diocesan summer camp. There were about 100 delegates present, and they danced and ate as well as discussed . . . also went to services. . . . I don't want to get called down for omitting that though it might be taken for granted

* * *

Cincinnati Parson Meets Southern Leaders

The Rev. Gilbert P. Symons, on the staff of the Forward Movement, addressed two convocations recently

The Upper Room July, August, September

The July, August, September issue of THE UPPER ROOM is now ready for distribution. The cover is a reproduction of Taylor's "Beside Still Waters" with an exceptionally helpful interpretation by Albert E. Bailey. A meditation, Scripture reading, and prayer of unusual spiritual value for each day of the quarter.

IF YOU LOVE THE TWENTY-THIRD PSALM, YOU SHOULD BE SURE TO GET THIS ISSUE.

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in the diocese of Southwestern Virginia. He declared that the three major emphases of the F. M. are discipleship, unity and evangelism.

* * *

Army Chaplains Meet in Washington

The 13th convention of the Chaplains' Association is meeting this week in Washington, May 17-19th. It is a voluntary organization made up of chaplains in the regular army, the national guard, the reserve corps, and CCC camps. There are Catholics and Protestants, Jews and Gentiles, colored and white, with 350 of them on hand for the shin-dig this week. Among those to make speeches are the Rev. ZeBarney Phillips, rector of the Epiphany, Washington, chaplain of the U. S. Senate and president of the House of Deputies; Archbishop Curley of Baltimore; Rabbi Morris S. Lazaron of Baltimore; the Rev. Daniel A. Poling of Philadelphia..

* * *

Young People Help the Deaf

The young people of the diocese of Minnesota have contributed $100 toward the support of the Rev. Homer E. Grace who ministers to the deaf mutes of the northwest. They were asked for $50, which they paid within two months. They recently added another $50 and are out for another fifty.

* * *

Crozier Presented to Bishop Abbott

A hand-carved pastoral staff, or crozier, was presented to Bishop Abbott of Lexington on May 5th by parishioners of the Good Shepherd, Lexington. It was the ninth anniversary of his consecration.

* * *

Women Urge Days On Intercession

The Daughters of the King are urging that the ten days between Ascension and Whitsunday be observed as days for intercession "for peace in the hearts of our people, the homes of our country, and throughout the world."

* * *

Service for Police of Detroit

A service in memory of officers of the police department of Detroit who died during the past year was held on May 8th at St. Paul's Cathedral. There were 2,000 uniformed men at the service, the largest ever held at the cathedral. Dean Kirk O'Ferrall read the service, Bishop Page spoke and a poem, written for the occasion by Edgar Guest, was read.

* * *

North Carolina Parish Observes Anniversary

St. Agnes', Franklin, diocese of Western North Carolina, celebrated the fiftieth anniversary of its consecration on May 3rd. There was a sermon by the Rev. G. Floyd Rogers of Asheville, Bishop Gribbin was on hand to bless new lights and to preach, and there was an encouraging report by the Rev. Frank Bloxham, in charge, showing steady growth since he took charge in 1934.

* * *

Memorial Service in Wilkes-Barre

A memorial service for nurses was held on May 8th at St. Stephen's, Wilkes-Barre, Pa. The Rev. Gardiner M. Day, rector, and his assistant, the Rev. Edward Tate, read the service and the Rev. Martyn D. Keeler, Presbyterian, preached.

* * *

Hymnal Commission Holds Meeting

A meeting of the joint commission on the revision of the hymnal was held during the week of April 25th, at St. Martin's Retreat House, Bernardsville, N. J. During the sessions the commission made a very thorough study of the present hymnal with a view to retaining or omitting hymns now included in it. No consideration was given to arrangement or tunes at this time. These matters will be given consideration at a further time when the hymns selected for the new book have been decided upon.

* * *

Dakota Parish Has Celebration

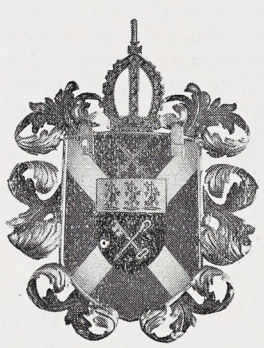
St. Paul's, Brookings, South Dakota, celebrated the 20th anniversary of the consecration of the present plant on May 19th. Bishop Roberts was the celebrant and the Rev. Carter Harrison the preacher. The church was built when Paul Roberts, now dean of the cathedral in Denver, was the rector at Brookings. The parish, now presided over by the Rev. Joseph S. Ewing, serves also the Episcopal students at the State College.

* * *

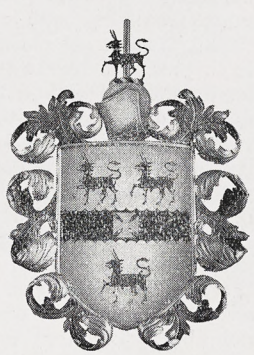
Message From the Presiding Bishop

Bishop Tucker, through the social service department of the National Council, has issued a statement in regard to Rogation Sunday, May 22, when the Church gives special con-

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sideration to the spiritual welfare of people in rural areas. He declares that rural Church work has been neglected and that this neglect has imposed a handicap upon the growth of the entire Church. Recent surveys, he affirms, indicate a serious falling away from religion in rural communities. Church people therefore are urged to pray more for rural work and "to remember that the answer to such a prayer is conditioned upon our willingness to exert ourselves as fellow workers with God."

* * *

You Never Said a Single Word

Leslie D. Weatherford, I am told the most popular preacher in London, tells this story about two men who were partners in business in a large city. One man was a regular attender at church; the other professed no religion at all. It was a Sunday morning and they met on the same train, the one on his way to church, the other to play golf. As they separated the latter said to his companion, "Look here when are you going to give up all this hypocrisy about religion and church-going?"

"I don't understand you," said the other. "I mean just what I say, when are you going to give up this hypocrisy?" Much offended his companion answered, "What right have you to call my religion hypocrisy?" "Well," said the other, "We have been partners for twenty years. We have met and talked together every day. You know quite well that if what you profess to believe is true, it is a very hopeless case for me, and yet you have never said one word to help me to be anything different."

Unanswerable logic, that. And yet, is our own case parallel? Are there not people with whom we are associated every week — friends, neighbors, business acquaintances— whom we have never spoken so much as one word to influence toward Christianity and the Church?

* * *

The Kuling School in China

The following statement is by the Rev. Edmund J. Lee of Virginia, former missionary in China, who is the chairman of the board of trustees of the Kuling School: "Will you allow me the courtesy of your columns to give the latest news from the Kuling American School, in which many of your readers are deeply interested? The school opened in September, with an attendance reduced by the war to sixty pupils. Notwithstanding the growing menace of war, they had three good months in which valuable work was done, and the pupils were kept from the dangerous conditions around their homes. When the Japanese army started its westward progress from Shanghai, and the tide of war drew nearer every day, it became evident that it was necessary to evacuate the school. The authorities realized that a Japanese air-raid directed against the neighboring government buildings might easily result in the death of a number of our pupils. Most of the faculty and students went by steamer up the Yangtze to Hankow, and from there by train to Hongkong. Mr. Allgood, the principal, who through these difficult months has showed great courage and fine judgment, remained at Kuling to care for final arrangements and to look after the school property. It is impossible, of course, to forecast the future, but the Board of Trustees at home and the Board of Managers in China are keeping their organization intact, and will be ready to re-open the school whenever conditions in China make this possible and desirable. There is good reason to believe that a wonderful period of development for Christianity in China is likely to follow the fires of suffering through which the country is now passing. The heroism and constancy of our missionaries is greatly increasing their influence. Missionary families will return, more missionaries will be needed, and the education of missionary children will continue to be a matter of the first importance. May I take this occasion to thank the friends of the Kuling School for the support they are giving in this difficult year. The war and the evacuation have entailed heavy expenses, and only the loyal support of our friends is enabling us to carry our responsibilities."

* * *

Notes On This Troubled World

Senator Nye recently said that Japan paid the DuPonts $900,000 in 1932 for a formula for the manufacture of powder. . . . The Netherlands and Switzerland are now spending large sums for defense. . . .

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Brazil, long since a defaulter of bonds, has ordered $40,000,000 worth of heavy artillery and tanks from the Krupps of Germany and millions of dollars worth of planes from the United States. . . . Under the Neutrality Act nothing can be sold to the Loyalist government of Spain to aid them in defeating the Hitler-Mussolini invasion. Hundreds of thousands of dollars worth of war supplies are reaching Franco however from the United States by way of Berlin and Rome. . . . France has announced that exiles from other countries will be drafted for their army.

* * *

Conferences in Diocese of Georgia

Several conferences are to be held this summer at Camp Reese, St. Simon's Island, Georgia. First there is a young people's camp under the direction of Mrs. J. W. Griffith. Then a week-end conference for leaders of young people. The college conference comes next, under the direction of the Rev. John E. Hines. This is followed by the adult conference directed by Bishop Barnwell, with the boys camp, run by the Rev. Robb White Jr., ending the summer.

* * *

New Quarters for Long Island CMH

The work of the youth consultation service of the Church Mission of Help of the diocese of Long Island has grown so rapidly during the past year, under the direction of Hilda K. Mills, that new quarters have had to be found. They sponsored a case work institute on May 11th.

* * *

Those Men of Red Wing

The men of Christ Church, Red Wing, Minnesota, are organized into a club, called the Welles Club. About five years ago, in order to make good use of the spacious basement of the church, the men converted it into a toy shop where they repaired broken toys for distribution to under privileged children of the city. Beginning in a very modest way with a few makeshift tools, they now have a fully equipped shop, the latest addition being a $125.00 Delta saw and jointer donated by the men of the club. Toys are collected by the city Chamber of Commerce, the Kiwanis Club and other secular organizations, and turned over to the Welles Club for reconditioning. Operations begin about November 1 when about 20 men and boys work in the shop every Monday night. The shop is just being closed for this year, and 1500 toys have been reconditioned for distribution. Since the first of the year, the members of the club have sold more than 50 dust treaters to farmers, thereby making enough money to run the shop for the next two years. This is one shop where working conditions are ideal —labor disputes are unknown, and the project is gaining state-wide recognition.

* * *

Jersey Rector Writes About Baptism

The Rev. A. Q. Bailey, rector at Collingswood, New Jersey, writes as follows on the subject of baptisms:

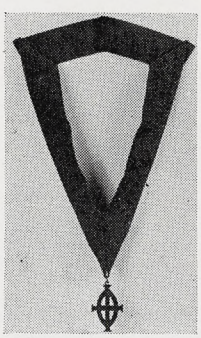
"Something was said in your columns recently about the restoration of the Sacrament of Holy Baptism to its proper place in the service of the Church and of the difficulties which some seem to have in the matter. May I say that for thirty-seven years I have been in the ministry of the Church and have had but four baptisms outside the regular services of the Church, with these exceptions: Private baptisms in sickness and baptism at the Sunday School service. Other baptisms are held either in the rubrical place after the Second Lesson or at the beginning of the Communion Service after the procession. Nor have I ever lost a baptism through opposition to this practice, nor met much opposition. In the case of adults I have always impressed

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upon the candidate that they are taking a Christian stand in this act and that such a stand should be taken before the congregation and not be hidden away in a corner as though they were ashamed of it.

"I have the feeling that the fault is in the clergy, not in the people. At the baptism of my first child in the congregation where I was a curate, the rector objected to holding the service in its proper place 'because it would disturb the congregation,' but permitted it to be held immediately at the conclusion of the service, though the practice of the parish was 'four o'clock on the third Sunday.' I think we have lost a great deal through pushing this Sacrament off into practically a private service."

* * *

Summer Conference in Minnesota

The summer conference of the diocese of Minnesota is to be held June 19-30 at Carleton College, with Dean Vesper Ward of Faribault as the headman. Others on the faculty: the Rev. E. Croft Grear, Minneapolis; Dean Paul Roberts, Denver; Rev. L. W. McMillin, Lincoln, Nebraska; Rev. Conrad Gesner, St. Paul; Rev. Newall Lasker, Minneapolis; Rev. Herbert B. Morris, Faribault; Rev. Victor Pinkham, Northfield; Miss C. A. Clark, national secretary of young people; Prof. Florence Bell Lovell of Vassar. The young people of the diocese are to hold their conference at the same time under the direction of the Rev. Harold Hoag of Burlington, Iowa, who is young people's advisor of the province.

* * *

Men Without a Country

Refugees from Austria are arriving in Paris in considerable numbers. That was to be expected, but more ominous is the flight of German refugees from Czechoslovakia. A spirit of panic has taken hold of the German anti-fascists in the Czech republic because they fear Nazi conquest. Moneys were hurriedly collected and many of this group took planes for France, Belgium or The Netherlands. Some have gone to Yugoslavia and others are trying to flee to South America. France, too, has a difficult problem on its hands with regard to these political emigrés. In the debate on the organization of the nation in time of war,

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Rev. S. Tagart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Fridays, Holy Communion, 12:15 P. M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

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Noonday Service: 12:05 to 12:35.
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Daily: 8, 12 and 3.

St. Paul's Cathedral
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Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
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Rev. Harvey P. Knudsen, B.D.
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Week Days — Holy Eucharist — Mon., Wed., Sat., 10:00 A. M., Tues., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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the Chamber of Deputies also discussed the matter of refugees. A deputy on the Right moved that on mobilization day all foreigners under 50 years be expelled from the country, while those over 50 be interned in concentration camps. The motion was defeated but the government was authorized to regulate the problem. Meanwhile the Central Bureau of German Refugees has addressed a question to the various organizations of German emigrés inquiring as to their attitude in time of war. The French government proposes to enroll the anti-fascist elements in these groups for war service.

Many refugees are trying to leave France, but they do not know where to go and they lack the needed funds for further migration. Some would like to go to the Scandinavian countries, but this is very difficult, particularly since the Scandinavian countries are trying to avoid foreign political entanglements which would lead to war. The situation in France is growing constantly more unpleasant, particularly since chauvinistic elements are stirring trouble in the French population against all foreigners which is endangering not only their stay in France but also the very existence of the refugees.

FRANCES ROOTS, BISHOP'S DAUGHTER, WRITES OF CHINA

(Continued from page 8)

("*It cannot be helped.*") They are forming the nucleus there, as elsewhere in the province, of a new citizenship.

One outstanding feature of the farmer folk in the northwest was their attitude towards the Japanese. We talked with the family that was housing two Japanese prisoners at headquarters. They were on the best of terms with their foreign guests. When asked how this was, they replied unhesitatingly. "But they are not responsible for this war. We do not hate the Japanese people. We hate the militarism of Japan." We found this same reaction everywhere, even in some who had refugeed from scenes of terror in the north.

General Chu Teh, now in command of all armies in Eastern Shansi, gave us two lengthy interviews, walked with us all over the village showing us features of interest at Headquarters, led us to Church, and often ate at our table. The army's ten year struggle for existence has resulted in an unquestionably high standard of army discipline and order. Chu Teh's men, we found, spoke of him effectionately as "Father of the Army," and as we grew to know him we felt they were justified. Like all his officers he could not by his dress be distinguished from the soldiers. We were invited to watch and even to participate in his regular afternoon basketball game with the men. We saw him at times of great joy, as when we showed him our gifts for the civilians in the far north; and again when news came of the victory on the Ping-han Railway. Even discouraging news could not shake his stubborn optimism. His faith in his men and in the masses of the common people was no less than his conviction that a united front under Chiang Kai-Shek was the only hope for his country.

"Small devils" turned up wherever we visited an army headquarters or local resthouse. These young lads ranging from 12 to 16 years of age are a lively feature of the Peoples Armies. They join up for various reasons, acting as orderlies during their apprenticeship, and sometimes even fight at the front. Their patriotism has all the conviction of extreme youth, and they are loved but not spoiled by their older comrades.

Then there are the wounded. We travelled during a lull in the Shansi campaign, so we did not see the pitiful trainloads and boatloads of wounded which streamed south during the last months of the year. But one young soldier, wounded in October in northern Shansi, became our companion and friend in a crowded third class railway carriage, acting as our "protector" from the surging mass packed into the aisles around us. Once he had heard of our "mission of mercy" he could not do enough for us. Eleven years with a Government army, and only twenty-seven years old, his courtesy and intelligence was as great as his loyalty. "In one month," he said, with enthusiasm, "I shall be well again and able to go back to the front." We had the privilege of telling him the news of the Ping-han victory. The last we saw of him he was being carried on the back of a soldier into the ship that took him across the Yellow River to Tung-kwan.

It is impossible to do more than mention here the boys and girls in Ting Ling's dramatic group, the young leader of Yen Hsi-san's "Dare to Die Corps," our slow-speaking peasant guards from Kansu and Szechwan, and Chu Teh's young wife, sturdy, resourceful, and rich in the heritage of her native Kiangsi countryside. Here indeed was a new China-new people and a fresh spirit of sacrifice and courage. As we crept slowly over the repaired tracks into Changchow, we felt somehow the futility of such bombings. A courageous spirit, born of pain, will not easily be killed.

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THE WITNESS



TRINITY CHURCH, HOUSTON, TEXAS

PLANS OF A GROWING PARISH

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CLERGY NOTES

ANDERSON, J. F., formerly director of education at St. Philip's, New York, is now the rector of St. Philip's, Grand Rapids, Mich.

CLEVELAND, JOHN M., formerly rector of Grace Church, Hartland, Wis., has accepted the rectorship of St. Andrew's, Farm Ridge, Ill.

ELSTON, HARRY E., rector at Mahanoy City and Tamaqua, Pa., died suddenly of a heart attack on May 3rd.

FOLEY, FRANCIS J., assistant at the Epiphany, Chicago, has been appointed in charge of the Good Samaritan, Oak Park, Ill.

GREEN, MANSEL B., retired, is temporarily in charge of Holy Cross-Immanuel, Chicago.

MARKS, HARVEY B., rector at West Warwick, R. I., was recently made a member of the Hymn Society of America.

MARSHALL, ARTHUR H., Southport, N. C., has been placed in charge of work along 300 miles of the North Carolina coast.

JUDD, ORRIN F., rector of St. Mary's, Haddon Heights, N. J., has accepted the rectorship of St. James', Upper Montclair, N. J., effective July 1st.

PEOPLES, DAVID N., formerly senior priest of the associate mission, Eutawville, S. C., has accepted the rectorship of St. Paul's, Savannah. Address: 1909 Bull Street.

SALMON, E. FRANK, dean of Christ Church Cathedral, Ottawa, Canada, has accepted the rectorship of Holy Trinity, Philadelphia, effective October 1st.

STRACHAN, JOHN, has been granted a leave of absence from Holy Cross-Immanuel, Chicago, due to illness.

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THE WITNESS

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PLANS OF A GROWING PARISH

By
THOMAS N. CARRUTHERS
Rector, Trinity Church, Houston

IT IS easily possible for a parish to become larger without becoming stronger. Whether a parish of two thousand communicants shall be a more powerful instrument for Christ than that same church with one thousand depends on how well the larger membership is woven into a single fabric of fellowship and activity. As membership increases there comes the danger that the individual may feel that he is not needed, that he will not be missed if he lapses into indifference. A few days ago a young woman who had moved to Houston from a splendid little parish in a smaller Texas city said to me, "There I was needed, but here I am not." It took some time to explain to her that because of its relative size Trinity is expected to do more than ten times as much in religious education, community service, and missionary work as her former parish, and that, therefore, Trinity needs for her task the devotion of more than ten times as many people. If the larger parish is to justify itself, its individual members must feel as personally responsible as do the members of the smaller Church where the rector can name the absentees after each Sunday service.

To preserve that sense of personal responsibility, however, in the larger parish, and especially in one that has grown large rapidly, is not easy, and it requires definite planning. This is one of Trinity's most important problems. How to assimilate and consolidate our growth so that each member will have a place in the parish life—that is one of the major challenges at Trinity.

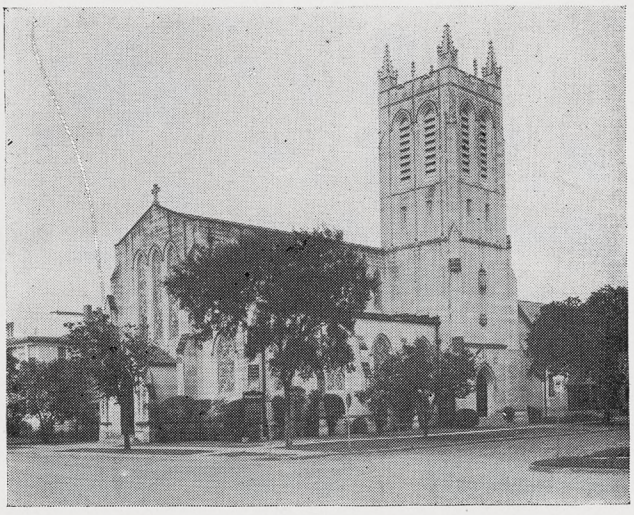
We are attempting to solve this problem in a number of ways. To begin with, we try to keep the parish alert to the problem. In its varying aspects it is brought repeatedly to the attention of the vestry, the women's executive board, the church school faculty, the men's club group leaders, the cabinet of the Young People's Service League. They are constantly reminded that there is a frontier in the parish where there are still unclaimed individuals who should be enjoying Trinity's fellowship, and contributing their strength to the church's task. How to claim these unexplored parish areas for the Master's service is the subject of much discussion, generally followed by definite plans. For example, the vestry arranges a supplementary canvass, the church school teachers take names of children to call on, the Service League appoints an afternoon to visit a number of young people, the women's association sets up a new chapter to further the plan of enlisting the interest of the entire womanhood of the parish. We despair of no man and refuse to label any member "dead wood."

MANY of our organizations are steadily pushing back the frontier. The work of the Trinity women's association is outlined with this challenge in the foreground. The association which includes all the women of the parish, is divided into chapters whose memberships are redistributed in an "annual drawing." These repeated "shake-ups" are themselves a large factor in the creation of friendliness, making it possible for each woman in the course of a few years to become acquainted with every other woman engaged in the work. The general committees of the association appointed to promote educational, social service, missionary, and other work, consist of members drawn from every chapter, and thus serve as a further means of building solidarity. One of these committees, the one operating Trinity's tea room, employs three workers, and one hundred fifty women of the parish, at stated intervals, render volunteer service in various capacities.

The association has an efficient visiting committee whose members go forth on Wednesday afternoons and see newcomers, sick persons and shut-ins, and others who have not found places in the parish life. Reports are made the same afternoon so that any needs discovered may be promptly and properly met. For the past three years the visiting committee has averaged more than eleven hundred calls annually. Fruits of this Wednesday afternoon planting often appear in tangible form the following Sunday.

The men's club, like the association, has its groups which are annually redistributed, and its calling committee which visits the sick and invites newcomers to the monthly meetings. Probably a hundred men are appointed some time during the year as ushers. The

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TRINITY CHURCH, HOUSTON, TEXAS

every member canvass is always organized to employ as many workers as possible, and has been an effective force in welding Trinity's manpower into a strong unit.

The young people also assist in unifying their parish. Several years ago we divided the Young People's Service League and made the Trinity round table for those of the college age group. The division has resulted in larger membership and attendance in both organizations. They now use the group system similar to that in the organizations for the adults.

Someone has said, "More friendships are made over a cup of tea than in any other way." We at Trinity believe that the cup of tea should have its place in the plans of a parish. At the men's club suppers, the social hour following the chapter meeting, the reception for those recently confirmed or transferred, the breakfast following the corporate communion of the round table, and the entertainment of various groups at the Rectory, a splendid atmosphere of democracy and fellowship is created, and many a stranger within our gates is made to feel at home.

Trinity is making headway in the solution of her problem. We will give but one illustration: For the past four years the annual increase in the number of pledges both to parish support and to missions has more than kept pace with the increase in membership.

We do not of course devote all our thought and energy to this one problem of assimilating our growing membership. We have a program of religious education which finds expression in the forty classes of our church school and in the study groups in each chapter. Community service is undertaken both in special parish projects and in cooperation with the city agencies. The devotional life is emphasized in each organization. Some of our organizations like the Daughters of the King, the acolyte guild, and the Church Periodical Club have special fields of service. Above all we are studying the relation of the Church to society. But we believe that we can achieve more for these goals in an atmosphere of friendliness and love. And unless a parish have friendliness and love within its own body it will scarcely succeed in bringing them to the world outside.

Death and Burial of an Alibi

By

MARION HUBBELL MONTGOMERY

Communicant of Trinity Church, Houston

"A CHURCH in debt is a healthy church" is a familiar generalization, but "All generalizations are lies, including this one," is stock-in-trade of the callowest logician. That this excellent alibi for our uncomfortable financial state was, therefore, by the simplest of syllogisms, a lie, had not really struck home at Trinity Church, Houston, until it grew increasingly difficult to feel thus healthy, with the constant headache of past due payments, and the chronic backache of the consciousness of debt. Our ascending membership, both by demands of its local prestige, and by its own increasing sense of responsibility, had calls in a dozen directions for expansion and progress . . . a wider social program, a higher missionary quota, vital repairs and improvements in the physical church properties. And in answer to these challenges, we had for years retreated behind the undeniably solid bulwark of "our debt." We spoke of "our church," "our native land," and "our debt," in precisely the same tone. They were the eternal verities. But in spite of venerable precept for our respectful timidity, an impulse to freedom did arise, passed rapidly into specific executive action in the vestry, and emerged as a blazing crusade in the congregation.

Trinity's debt retirement campaign was so successful, in both its material and intangible results, that its methods will bear repeating. A professional campaign manager was employed, and an efficient soliciting structure created. In mid-November, 1937, about three hundred twenty-five workers were pledged to active participation in soliciting, and a series of six dinners brought these workers each night to rest and eat together, to compare notes and ideas, to exchange amusing and thrilling experiences, to applaud and encourage one another. Under God's guidance, these brave souls, with a courage that must have astonished themselves, undertook to raise sixty-five thousand dollars, at the darkest



THE RECTORY OF TRINITY CHURCH

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point of the recession, in spite of a funereal chorus of well-intentioned Jeremiahs, in a parish whose roster is curiously devoid of the very rich and the very poor. It was hard work, but it was also joyful, thrilling and successful work; for the campaign, with a profoundly satisfying total of more than eleven hundred individual subscriptions, reached a climax of over seventy-six thousand dollars, sailing past our original goal with an ease that made God's loving care seem very simple, real and near.

But, with financial freedom gallantly won, we turn to count the blessings that have followed us home. First, in our spiritual treasury we count the achievements of creative giving. Within those significant meetings developed an electric sympathy, composed of genuine brotherhood, appreciation of others, the benison of sacrifice, and a glorying in the achievement of a goal. All these, yet more than all these: the spiritual plus, that proves over and over again, to those who work for and with God, that the whole is sometimes greater than its parts.

Then, count those forgotten men and women who, for one reason or another, had drifted away from Trinity. Literally scores of them were touched, interested and brought back to their home. Count next the startling fact that almost ten thousand dollars came from outside the parish, a significant tribute to Trinity's place in her community, and the love that community bears to her.

Our final blessing is the exciting reawakening of the parish. No longer in debt, we cheerfully doubt that we are moribund. Eager, crowded congregations, brimming alms basins, willing workers and executives in every branch of parish organization, giving the culminating proof that our church is a living one. The campaign's greatest gift to Trinity is the sense of ownership each gift created, as it was given. "I give to this church, therefore it is my church—and I will care for mine," runs the unspoken thought. And the reason is so simple—where gifts go, love follows after, as the best gift of all.



A VIEW OF TRINITY'S TEA ROOM

Habits

BEING tired has become a habit with me. I hate habits; the good ones make you tired, and the bad ones get you into trouble.

Church-going can be a habit. For some it is a regular and a blessed habit; for others it is a Lenten habit only; but for a large number it is an annual habit.

I attend missionary meetings and services, and time after time, I see them take up a collection after talking about sacrifice and service, and the average is ten cents. I know it is not an offering—merely a collection—and *that* a habit. The correction of this sort of thing, they tell me, is to omit the collection. Perhaps it might work, because later on you could resume it and if the habit was broken, people might contribute as much to the Church as they must for the picture show.

There is another matter; that of taking a solemn vow before the altar, which may become a habit, and I wish we could all agree to stop it before it reaches that stage. The Prayer Book with the Confirmation, Ordination and Marriage vows, to my mind, furnishes the limit of such solemn pledges, and I believe it would be a good idea for all other pledges, organization loyalties, and such like, to be taken in another setting and not endanger the solemnity of altar vows by habit.

Of course, all habits are not bad; we owe a lot to our good habits. Not only do we have habits as individuals, but as groups we have corporate habits. If you could stand in the chancel and face a congregation you would recognize some of these corporate habits. For instance, there are few congregations where the majority do not seat themselves in rear seats. I know one congregation where this is not true, but they have well established themselves in another habit which can be seen elsewhere also: they have a habit of occupying the end of each pew, so that, since there are only two ends to the pew, and they *will* sit on the end, they spread well over the church. Both these habits have a redeeming feature. They work a hardship on the late comers.

There now, is a habit for you! Of course, one might be late occasionally by force of circumstance, but lateness is a regular habit. I believe I could write a list of those who never hear the First Lesson and some who never hear the Second one, to say nothing of those who regularly contest the aisle with the choir in the processional.

There is another—the squatting habit. Either to stand or kneel can be a posture of reverence. Squatting, however, is neither reverent, graceful nor comfortable. Its prevalence is not due to age or infirmity, because the older people are less often offenders. It is generally a careless habit, and the result of forgetting that we are worshipping God, before Whom we kneel.

And still another—that of mumbling the responses and other parts spoken of the service. It is true that the Father "knoweth our necessities before we ask," but we *could* make the service ours by saying "Amen"

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as if we meant "So be it" instead of creating the impression that it is our last breath before sleep overtakes us.

To these we might add the habit of criticizing, for it can only be a habit for one who does nothing about it. There is another; that of trying to apply the sermon to some one—some one other than one's self. Turning or looking around during service and talking in the church are bad manners, and sad to say, they are also habits.

I am sure some one will say that this column is a habit; and perhaps you are right. I shall let you in on a little secret. I just looked up the word and here is part of what I found. "Habit is important because it relieves the part of the brain in which the thinking process takes place!"—THE POOR PARSON.

MORAL RESPONSIBILITY

By

GARDINER M. DAY

APPARENTLY in most people's minds the fact that one is a soldier relieves one of any responsibility or blame for one's own actions. A good example of the familiar traditional attitude on this subject is given us by the Rev. Roy Irving Murray in his book, *The Tree Bears Fruit* (Morehouse $1.25) in which he writes of the crucifixion scene, "For, even at the moment they hammered in the nails, there came from Him no cry of protest or of pain. Only the prayer to God that those who were doing this thing to Him might be forgiven. Not, of course, the few Roman soldiers. At least, not for them immediately. For they had no responsibility whatever in the matter. They were merely parts of a machine, acting under orders as to which they had no discretion, just as the working parts of an engine function smoothly and without protest with the turning-on of the power. No need to ask forgiveness for them. And why? Because, in the strict sense of the words, they had done nothing—nothing, that is to say, for which they were in any slightest degree responsible."

Again I ask, "Why is it that because a man is a soldier he may divest himself of all moral responsibility?" Does this author, and he is representative of many people, think that the moment a man becomes a soldier he no longer bears any responsibility for his actions? Is not this point of view, which is all too common, really the sin of soldiery? When a man becomes a soldier, one four letter word takes on astounding significance; obey. He is taught from the moment that he dons the uniform that he must obey. It does not matter whether he thinks an action is for the best or for the worst, whether he thinks it is right or wrong; if it is given by a superior, he must obey. He is not responsible. The responsibility falls on the shoulders of his superior who gives the command. Consequently, not only the soldiers in the crucifixion story, but soldiers in general are frequently absolved from any blame for the most horrible actions because in becoming a soldier they divested themselves of any moral responsibility.

I should like to contend as strongly as I can that no man, or at any rate no Christian, can possibly enter into any profession or occupation in which he has to divest himself of moral responsibility for his own actions. He is responsible. He may not be entirely responsible, but he is at least responsible for not having the courage to stand up and say "No". "But that", reply our military friends, "would mean court-martial." Yes, let us say it would mean court-martial, but it would mean something far more important than court-martial—it would mean a clear conscience. I wonder which our Lord would commend as the higher course; death with a clear conscience, or life divested of moral responsibility.

I personally do not see how possibly one can feel that the Roman soldiers who drove the nails into Christ's hands and feet "had done nothing for which they were in any slightest degree responsible".

Mr. Murray has written a very suggestive book in this little volume of 87 pages. I thought especially valuable was the meditation on the Fourth Word from the Cross in which the author's fine poetic imagination showed how Jesus realized the sins of mankind which He bore might cut Him off from God and resulted in the cry "My God, why hast Thou forsaken me". The passage relative to the soldiers, however, giving them such complete and unequivocal absolution hit me with special force. I do not recall having seen it in print recently, but I have heard so many people take the same attitude.

The Fight for Liberty

By

THEODORE R. LUDLOW

Suffragan Bishop of Newark

WE LIVE in a time of social tension when feelings are high as men try to adjust themselves to the new relationships which inevitably arise from new social and political methods. A conservative by inheritance and training, I, nevertheless, cannot but vigorously protest the arbitrary methods which are being used by some power-possessing groups and individuals whether they are Federal commissions, corporations, labor unions, or dictatorial public officials. I have two faiths which compel me to speak out against arbitrary power

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wherever it appears. God is a God of continuing purpose and I know that He must work that purpose out through the stubborn, ignorant and selfish wills of men —my own included. Inevitably, therefore, human progress is achieved by the clash and counter clash of human wills as each strives to interpret life as he sees it. This method is sometimes unpleasant for some of us, but it is the very essence of life and of liberty, and if we keep God's purpose firmly in mind as our main objective, we gradually come to realize that life necessarily means growth and change and in this clash of wills our own characters grow and our lives are widened by new ideas and viewpoints which others contribute to our common enrichment.

The other tenet of faith arises out of the first. Since God has chosen to work His purpose out through men, all men are necessary to the accomplishment of that purpose. Therefore, every single individual must be free at all times to express his idea of the common good, otherwise we are limiting the channels through which God can work. If this is not true then Christ's Incarnation and Crucifixion have no meaning. If it is true, then I have a missionary responsibility to win all men to a knowledge and right use of their God given function, and also have a responsibility for seeing to it that every individual is left free to be used as a channel for God's purpose even when, in my judgment, he is a most unlikely channel.

As a Christian, therefore, I have a spiritual responsibility to see to it that every individual is protected in those fundamental rights which are guaranteed to him by our constitutional Bill of Rights. And, as recently decided by the United States Supreme Court in the Kansas City stockyards case, that duty persists even when the threatening action is cloaked in the forms of legality by duly constituted officials who overreach their authority merely because in one way or another they possess the power to do so.

Recently in New Jersey we have had several instances of the suppression of individual liberty under the cloak of legal form. Let us not express our disgust at the brutality of Nazism and Fascism and remain silent about Hagueism on our own doorstep. They are all of a piece and come from the same philosophy of life: might is right, even while it makes every effort to cloak that might with the form of right. It is true that dictators carry with them the seeds of their own destruction because their brutality arouses counter-dictators, but we do not want to see our country the battle ground for any such struggle for power. Mr. Hague by his high handed methods is hastening into power the very movements which he claims he wants to destroy,—by giving them a grievance and a cause. Cotton is a fluffy, harmless substance, but mixed with acid and subjected to pressure, it becomes a deadly explosive.

Some one may arise and say, "Keep the Church out of politics!" To which I reply, "Amen." But to be concerned with human rights is not politics, it is the very foundation of religion; it is the cause for which our Master gave His life for all men. I am proud to be a fellow worker with a priest of this diocese who recognized that fact and had the courage to give it practical expression. Let us not say, "Peace, peace" when there is no peace. That way lies death for the Christian Church. The pages of past and present history should teach us that. Our danger lies in the insidiousness of the approach of this danger.

The incidents in Jersey City involve individual liberty. While liberty expresses itself in many forms of human life, it is basically one,—respect for the individual. If, therefore, one form is infringed, it is not long before other forms are infringed because one of the penalties of the use of force is that each succeeding application has to be wider and heavier than the last. After suppression of personal liberty will come suppression of political liberty, if it is not already suppressed in that community, and eventually the suppression of religious liberty. Keep the Church out of politics by all means, but also keep it free by keeping it alert to its responsibility for every individual.

The Call Was Weak

"WHEN I was about seventeen years old," confided Bert Norton, "I wanted to study for the Ministry and, naturally, I asked my Rector for his advice. 'Let us take it to the Lord in prayer,' said he. We, or rather he did, and with a vengeance. That man prayed my ambition to be a clergyman right out of me and set me to wondering whether I was fit even to go to Church and sit in the far corner of a rear pew. I shall always feel that I have missed my calling, and I shall always lay it to my old Rector, for praying so hard that he made me feel like a grovelling worm."

Churchmouse, who has known Bert all his life, does not agree with him. He is inclined to think that the Rector did a good thing for the Church. If the call had been genuine and the Rector's prayer had filled him with a sense of his utter unworthiness, the proper reaction would have been to try, with God's help, to make himself worthy—not to give up his ambition. When a man is truly called to the Ministry, it is impossible for him to give up the idea for a moment. It possesses him. THE CHURCHMOUSE.

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TRINITY, HOUSTON HAS REMARKABLE AND RAPID GROWTH

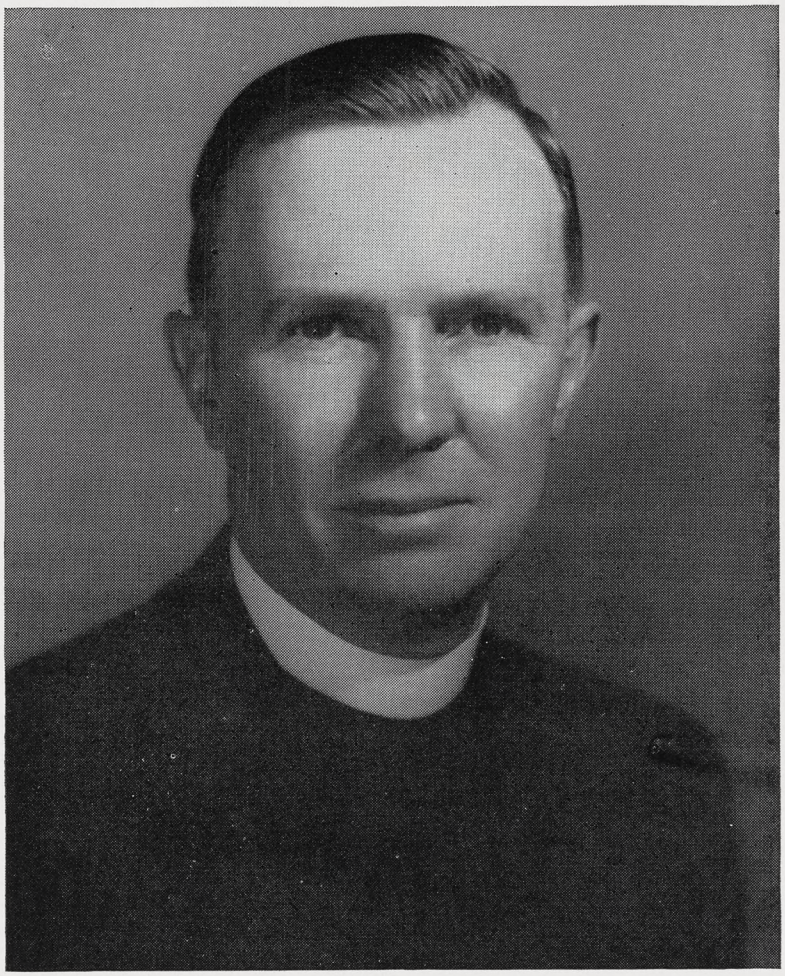
By Rosalie Canfield Tolman
Former Member National Executive Board of the Woman's Auxiliary

From a Sunday School class of thirteen children to a parish of over two thousand Communicants in four and a half decades is the rather phenominal growth of Trinity Church, Houston, in the Diocese of Texas. A home and a school were, in turn, used as places of worship. A simple, frame church built in 1896 served the struggling, little mission for a time. In 1910 a larger frame building was erected on the present property in one of the residential sections. This too was outgrown and the parish is now finding its beautiful, Gothic edifice of native limestone entirely inadequate for the steadily increasing number of worshipers who attend Sunday services.

Such achievement is not accidental. Trinity owes its substantial numerical and spiritual advancement, in large part, to the wise leadership of eight unusual rectors and, in no small part, to the quality of fellowship manifested, at first, in that small handful of pioneering lay-persons and, later, in the more cosmopolitan group within our rather rapidly growing southwestern town, now ranking as the largest city in Texas. Trinity's rectors have been, Henry D. Aves (late Bishop of Mexico, at one time rector of Christ Church of which Trinity was first a mission); Henry J. Brown; T. J. Windham (now retired and serving as associate rector of Trinity); Robert E. Lee Craig; Clinton S. Quin (now Bishop of Texas); Charles Clingman (now Bishop of Kentucky), and Claude W. Sprouse (now Dean of Western Missouri's Cathedral, and recently elected to the Bishopric of Arkansas). The present rector is the Rev. Thomas N. Carruthers, who has served the parish for seven years. The assistant rectors of Trinity have been, Gordon M. Reese, Lyle S. Barnett, Joseph B. Dobbins, Percy Bartlam, and Roscoe C. Hauser, Jr. The Rev. J. Lawrence Plumley is the present assistant.

Each rector and each assistant has, in turn, contributed a special and unique type of leadership toward the development of Christian personality within the parish family and a Christian statesmanship in the parish's relations to the community and the general Church.

"Where there is no vision, the people perish." It was the Rev. Robert E. Lee Craig who gave to Trinity the missionary vision which has distinguished the parish during the succeeding years. The present Bishop of Texas and the present Bishop of Kentucky were formerly rectors of Trinity and the parish has sent forth into the ministry five of her young men—Dargan Butt, Orin G. Helvey, Durrie B. Hardin, Wentworth A. Riemann, and Homer N. Tinker. John McKee of Trinity is now a student at the Virginia Seminary.



THE REV. THOMAS N. CARRUTHERS
The Rector of Trinity Church, Houston

Trinity was a pioneer in the organization of work among young people. It has contributed its generous share toward creating and upholding the traditions of Camp Allen on the bay shore—a diocesan enterprise. Many of those first Camp Allen girls and boys are now leaders and valued workers in their parishes and communities.

The womanhood of Trinity is united in one organization with a well-balanced program including every field of the Church's endeavor. The Women's Association maintains a tea room, which is a large factor in enabling the organization to meet a rather large budget—besides eliminating out-moded ways of raising funds. Trinity's choir, largely volunteer, has been one of the parish's greatest aids in creating that atmosphere so essential to true worship.

The superintendent of Jefferson Davis Hospital, Houston's newest and largest institution for its under-privileged, sick citizens of many races and creeds, has requested the Episcopal Churches of the city to take over all social service projects in connection with the institution. Trinity supplies a generous proportion of leadership and service in a program of activities ranging from the writing of love letters for the negro patients to arrangements for the baptism of very new infants and the burial of the stranger dead.

So much for a glimpse into Trinity's past and Trinity's present. After all, it is the planning for the days ahead which should be a parish's chief concern—not dwelling on the glories of past achievements. So Trinity faces the future, realizing the blessed security of a spiritual structure whose foundation is solid rock, and knowing that in quietness and in confidence shall be our strength.

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BISHOP STEWART REPORTS ON THE UTRECHT MEETING

Edited by W. B. SPOFFORD

Bishop Stewart of Chicago, arriving in New York on May 20th, reports as follows on the provisional conference held in Utrecht, Holland, May 9-13, called by the committee of fourteen appointed last summer at Edinburgh and Oxford. Forty-eight men assembled, representing the major communions of the world with the regrettable exception of Rome. They met to do two things, both of which were accomplished: first, to draw up a plan for a proposed World Council which is to be submitted to the Churches; second, to set up the organization to carry on the work of Faith and Order (Edinburgh) and of Life and Work (Oxford) until a World Assembly can be called. Representatives of Churches from every country in Europe, from Asia, England and America, worked with a spirit of candor and courtesy, free from contentiousness and suspicion, under the chairmanship of the Archbishop of York. There was no balloting, no lobbying, no maneuvering for advantages. All wanted a plan for a world fellowship which would give the Churches a united front without intruding upon the autonomy of the constituent members. Delegates were of one mind, that the base must be a doctrinal one; a confessional base, rooted to the heart of Christianity. They therefore adopted as a base the acceptance of Jesus Christ as God and Saviour, leaving it to each Church to determine whether it can conform to this Incarnational base and therefore seek membership in the Council. Bishop Stewart mentions two salient features of the plan as finally adopted: first, minority groups are insured of representation (one of the delegates was an American Negro Bishop who made an admirable speech); second, provision that the laity shall be well represented in the proposed Assembly, including laywomen as well as laymen.

The plan as adopted at Utrecht cannot even be recommended to the Churches until it has been scanned and approved by the continuation committee of Edinburgh, which meets in August in Switzerland. Meanwhile the work is to be carried on by a Provisional Committee (an enlargement of the Committee of fourteen' which is authorized to appoint a necessary administrative group to draw up a budget, with necessary regional allocations, for the prosecution of the work.

Convention of Long Island

Bishop Stires of Long Island, in his address before the convention of his diocese, meeting at Garden City, May 17th, dealt with the subject of lapsed communicants, stating that there were probably 30,000 Episcopalians in the diocese connected with no parish. Resolutions were passed commending the plan of the Church Life Insurance Corporation for security for lay employees; expressing admiration and sympathy for Pastor Martin Niemoller, imprisoned by the Nazis; condemning lotteries.

* * *

Clergy Address Jersey City Meeting

A public meeting has finally been held in Jersey City, dominated by Mayor Hague. On May 19th Fairmount Hall, near the famous Journal Square, was jammed, with twice as many outside who listened to the amplified addresses. The speakers were Arthur Garfield Hays, attorney; the Rev. Harry F. Ward, Union professor and chairman of the American League for Peace and Democracy under whose auspices the meeting was held, and the Rev. William Kernan, Bayonne rector who represented the Church League for Industrial Democracy. Other meetings are scheduled.

* * *

The Synod of the Pacific

Bishop Moulton of Utah was elected president of the Province of the Pacific for a six year term at the synod held in Nevada, May 11-12. Fine tributes were paid Bishop Sanford of San Joaquin, president for the past fourteen years.

* * *

Plan Memorial to Bishop Brewster

Bishop Budlong of Connecticut announced to the convention of his diocese that effort would be made to expand the facilities of the Berkeley Divinity School and to purchase the building now known as Sachem Hall from Yale as a memorial to Connecticut's retired bishop, Chauncey Bunce Brewster, who is also the oldest living alumnus of the school.

* * *

New York Diocese Has Celebration

Many bishops took part in the service at St. Paul's Cathedral, Buffalo, N. Y. on May 17th which marked the 100th anniversary of the establishment of the diocese of Central New York. In addition to Bishop Manning who preached and Bishop Davis of Western New York, the following Bishops were in the procession: Bishop Mann of Pittsburgh; Bishop Reinheimer of Rochester; Bishop Ward of Erie; Bishop Gardner of New Jersey; and Bishop Ferris of Rochester. Bishop Manning in his sermon appealed for greater missionary effort, and Bishop Davis in an address to the diocesan convention, called upon Church people to make themselves felt in the field of social legislation. A feature of the celebration was a drama which presented the history of the diocese in ten episodes.

* * *

Youth Leaders Meet in New York

The council of representatives of youth organizations, representing several national organizations, met in New York on May 16. They decided that there were so many new and vital movements arising among the youngsters that it would be worth while to have a conference about them, so one is being planned for this fall. Two of the movements which received particular attention were the Christian Youth Conference that is to hold a convention in Columbus, Ohio, next month, and the World Youth Congress that meets in August at Vassar College.

* * *

Modern Marriage Clinic in Detroit

A three weeks' Modern Marriage Clinic got under way May 10th at St. Cyprian's, congregation of Colored people in Detroit, with 118 married couples present the opening night and 70 young people at the second session. Purposes: experts to tell the young people how to be happily married; child care and training for those with families; the enrichment of marriage for those who have already entered that relationship. The leader is the Rev. Gilbert Appelhof, rector of St. Thomas', who recently held a similar affair in Detroit.

* * *

Young People Meet in Michigan

Young Churchmen of the diocese of Michigan met in convention at St. Paul's, Lansing, May 13-15 with about 150 attending. Various clergymen of the diocese gave addresses as well as Bishop Page and Bishop Creighton.

* * *

German Prior Visits Berkeley

Father Albert Hammenstede, prior of the Benedictine Abbey of Maria-Laach, Germany, was a lecturer last week at the Berkeley Divinity School, New Haven. Speaking on the liturgical movement before a public audience composed of Roman Catholics as well as Episcopalians, he lamented the fact that post-reformation Catholicism often placed emphasis on the less important aspects of Catho-

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lic tradition and stressed piety apart from the business of every-day living. The result, he declared, was individualism and the loss of the idea of the corporate life of the Church.

* * *

Canadian Clergyman Called to Philadelphia

The Rev. E. Frank Salmon, dean of Christ Church Cathedral, Ottawa, Canada, has accepted the rectorship of Holy Trinity, Philadelphia, and is to take up his duties October first. The parish has been without a rector since September of last year.

* * *

Convention of East Carolina

The convention of East Carolina met at St. Paul's, Wilmington, on May 11th with an address by Bishop Darst and a mass meeting at which clergy of the diocese told of their work the features. Business was routine. The Rev. R. I. Johnson, Negro clergyman, received the highest number of votes as delegate to the synod.

* * *

Philadelphia Rector Elected Bishop

The Rev. Malcolm Peabody, rector of St. Paul's, Chestnut Hill, Philadelphia, was elected bishop of Central New York on May 11th on the seventh ballot.

* * *

Albany to Have Summer School

The Rev. Stanley Brown-Serman of Alexandria; the Rev. W. H. Dunphy of Philadelphia and the Rev. Percy L. Urban of Berkeley are to be the lecturers at the conference of Albany which meets June 27th through July 1st.

* * *

Convention of North Carolina

The diocese of North Carolina held its convention at Tarboro, May 10-11. Bishop Penick in his address dealt with old age security for employees of the Church and with how best to use property not now in use. The convention also voted to become a participating diocese in the Kanuga Conference, and voted funds to help pay an assistant worker among students at the state university.

* * *

G.F.S. Meets in Bethlehem

Bishop Sterrett was the preacher at the convention of the Girls' Friendly Society of the diocese of Bethlehem, meeting May 13-14 at the Pro-cathedral Church of the Nativity. . . . The Lenten offering of the children of the diocese was more than $6,000 this year. Two services were held for the presenting of the offerings, with the Rev. Robert Frazier, of Philadelphia, the speaker at both. He formerly was a missionary in South Dakota and for a number of years was the head of the National Council's speakers bureau.

* * *

New Organ for Denver Cathedral

A new organ, said to be one of the largest in the country, was recently dedicated at St. John's Cathedral, Denver.

* * *

The Choir Has a Party

The St. Cecilia choir of Christ Church, South Amboy, New Jersey, composed of twenty girls, had a party in New York the other day. First they saw the movie, Robin Hood, at Radio City, then following luncheon they went to several churches, ending at the Cathedral of St. John the Divine where they went to Evensong. The choir is trained by Rector Harry Stansbury Weyrich and leads the singing each Sunday at the Church school service and also sings at the early service the first Sunday of the month.

* * *

Bishop Gravatt to Resign

Bishop Gravatt of West Virginia, who has served as diocesan for 38 years, announced at the council of the diocese, held at Wheeling on May 13th, that he will retire next January, subject of course to the approval of the House of Bishops.

* * *

Archdeacon Goodman Speaks in Seattle

Archdeacon Goodman of Arctic Alaska addressed a large congregation of children and adults at St. Mark's Cathedral, Seattle, Washington, on May 8th at the service for the presentation of the mite box offering. Bishop Huston announced that the church school enrollment of the diocese is now 4454, a 13% increase over last year. The prize for the largest increase in enrollment went to St. Paul's, Seattle, while the award for the largest increase in the Lenten offering went to St. John's, Seattle.

* * *

Laymen Tell of Their Stuff

They tried something new at the convention of the diocese of Bethlehem, meeting at Pottsville, Pa. Laymen held forth on "What the laymen can do for the Church." Bishop Sterrett in his address stressed the encouraging results of the conferences at Edinburgh and Oxford last summer, praised the Forward Movement and had something to say about social issues now before the country. He said that in dealing with the problems of unemployment, war and peace, the tyranny of the strong, the Church must recognize always that human rights are paramount, but "we cannot build human well-being without character and that character cannot be preserved in a people without a sense of the need of God and the strengthening power of His presence."

* * *

Eau Claire Holds a Convention

It seemed but a short time ago that the diocese of Eau Claire was carved out of Wisconsin, but last week they celebrated their tenth anniversary. Bishop Wilson in his address warned against religious intolerance. "We view with dismay," he said, "a resurgence of intolerance, bigotry and violence which has recently gained a vicious momentum in certain countries other than our own . . . a warning to us that all tendencies toward dictatorship and the totalitarian state are a menace to religious liberty opening the way

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to violation of the spiritual freedom of the Kingdom of Christ." He spoke particularly of the situation in Germany and of the heroic stand of the Rev. Martin Niemoller "who has become the symbol of outspoken loyalty for all who love Christ and share in his gospel of redemption." Ground has been broken for Church unity as a result of the conferences in England last summer, he declared, but he warned against over enthusiasms. "Already hasty experiments by enthusiastic souls have been attempted without adequate background of preparation and without the consent of constituted authority. Their appeal is made to religious toleration which savors too much of religious dissolution. Variant convictions are to be adjusted, not surrendered. In order to be tolerant it is not necessary to agree with everybody."

Miss Grace Lindley, executive secretary of the national Auxiliary, addressed the convention of women on her recent visit to China and the work of the Church there.

* * *

The Convention of Kansas

Presiding Bishop Tucker was the preacher at the service that opened the convention of Kansas, held in Topeka, May 8-9. Bishop Wise was absent because of illness . . . the first diocesan convention he has missed in 22 years. Bishop Coadjutor Fenner presided in his absence. Bishop Tucker led a quiet hour and later addressed the convention on the need of more Christian living. The affair closed with a dinner at which Bishop Spencer of Western Missouri was the speaker.

* * *

News of Workers in Religious Education

Miss Helen Weir McHenry, graduate of Philadelphia Divinity School, is now on the staff of the Good Shepherd, Germantown, Pa., as educational director. . . . Mrs. Mary M. Howe is now the director of education at St. James', West Hartford, Connecticut. . . . Miss Eunice Gales is the director of education at the Pro-cathedral, Baltimore.

* * *

Bishop Fenner in Philadelphia

Bishop Fenner of Kansas was the speaker last Sunday at the service in Philadelphia for the presentation of the children's Lenten offering. There was a children's choir of 400 voices.

* * *

Large Class Confirmed At Trinity, Toledo

A class of eighty-five was confirmed recently at Trinity, Toledo, Ohio. Then a few Sundays later another class of 27 was presented to the bishop, making a total of 112 persons confirmed since the beginning of the year. The Rev. Cedric C. Bentley, the rector, announced that 881 had been confirmed during the ten years of his rectorship.

* * *

Conference On Ministry in Philadelphia

Bishop Taitt of Pennsylvania presided at a conference on the ministry, held May 14th at Episcopal Academy, Philadelphia. Principal Jonathan T. Rorer of a local high school spoke on the qualifications for the ministry from the point of view of a layman and the Rev. R. C. Hubbs of Philadelphia told the young fellows about a minister's job.

* * *

International Convention At Columbus

Religious educators from all over the world will gather in Columbus, Ohio, June 28-July 3rd for an international convention. Leaders will give addresses, there will be panel discussion, and exhibits of literature and periodicals dealing with all phases of educational work.

* * *

Festival Service in South Amboy

The local chapter of the Order of St. Vincent, acolytes guild, will hold its annual festival at Christ Church, South Amboy, New Jersey, on May 31, with the Rev. Theodore P. Ferris, rector of Emmanuel, Baltimore as the preacher. The clergy and acolytes of the diocese have been invited.

* * *

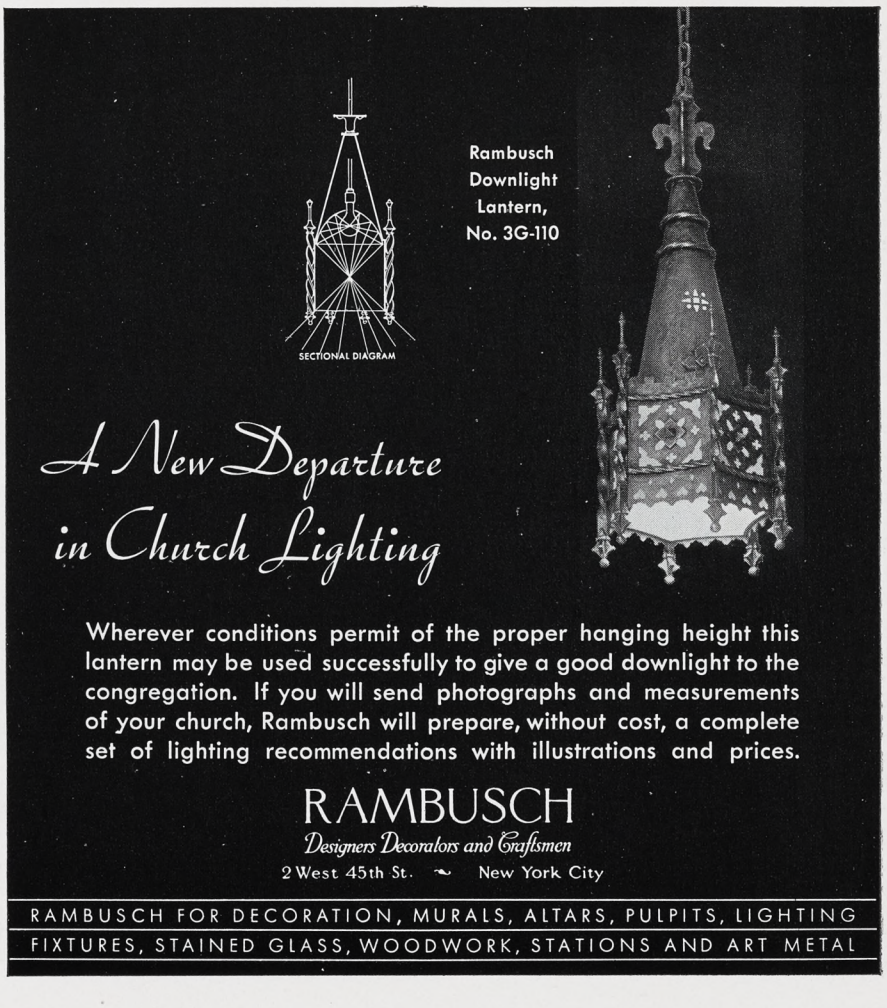
Visiting Other Churches

Last September the members of a class of boys in the church school of St. Mark's Church, Minneapolis, decided that it would be smart to visit other churches whose services differ from our own. Since then they have visited the Jewish synagogue, the Greek Orthodox Church and the Roman Catholics. There are to be visits to a couple of Protestant Churches before they get together for their final discussion on the experiences.

* * *

Study Unity In Philadelphia

All the classes of the church school of Christ Church, Philadelphia, are now studying Church unity under the leadership of Miss Helen Washburn, director of religious education of the parish. The children are attending services in other churches . . . Jewish, Roman, Greek, Methodist, Presbyterian, Lutheran and are



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also meeting the leaders of these churches. Here are a few of the conclusions the group has so far worked out:

It does you good to visit other Churches.

It makes you more friendly with other kinds of people.

It makes you more broadminded.

It would be nice if some of the things we've liked in other Churches could be done in our Church.

It always makes me glad to get back to my own Church—though I'm very glad we're visiting.

Going about to other Churches has made me decide I want to be confirmed this Easter.

Churches spend a lot of money that is just wasted in keeping up so many competing centers and headquarters.

If we all (the religious bodies) stood together and were more united, outsiders would listen, and we'd get further.

They have all been very friendly.

They set us an example.

The Churches may use different languages and do things differently, but they are really all one family, and worship the same God.

* * *

Newark Announces Laymen's Meeting

Mr. Archie T'sen, one of the leading laymen of China, is to be the leader at a conference of laymen of the diocese of Newark, to be held September 17-18.

* * *

Bishop Ludlow Condemns Gambling

Bishop Ludlow of Newark, in his address before the diocesan convention last week, denounced the efforts being made in the state to legalize race track gambling. "The smelly experience of other states," he declared, "indicates that legalized race track gambling brings in its train the corruption of state officials, the fixing of horse races and the bribing of trainers and jockeys. Along with race track gambling comes dog racing, brothels and gambling dens to fatten the easy money. Meanwhile legitimate business is deprived of revenue that should go into the purchase of food, clothing and other goods." He urged Church people to make their protests felt by communicating with their state representatives.

* * *

Bishop Washburn Deals with Unity

Bishop Washburn of Newark, in addressing the convention of the diocese, proposed as a practical step toward Christian unity, that men's clubs of various denominations federate to "work unitedly to solve common problems of government and public welfare. In such a way as this some who stand aloof from organized religion might come to see its effectiveness and value."

* * *

Presiding Bishop On the Coast

Presiding Bishop Tucker, following his visit to the synod of the Pacific which met in Nevada May 10-13, visited the dioceses of Arizona, Southern California, Washington and Oregon. He was the guest of honor at a dinner in Portland, Oregon, on May 24th, and spent the 25th and 26th in Eastern Oregon with Bishop Remington before going on to Utah.

* * *

Bishop Kroll Visits Maryland

Bishop Kroll of Liberia was a visitor in Baltimore on May 22nd, preaching at Grace and St. Peter's in the morning and at St. Michael and All Angels in the evening.

* * *

Church Institutions Receive Bequests

By the will of the late Mrs. Amanda D. Ingle, Raleigh, N. C., and widow of the late Rev. Julian E. Ingle, several Church institutions are made beneficiaries. The orphanage of the diocese of North Carolina receives $3,000; the diocese received $2,000; DuBose School, Monteagle, Tenn., $3,000; Bishop Payne Divinity School, $2,000 and $3,000 has been set aside for a scholarship at a school in Liberia.

* * *

The Convention of Minnesota

The convention of Minnesota is meeting this week, May 24-25, at St. Paul's, Minneapolis, with the Rev. Thomas N. Carruthers, rector of Trinity, Houston, who is pictured in this paper, as the headliner at the convention dinner. One of the features of the convention is a social service conference, chairmaned by the Rev. Charles P. Deems, with the following speakers: Mr. Carruthers; the Rev. Perry M. Gilfillan, city

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missionary; Mrs. David West, Auxiliary president; the Rev. William F. Creighton of St. Paul; the Rev. Guy C. Menefee of Rochester and Mr. Charles A. Hall, the director of the children's bureau of the state board of control.

* * *

Women Hold Meetings in Southwestern Virginia

Ellis N. Tucker, on the faculty at St. John's University, Shanghai, and brother of the Presiding Bishop, was the leader at meetings of the Auxiliary of the diocese of Southwestern Virginia, May 10-13. The meetings were held at four different centers.

* * *

New Lights for Roanoke Parish

Two unusually beautiful lights, made by Rambusch of New York, were recently dedicated at St. Peter's, Roanoke, Va.

* * *

Bishop Wyatt Brown Receives Gift

Bishop Brown of Harrisburg was presented a pontificale by the clergy of the diocese at a service held at St. John's, York, Pa., to mark the 7th anniversary of his consecration.

* * *

New Church Is Consecrated

Bishop Oldham consecrated the new building of St. Andrew's Mission, Schroon Lake, N. Y., on May 8th.

* * *

Colored Churchmen Meet in Georgia

The convention of the Colored Churchmen of Georgia was held May 9th at St. Stephen's, Savannah. The high spot was a resolution addressed to the Presiding Bishop asking for a re-study of missionary appropriations with special reference to work among Negroes. The convention also organized a youth division for intensive work among students and also planned an evangelistic campaign among Negroes in rural areas.

* * *

Lenten Offering in Albany

There were 700 children at the Cathedral of All Saints, Albany, N. Y. on May 14th for a service at which the Lenten offering was presented. The preacher was the Rev. Daniel A. McGregor, executive secretary of religious education of the National Council. The offering exceeded that of last year.

* * *

The Rector Gets a New Car

The Rev. Paul Atkins received a master deluxe sedan the other day from members of St. John's, York, Pa., in recognition of his 20th year as rector.

* * *

Chicago Rector Has Anniversary

The 15th anniversary of the rectorship of the Rev. Herbert Prince at the Holy Spirit, Lake Forest, Illinois, was observed on May 8th. During that time the number of communicants has doubled, and in every way the parish has shown great progress.

* * *

Conference in Chicago

The big-wigs of the National Council are to visit Chicago next week for a pow-wow May 31-June 2, for the province of the midwest. Among those to give addresses: Dr. John W. Wood, secretary of foreign missions; Treasurer Lewis B. Franklin; Assistant Treasurer Jim Whitney; Mr. William L. Richards of the field department; the Rev. Almon R. Pepper, executive secretary of social service; the Rev. G. Warfield Hobbs and the Rev. John W. Irwin of the publicity department; the Rev. Robert W. Patton, top man of the American Church Institute for Negroes and the Rev. Vernon C. McMaster of the religious education department. In other words 281 is just about moving to Chicago, except for the Presiding Bishop.

* * *

Virginia Mountain Worker Addresses Auxiliary

Deaconess Edith A. Booth, United Thank Offering worker in the mountains of Virginia, was the speaker when 600 women of Minnesota met in Faribault May 11th for the an-

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nual meeting of the Auxiliary. Bishop McElwain was present and gave a brief address.

* * *

Missionary McNulty Speaks in Providence

The Rev. Henry A. McNulty, missionary to China who carried on heroic relief work until stopped by the Japanese, was a speaker at the convention of Rhode Island, meeting May 24th in Providence. Bishop Perry, recently returned from Europe, spoke on the moves toward greater Church unity mapped out at the recent conference in Holland where he was a delegate, and Auxiliary Bishop Bennett reported on diocesan affairs.

* * *

An Easter Message From Chang-Kai-Shek

The Chinese Press Bureau announces that Marshal Chang-Kai-Shek has addressed an Easter message to the Chinese people in which he urges his countrymen to imitate Christ's spirit of love and readiness for sacrifice. At the request of the National Christian Council the Marshal, who is a devout Methodist and honorary president of the Council, gave an address in which he specially emphasized the necessity of faith for China. Without a firm faith, he said, and a strong confidence in the ultimate result, the country could not be saved. If the Chinese people held fast to the principles of Sun Yat Sen, no enemy would ever be able to conquer China. Chang-Kai-Shek demanded of his supporters that they should follow the example of Christ.

* * *

News Notes of Rhode Island

Grace Church, Providence, was host recently to St. Barnabas Guild for Nurses and the Rhode Island Federation of Music Clubs. . . . Congregations to the number of 350 and men's Bible classes from 245 churches held a rally on May 15th in a Providence theatre. There was a choir of 800 and a band of 40 pieces . . . some noise. . . . A service of admission to the Girls' Friendly Society was held the other day at St. Stephen's, Providence. Branches from throughout the diocese were represented. . . . Young people of the diocese held a conference recently and listened to a number of the clergy tell of their specialties. . . . Wives of Rhode Island rectors are organized into a Clerica that meets regularly to talk over the work of rector's wives . . . among other things. The new president is Mrs. Arthur H. Beaty, wife of the canon of the cathedral and the secretary is the youthful wife of the Rev. Richard Lief, new head of the Church House, diocesan institution. . . . Children's Lenten offering was



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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: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Fridays, Holy Communion, 12:15 P. M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church
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New York
Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish
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Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard

Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation
Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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, 5:30 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.

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Rev. Harvey P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days — Holy Eucharist — Mon., Wed., Sat., 10:00 A. M., Tues., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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presented last Saturday at the Cathedral . . . $8,000 which is $600 more than last year. . . . Auxiliary met May 6th at St. Peter's, Narragansett, with 400 women listening to addresses by Miss Eva Corey, Boston's National Council member, the Rev. Richard Beasley of Massachusetts and Mrs. David Clark whose husband is a missionary among the Indians of South Dakota.

* * *

The Prayer of An Old Lady

The following prayer was found after her death at the bedside of an old lady who spent her last years in an old people's home in Muskegon, Michigan:

Most Merciful God, my Heavenly Father, cast me not off in the time of old age, and forsake me not when my strength faileth. Preserve my mind from dotage and my body from protracted disease or distressing pain. Deliver me from despondency in these my declining years, and enable me to bear in patience whatever may be Thy Holy Will. And when my spirit leaves this tenement of clay, oh God receive it! Send some of Thy blessed angels to convey my inexperienced soul to the mansions beyond: through Jesus Christ, the world's loving Lord and Saviour. Amen.

* * *

Oecumenical Meetings in France

During recent months two meetings have taken place in the temple of Montrouge, between representatives of French Protestantism and of Orthodoxy. The first meeting was held in January and was devoted to the question of the union of the churches. Orthodox and Protestant services with liturgical music proper to the two confessions were held. The second meeting was devoted to questions relating to the oecumenical movement. The Word of God was interpreted by an Orthodox priest and then by an Evangelical pastor, after which an Orthodox service was celebrated. These first steps towards closer relations between Orthodoxy and Protestantism, of which hardly anything is yet known, have already met with a good deal of sympathy.

* * *

Cathedral Consecrated At Cairo

All Saints Cathedral in Cairo was consecrated on St. Mark's Day by the Archbishop of York together with the Bishop of the diocese, Dr. Gwynne, the Anglican Bishop in Jerusalem, Dr. Graham Brown, and the Bishop of Ripon, formerly an archdeacon in Egypt. The Cathedral, said to be one of the most beautiful buildings in the East, is not large, no larger than an English parish church, and serves a British community of 6,000 in Egypt, besides the British Army there. The Bishop makes it a rallying point for all Christian communions working in Egypt, "the great historic Churches of the East as well as the Christian denominations from the West."

* * *

Bishop's Wife Addresses Church Women

Mrs. G. Ashton Oldham, wife of the Bishop of Albany, told an interdenominational group of 300 Churchwomen about the efforts toward unity at a luncheon held in Albany on May 17th.

* * *

The Church's Oldest Indian Mission

The Episcopal Church's oldest Indian mission is at Oneida, Wis., organized 116 years ago when the Rev. Eleazer Williams led a band of Indians from New York to what later became Wisconsin. The Church of the Holy Apostles was built in 1866 of native stone quarried by the Indians. To help earn money for some repairs to the church, the Indian choir is accepting invitations from parishes within reach, to give recitals. Their repertoire consists of hymns translated into their language a hundred years ago by Mr. Williams, sung unaccompanied, and a Te Deum for which the choir is famous. The priest in charge is the Rev. W. F. Christian. Sisters of the Holy Nativity have had a branch house at Oneida for many years.

* * *

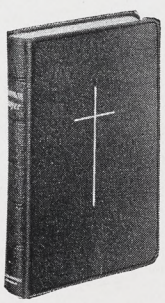
Military Service for the Clergy

The War Minister at Barcelona recently issued a special law on the subject of military service for the clergy, containing the following points: "The Minister for War has received from Catholic priests and Evangelical pastors included in the recently called up year's recruits, and who are willing to carry out the duties which the law imposes on them, a petition in which they suggest that it may be possible to appoint them to military service of a kind in which,—although in the same danger of their lives as the rest of the soldiers,—they will still not be obliged to handle deadly weapons. In consideration of the circumstances of our war, and with the intention of not doing violence to the consciences of those who have devoted themselves to the ecclesiastical calling, of whatever religion, I decree the following decision: The recruiting, mobilization and instruction offices are to send all those who give proof of their ecclesiastical position, to whatever religion they may belong, to the sanitary service."

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The Meaning of the Real Presence by *G. A. Studdert-Kennedy*

Why Believe in God? by *Samuel S. Drury*

Why Believe in Jesus? by *Albert Lucas*

What Christianity Demands of Me by *Edric A. Weld*

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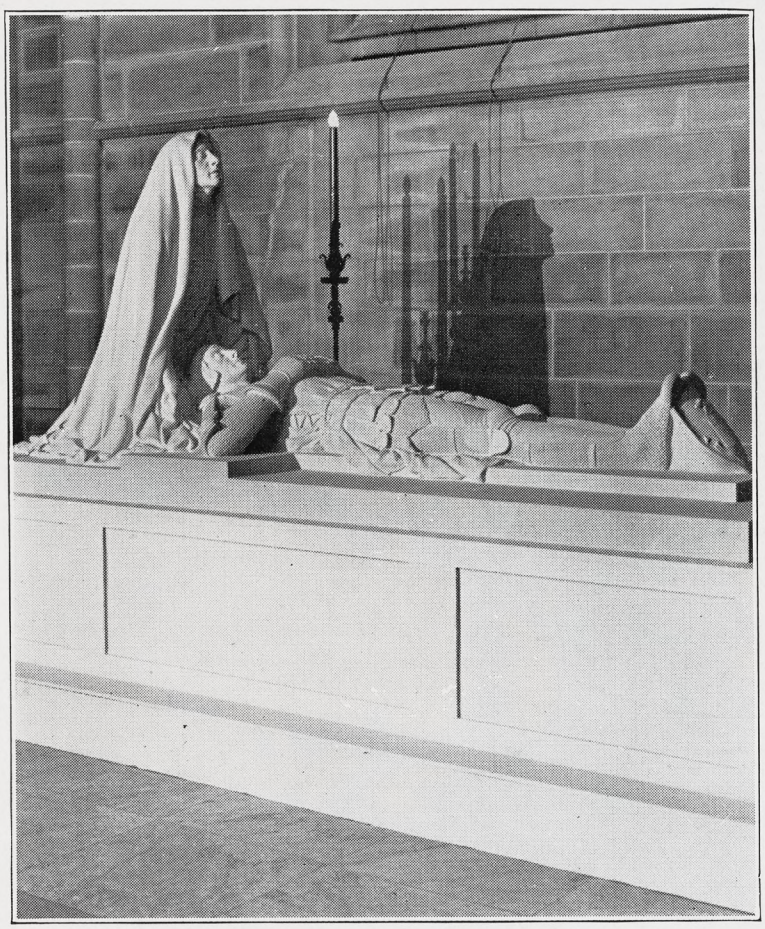
The Disciplined Christian by *Charles L. Street*

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THE WITNESS



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A WHITSUNDAY EDITORIAL

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CLERGY NOTES

ASELFORD, RICHARD, Silver Spring, Maryland (diocese of Washington), has been elected dean of the Northern Convocation of the diocese.

BULLOCK, HARLEY, has resigned as rector of the Good Shepherd, Forest City Arkansas, and is at present residing at Lookout Mountain, Tennessee.

CAMPBELL, ROBERT B., in charge of Christ Church, Kingston Parish, Virginia, was ordained priest on May 11th by Bishop Goodwin.

HARDIN, LOUIS, has resigned as rector of St. Paul's, Batesville, Arkansas, and has renounced the ministry.

HARRISON, CLARENCE E., to be ordained deacon on June 12th by Bishop Washburn at St. Barnabas, Newark, is to be in charge of St. Philip's, Muskogee, Oklahoma.

LUDLOW, THEODORE LINCOLN, is to be ordained deacon at the Epiphany, Winchester, Mass., by his father, Bishop T. R. Ludlow of Newark. He plans to spend the next year studying at the Graduate School of Applied Religion in Cincinnati.

MERKEL, GEORGE C., in charge of missions at Stuttgart and Tollville, Arkansas, was ordained priest by Bishop Spencer of West Missouri recently at Helena, Arkansas.

ONO, B. K., Japanese deacon of Brazil, was ordained priest at the annual council of the Brazilian Church, meeting April 27th at Porto Alegre.

PAUL, KENNETH DeWITT, deacon, has been deposed by the Bishop of Maine.

PERSON, ALLEN, formerly rector of Trinity, Rocky Mount, Va., has accepted the rectorship of St. Andrew's, Fort Thomas, Kentucky, effective August 1st.

WALENTA, EDMUND J., has accepted the rectorship of St. Mary's-by-the-Sea, Point Pleasant, N. J., continuing in charge of St. James', Bradley Beach.

WARD, ARTHUR B., is to be ordained deacon on June 12th at St. Barnabas, Newark, by Bishop Washburn. He is to serve at Whitefish, Montana.

WYATT, JOHN, is to be ordained deacon on June 12th at St. Barnabas, Newark, by Bishop Washburn. He is to serve as curate at St. John's, Larchmont, N. Y.

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THE WITNESS

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FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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HUMAN HANDS

A Whitsunday Editorial By
BISHOP JOHNSON

RELIGION may be one of three things according to our attitude. If we are self-centered it is an irritation; if we are inactive it is a bore; if we are enthusiastic it is a joy. After all the Kingdom is within us and that which a man seeks he will find.

When I consider how little most people invest of their time and money in their religion I am not surprised that the dividends are small. One doesn't expect to become a musician without a love of music in the first place and a practice of it in the next. The great difficulty with the average American is that he has a philosophy which he substitutes for religion. What is the difference? All the difference between solving a cross-word puzzle and preparing a meal. The one satisfies our curiosity, the other nourishes us.

Philosophy is merely a process of thought which can be indulged by our fireside; the other is a way of life which involves action and effort.

There are a hundred sentimental souls who will shed tears over a mythical orphan on the stage to one benefactor who will aid the real orphan in the alley.

Religion calls into play all our faculties; intellect, affections and will; whereas mere sentiment plays upon the emotions and mere philosophy plays with the intellect. Religion involves worship and prayer; service and sharing; self discipline and self denial.

The process of revelation is interesting. In the Old Testament we have God ruling by law. He gives us the Ten Commandments and declares the penalty for their violation. It produced a form of legal righteousness which was as offensive as it was smug. When we read the Gospels we are introduced to a closer relationship with God. He is revealed in Christ as love and drew out of the multitude those who were seekers after righteousness. But even Christ's closest disciples were timid souls and unable to stand the test of devotion. They all forsook Him and fled. It was because of this weakness that Christ said, "It is expedient for you that I go away." Why?

Because He aroused ideals in them which they lacked the power to realize. They needed power from on high and guidance on earth. So revelation enters upon the third stage. It was that which Christ promised when He said that He would send the comforter to them. This promise was fulfilled on the Day of Pentecost when God was no longer over us merely as a lawgiver, nor was He merely next to us as a friend but God was to be in us as a force urging us to action and supplying us with the power to act.

It was God in the disciples which caused St. Paul to say that their bodies were temples of the Holy Ghost. It was God in the apostles which gave them courage instead of fear; eloquence instead of timidity; success instead of failure. They themselves would have been the first to acknowledge that they had been given power from on high.

It was their belief in the reality of the Pentecostal gift which caused them to pass it on to others by the very simple but suggestive process of the laying on of hands. The hands are a good symbol of three things; of the lifting up of hands in worship; of the greetings of friends in fellowship; of the employment of talents in industry.

So they chose the human hand as the instrument through which the gift of the Spirit was to be given. It is a wonderful thought that for nineteen centuries the whole Church has been tied together by a net work of human hands in confirmation and in ordination. It is so simple that men disregard its potency but through the word of His mouth and the touch of His hands Christ ministered to human needs.

So the Church has kept its mission by this sacrament of human touch in which the recipients of grace are guided into truth and endued with power. This gift is like the compass—not something to deliver us from trouble but something which suggests to us the way and keeps us in it.

It is like the dynamo which requires contact with the instruments by which we invoke light, heat and energy. It is like the human hand open to benevolence and clinched by evil.

It is the way God bestows His gifts to those who seek and withholds from those who hang back.

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THE PARABLE OF THE BEDS

By

GEORGE CRAIG STEWART

The Bishop of Chicago

AN AMUSING incident ushered me into the Utrecht Conference the results of which were reported in THE WITNESS for last week. I dare to relate it because it proved to be a parable. Arriving in Cherbourg early on Sunday, May 8, I was determined to get to Utrecht that day in order to be up bright and early to take my seat with the Committee of Fourteen on Monday morning. Accompanied by Bishop Jazinski of the National Independent Polish Catholic Church, I reached Paris at 2:15 only to learn that the train to Utrecht left at precisely that same moment from another station across the city. It was necessary therefore to waste four hours in Paris and Bishop Jazinski courteously offered me a retreat and rest in his hotel. From 6:15 until midnight (really one o'clock for we turned our watches back an hour) I took to reach Rotterdam: from there, after a few minutes wait, I took another train to Utrecht, arriving in the wee sma' hours of Monday morning. I had been assigned to the Hotel Pays Bas, the headquarters of most of the delegates and so to the hotel by taxi. It was closed and dark. The night clerk was rung up. I was very tired and eager to turn in. But to my consternation I learned that all the rooms were full. They had not expected me "until the 9th." "But," said I, "it unquestionably is the 9th," and it was, though just the beginning of it. After much consultation the night clerk, thoroughly Dutch, that is to say, cautious, conservative and obstinate, had an idea. There was a room with two beds, only one of which was occupied. A Messieur Brown from America occupied it. Did I know Messieur Brown? Of course I did. Dr. William Adams Brown—but I protested, "you can't wake him up in the middle of the night." The clerk spoke nothing but Dutch, of which language, with a number of others, I am innocent. So heeding not my protests he rang up Dr. Brown and put me on the phone with that excellent gentleman and friend, who sleepily and with pardonable alarm learned that he was in peril of being invaded.

"But Bishop," he said, "I have only one bed, not two, and you are of course welcome. I shall be happy to share this bed with you."

Bless his heart, I am sure he meant it too. I was very tired but still had vigor enough to decline his offer, and so was finally turned out, only to be taken care of in a friendly hotel at the other end of the town, where before daybreak I finally rolled into one of those great Dutch beds "as big as a battlefield."

BUT in the morning the tale had gone about, garnished as such tales are wont to be. It turned out that in the morning Dr. Brown discovered that he had been wrong. He had been sleeping in two beds and didn't know it. They had one head-board and one foot-board but they were separate beds, only the foot had been covered over with a folded blanket. Straightway then I accused the good doctor of double-dealing, misrepresentation—perhaps more accurately, duplicity.

But we made it up for we recognized the parabolic value of the incident. Here is Oxford and Edinburgh—the values of each must be conserved but the World Council would provide them a common head-board and foot-board without blanketing the differences of their functions.

Meanwhile I must confess I felt a little sleepy that first night of the Conference when we gathered in the great cathedral church, cold as a barn, for the opening service addressed by Dr. John R. Mott, Dr. Berkelback von Sprenkel, a Danish Bishop, with devotional acts led by the Archbishop of York, the Archbishop of Utrecht (Old Catholic) and Archbishop Germanos. Even the reception afterwards in the ancient university halls, with the inevitable wine and cakes, didn't quite make up for the *rond et rond* of the night before.

We accomplished what we set out to do and added another necessary strand in the cord which we hope will draw all the Christians of the world closer together, in a day of that strange paradox when the world as never before is one and as never before is broken into fragments.

Christ wills unity. It is good to observe that the Anglican communion is taking a leading part in every enterprise that makes in the direction of the reunion of Christendom, and this enterprise of a World Council may prove to be vastly significant in the whole ecumenical movement toward the realization of our Saviour's prayer for His disciples, *Ut unum sint.*

Talking It Over

By

WILLIAM B. SPOFFORD

AN OBSERVER with considerable first hand knowledge of China writes from Hankow that the Japanese would like to quit but cannot do so without losing face. Japanese officers, he says, are refusing to obey their high command and materials of war coming from Japan are said to be below par, due presumably to the fact that the country lacks raw materials. It is stated further that they would have been compelled to withdraw from China were it not for the materials they have been receiving in increasing amounts from the United States. We shipped them $85,000 in arms in October of last year, with the amount steadily rising until in February we shipped them $1,184,000 worth. The Japanese militarists had planned for a two months campaign, believing they would be able to conquer the Chinese in that time. Sufficient oil had been stored

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to carry on for that period. When the supply was exhausted they turned to us—and got twenty-five million gallons. The next month they got 105 million gallons and the next 337 million gallons. One steel company alone shipped them 844,000 tons of steel in four months. We shipped them more iron in the last four months of 1937 than in the previous six years. Shipments of scrap-iron tripled in a year. First we demanded cash, on the theory that otherwise we would become involved in the war. Our money-makers then decided that it would be safe to ask for but 40% payments in cash; now there is talk of a huge credit pool so that we can continue to send the instruments of war to Japan with no cash payments. All of which is done in spite of a so-called policy of neutrality, which has not been invoked by the President against Japan, on the theory that there is no war in China because the Japanese have not declared war.

People say that it does no good to write letters to the President; to Secretary of State Hull; to Congressmen and Senators. It does. The Senate's civil liberties committee received its appropriation to carry on its work last week, largely because of letters requesting it. No shipments of the instruments of war, and the materials out of which munitions are made, to Japan would stop their aggression in a short time. Present your demands to your servants in Washington and thus help save China for the Chinese.

THE CONGREGATIONALISTS have their "287" as we have our "281," and Roger Babson, economist and statistician, staged a minor rebellion against it at the Massachusetts convention of that church, held last week. Refused a place on the official program, Mr. Babson led several hundred of the 900 delegates to another hall and there went to work on the official headquarters, which he always referred to as "287." He said that he decried the low salaries paid the average parson, and yet when he wrote an article for the official denominational weekly presenting the facts it was rejected. For two years, he declared, he has been trying to get people at headquarters to lead the way in bettering ministers' salaries, but could get no action from these leaders whose salaries far exceed those of the men in charge of congregations. "If they find a man whose ideas do not meet their approval they gang up on him and make it difficult for him to get a pulpit or better himself in the church. It's purely a matter of politics all the way through, and woe be to the man who has a mind of his own. We must liquidate the national headquarters to a point where it no longer will administer rewards and punishments to our ministers."

NOTES ON THIS TROUBLED WORLD—Eloquent testimony as to the sympathy of people throughout the world for the cause of Loyalist Spain is contained in statistics. Oven ten million dollars has been contributed, practically all of it in small amounts from the people of seventeen countries. England leads with $1,450,000; France is next with $1,420,000; the United States is third with $960,800. Argentina contributed $680,000 and Sweden $555,176. Even the people of Germany, whose government is at war with Spain, contributed $3,354 while the Italians driven from their homeland and now living in other parts of the world have given $24,000. . . . Don't believe dictators. On July 26, 1934, Mussolini wired Austria's vice-chancellor: "The independence of Austria, for which Dollfuss died, is a principle which was defended and which will be still more vigorously defended by Italy." On March 16, 1938 he said to the Italian Chamber of Deputies, "I have never promised, either directly or indirectly, to defend the independence of Austria." . . . An old peasant woman, living on Italy's northern frontier, refused to plant bulbs this year. Asked why she replied, "I'm not going to plant bulbs in order that the Germans may pick flowers." . . . A friend, just returned from a four months' visit to Italy, states that Mussolini is much disturbed over the Austrian annexation by Hitler, in spite of a bluff to the contrary. . . . Fighting continues in Ethiopia with Italian casualties heavy, according to an English newspaper. . . . Mildred Eads, pretty co-ed of the University of Wisconsin, refused her appointment to the Court of Honor at the military ball saying that she did not want to add glamor to militarism. . . . British General F. P. Crozier resigned his commission because he disapproved of the actions of English troops in Ireland. Thus he lost his pension just before he was eligible for it. A group of people are now seeking to have it restored to his widow, ill and without means of support.

Prayer Book Inter-Leaves

Questioning the Question Box

SEVERAL comments have been received from readers of the recent "Question Box." One parson writes about the recommendation of communion in one kind: "I cannot think of anything more silly, more impolite, or more unrubrical. To reduce the matter to something of an absurdity: Question—'I am invited to the White House for dinner; I am afraid the dessert will make me ill; what shall I do?' To which Dorothy Dix makes reply: 'The remedy is simple—leave the table before the dessert is offered you.' Could anything cause more confusion, or be more absurd, than the hasty withdrawal of a goodly number of guests from the table before the offending pudding should appear? To return the discussion, reverently, to the matter of the Lord's Table, it would seem that any solution to the problem would be preferable to the one suggested. If the communicant remains at the communion rail it at least gives the priest the opportunity to do what the rubric definitely orders to do—'deliver the same to the people . . . into their hands.' If the communicant chooses to receive the chalice and return it to the priest untouched by his lips, that is his own responsibility. He at least has not been openly discourteous. There is the alternative, also, of dipping the consecrated wafer into the chalice when it is passed to him. There is also the regular and usual method

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of drinking from the chalice as every priest of the Church drinks from it each Sunday—in many parishes more often—without any harmful effects, so far as I have been able to learn."

If anyone thinks it more courteous or rubrical to receive the chalice and return it, by all means let him do it that way. As to drinking out of the common cup, the following communication from a lady who belongs to an altar guild is to the point: "In washing purificators it is a great sacrilege to me to find them deeply colored with lip-stick and paint. Must I drink paint put into the sacred wine by my neighbor? It is high time the Church took a stand."

Several have strongly advocated giving out the page of the psalter, especially as a help to strangers. Here, e. g., is one comment: "Many who attend our services are only 'unintelligent' in that they have had no training in the technicalities of the Prayer Book services, and they are most appreciative of a little courtesy in the matter of guidance shown either by clergyman or neighbor in the pew. During the years of my ministry in California and other parts of the West I have been thanked repeatedly by visitors, and also by a considerable number of somewhat lax 'choice souls' of our own Communion, for the help afforded by the occasional announcement of the proper page. I know at least two bishops who highly commend the practice, and I sincerely hope the Dean will 'educate the clergy' in this direction, instead of the other, when he realizes the error of his ways."

This critic seems to forget that if he announces the page he thereby deprives the neighbor in the pew of the opportunity to show this "little courtesy" to strangers. Is it really desirable that the clergy do everything themselves, and leave little or nothing to the man or woman in the pew? And must worship always be made pleasant and easy? Might it not be a good thing for the stranger to find that he had something to learn in order to qualify as a worshipper?

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

Let's Know

By

BISHOP WILSON

CYPRUS

IN ALL its long history the island of Cyprus has enjoyed almost no real independence. This might be because its strategic position in the eastern Mediterranean Sea has made it peculiarly desirable to larger nations or it might be because of the lack of energy on the part of the people. Probably both have something to do with it. At any rate, long before the Christian era it was successively under the control of Assyrians, Egyptians, Persians, and Greeks. About 57 B. C. it was taken over by the Romans. For many centuries it was under the Eastern Empire, ruled from Constantinople, and during the Crusades was bandied about from one control to another. The Venetians held it for a time and then the Turks took it away. In 1878 it came under British control, and during the World War was annexed to the British Empire.

It is a long, slender island composed of two mountain ranges with a broad and fertile valley lying between. At one time it was covered by extensive forests but they were ruthlessly cut away to supply timber for Phoenician ships. One of its chief products in earlier times was copper—in fact the English name for this metal comes from a Cypriote word and the old copper mines have been brought into production again in recent years.

Long before Christ the Phoenicians imported their religion to Cyprus in the questionable worship of Astarte. Later this was absorbed into the Greek worship of Aphrodite. A colony of Jews had settled there in early days and St. Paul found synagogues organized in the island when he made his first missionary journey. Turkish conquests introduced a Mohammedan element which still makes up about one-fourth of the present population. Practically all the rest of the three-hundred-thousand inhabitants are included in the Orthodox Church.

For a time during the Crusades the Roman Catholics had erected a Latin Kingdom in the east and they proceeded to abolish the Orthodox Church in Cyprus. Orthodox bishops were dispossessed, their jurisdictions and revenues turned over to Latin bishops from Rome. At one time thirteen Greek monks were put to death for refusing to surrender. After the Crusades the Turks took charge and the Roman mission disintegrated. Under great difficulties and much persecution from the Moslems the people of Cyprus returned to their old Orthodox standard. Today the Church of Cyprus is an independent (autocephalous) part of Orthodoxy.

It was to this island that St. Paul and St. Barnabas, accompanied by St. Mark, embarked on their first great missionary venture. Later a second tour was carried out by Barnabas and Mark while St. Paul was working on the mainland of Asia Minor. Thus Christianity got a very early start in Cyprus and the Cypriote Church is exceedingly proud of its apostolic origin and its long history. St. Barnabas is supposed to have been buried there, which is quite likely since it was his home in the first place. Some time in early Christian centuries a legend arose that a copy of St. Matthew's Gospel had been discovered in the tomb of Barnabas. Ever since that time and in honor of the discovery the patriarch of Cyprus has been accorded the privilege of signing his name in red ink to all official documents.

As a Man Thinketh

ALTHOUGH speaking a foreign language, one may, all the while, be thinking in native English. There is a certain young man who impresses people as being shallow and superficial, but it is possible that he is misjudged. In spite of his flippant and worldly speech, his thought may be serious and Christian.

THE CHURCHMOUSE.

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VOTE TO OPEN DOOR TO OTHER FAITHS AT THE COMMUNION

The Liberal Evangelicals, meeting in convention on May 24-25 in New York, threw a direct challenge to those who recently presented a petition to the Presiding Bishop which asked that the House of Bishops refuse to allow the clergy to hold communion services with those of other churches. The resolution was adopted unanimously by the 100 delegates attending the conference, who claimed to represent the point of view of fully 1,000 clergymen.

The adopted resolution read as follows:

"Resolved, that, in our judgment, the rubric at the close of the Confirmation Office is a disciplinary rule, intended solely to apply to members of the Anglican Communion, and having no reference whatsoever to the occasional reception of the Holy Communion by baptized members of other Christian bodies who come as guests to what is not 'Our Table' but the Table of the Lord.

"The admission of these guests is to be regarded as fully warranted historically, as in accord with the liberality of the Anglican tradition, as approved by the overwhelming majority of our people, and as avoiding a legalism which would reduce the catholicity of this church. Moreover, it is in accordance with the spirit of what our Lord said when His disciples sought to exclude from fellowship those who, though they followed Him, were following 'not with us'!"

The resolution was prepared by a committee composed of Bishop Ludlow, the Rev. Howard Chandler Robbins of the General Theological Seminary, the Rev. W. Russell Bowie, rector of Grace Church, the Rev. John Gass, rector of the Church of the Incarnation, and the Rev. Guy Emery Shipler, editor of The Churchman. They described the resolution as "embodying the historic teaching and practice of this branch of Christ's Church."

Bishop Ludlow, suffragan bishop of Newark, described the move as "a long step toward liberalizing the Protestant Episcopal Church" and in bringing closer a union of all the Protestant Churches.

The action was in opposition to the statement issued a month ago, and signed by 1,406 members of the Episcopal clergy, insisting that the Protestant Episcopal Church "cannot with integrity enter upon or encourage efforts toward Christian reunion except such as are based upon the terms presented in the 'Lambeth Quadrilateral.'" The statement also warned against inter-communion with members of other Christian churches before an agreement on matters of faith had been reached.



HOWARD C. ROBBINS
Leader at Liberal Conference

Several delegates, who described themselves as "clergy who would cherish and increase within our communion the warmth of personal religion which evangelicalism represents and the freedom of the open mind which marks the liberal" insisted upon referring to those who signed the statement mentioned above as "conservatives" and described their attitude as representing "a closed door" against Protestant union. They sought, they said, to open this door. The Rev. Charles D. Kean, assistant at St. George's where the conference was held and who was in charge of publicity, asserted that "the great majority of the clergy and even a greater majority of the laity are in sympathy with our group."

Preceding the vote several delegates spoke in favor of amending the resolution to liberalize it even further by omitting the word "occasional" where the resolution holds that non-Episcopalians may enjoy "occasional reception of the holy communion" in a Protestant Episcopal church.

Problems of peace and war were discussed at the evening session the first day of the conference, with papers read by the Rev. Theodore H. Evans, rector of Trinity Church, New Haven, and the Very Rev. Arthur B. Kinsolving 2nd, dean of the cathedral at Garden City. The conference closed with a dinner on Thursday at which the principal speaker was the Rev. J. V. Moldenhauser, Presbyterian pastor of New York.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Rev. Beverley D. Tucker Jr., rector of St. Paul's, Richmond, Va., and brother of the Presiding Bishop, was elected Bishop Coadjutor of Ohio at a special convention held at Trinity Cathedral, Cleveland, on May 24th. He was elected on the first ballot. Others nominated were the Rev. Andrew S. Gill of Cleveland; the Rev. Harold E. Sawyer of Utica, New York, and Bishop Cross of Spokane. According to the constitution of the diocese the clergy nominate the person they wish elected. On the first ballot of 81 votes Tucker received 42, Gill 24, Sawyer 11 and Bishop Cross 4. The laity, sitting as a separate house, then confirmed the nomination by a vote of 61 to 7. For four months prior to the convention a special committee had been gathering information about possible men for the office, narrowed the field to six men and presented the detailed information about their records to those attending.

* * *

Another Election in Arkansas

Dean Claude Sprouse of Kansas City having declined election as bishop of Arkansas, another convention has been called for June 28th in Little Rock. The diocesan paper lists the following clergymen as the likely candidates: The Rev. Thomas Carruthers of Houston; the Rev. George Davidson of Los Angeles; the Rev. Malcolm Lockhart of Jacksonville; the Rev. Bland Mitchell of Birmingham, and Dean Frank Rhea of Boise.

* * *

New President for General Alumni

The Rev. William J. White, rector at Bogota, N. J., was elected president of the alumni association of the General Seminary on May 24, when more than 200 alumni of the School returned for commencement.

* * *

The Problem Facing the Nation

Clarence A. Dykstra, president of the University of Wisconsin, in addressing the students of Hobart College at commencement on May 23rd, declared that the task before democratic America is "to achieve security in a social organization which will maintain freedom. Do we have to kill one to achieve the other?" He declared that democracy could be preserved only by a "widespread distribution of property and spending power and a decent way of existence

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for all." Doctorates were given to Suffragan Bishop R. A. Heron of Massachusetts and the Rev. Jerome Kates, rector of St. Stephen's, Rochester, N. Y.

* * *

Religious Instruction in Public Schools

Weekday religious instruction in the public schools, the ambition of church leaders for years, was assured in Elgin, Illinois, when it was announced on May 24th that a fund of approximately $6,000 had been raised to hire a supervisor and a teacher. The Rev. Crawford W. Brown, rector of the Redeemer, has been the leader of a united effort on the part of fifteen Protestant churches in promoting the idea and raising the funds.

* * *

Bishop Perry Asks for a Suffragan

Bishop Perry of Rhode Island asked for a Suffragan Bishop at the convention of the diocese held at the Cathedral, Providence, May 23-24, and a plan for financing the office was approved. A special convention will be held when Bishop Bennett, formerly of Duluth, who has been "Auxiliary Bishop" of the diocese for seven years while Bishop Perry served as Presiding Bishop, will undoubtedly be elected. A high spot of the convention was the address by the Rev. Henry A. McNulty, missionary to China, who described how churches had been seized by the Japanese and turned into bars and brothels. He told also how Chinese girls, including many Christian workers, had been taken by Japanese soldiers and never again heard from.

* * *

Choir Festival in Pittsburgh

Twenty-two choirs composed of 600 voices took part in the first choir festival of the diocese of Pittsburgh, held on May 22nd at Calvary Church. The Rev. H. Boyd Edwards, rector of the Ascension, was the preacher.

* * *

Memorial Garden at Troy Parish

Bishop Freeman of Washington dedicated a memorial garden at St. John's, Troy, N. Y., last Sunday, a memorial to the Rev. Henry R. Freeman, his brother who was rector of the parish for many years. It is a beauty spot in the heart of the city that affords a place of seclusion for rest and meditation.

* * *

Western Massachusetts Sets Up Diocesan Council

A council of 24 members to promote missions, religious education and social service, was created at the convention of Western Massachusetts, meeting in Fitchburg, May 17-18. A law requiring physical examinations—you know the rest of it. The convention approved.

* * *

To the West; to the West the Land of the Free

Here is a letter from the Rev. Charles G. Reade, beloved parson of Cincinnati: "Reading your open letter to the President (May 19) I am reminded that when I came to this Land of Liberty in December, 1883, on the old *Grecian Monarch* (later the *Pomeranian* sunk during the war) I landed in Jersey City. As a second class passenger it was as easy for me to enter the United States then as it is now to go to Canada. My fellow passengers in the steerage, Russians in wool-hide coats, Italians, Irish and a few English, to keep up their spirits on the thirteen day cold and boisterous voyage used to sing. One song ran:

To the West To the West, To the Land of the Free,
Where the Mighty Missouri rolls down to the sea,
Where a man is a man if he's willing to toil,
And the humblest may gather the fruits of the soil.

This is interesting in view of government interference with crops, with sharecroppers and dust bowls, erosion and other man-made inventions.

"Another song was sung by a lively young cow puncher who escorted several hundred head of cattle across the briny and came back to New York second cabin. He sang of his adventures in Jersey:

Oh you may talk of this and you may talk of that,
And you may talk of a place being noisy,
But by the . . . No I will not swear,
The Devil's in New Jersey.

"In the light of present events this strikes me as quite a prophesy. My own personal experience was that I went to the real United States —Ohio—and in Dayton and Cincinnati worked chiefly as a newspaperman, a Y.M.C.A. secretary and a clergyman. I am now retired but in over a half century I was out of a job but three days. Perhaps this was because I regarded my positions as jobs, real jobs, worth doing."

* * *

Change Place of Synod Meeting

The synod of the province of Washington is to be held in Richmond, Virginia, October 19-21, rather than in Lancaster, Pa., as previously announced.

* * *

Lexington Holds a Convention

The convention of Lexington was held at Ashland, Kentucky, May 17-18, with Dean Emerson of Cleveland preaching the sermon at the opening service and the Rev. Daniel McGregor, executive secretary of the National Council's department of religious education, the speaker at a mass meeting. The convention acted favorably on Bishop Abbott's suggestion that a committee appraise the missionary and aided work in the diocese.

* * *

Commencement at Berkeley

The Rev. Howard Chandler Robbins of the General Seminary is to be the speaker at the commencement of the Berkeley Divinity School, being held in New Haven on June 8th and 9th. The Rev. William Grimes is the alumni preacher.

* * *

Bequests to New Hampshire Church

A trust fund of $45,000 has been left to St. Paul's, Lancaster, N. H., by the will of the late Mrs. Charles C. O'Brien, communicant.

* * *

Bishop Quin has an Anniversary

It was twenty years ago that Bishop Clinton S. Quin was elected Bishop Coadjutor of Texas. He was rector of Trinity, Houston, at the time.

* * *

Wyoming Bishop Visits Michigan

Bishop Ziegler of Wyoming preached at the Messiah, Detroit, on May 22. Detroit is his birthplace and he returned for the first time in a number of years.

* * *

Announce Program for Church Congress

Following a meeting in Washington of the committee in charge of the next Church Congress it was announced that the Congress would meet in the same city April 25-28 of next year. Speakers have not yet been announced but the following subjects are listed: The Unchanging Gospel; The Gospel and the New Testament; The Gospel and the Church (as a message; as community); The Gospel and Modern Man; the Relevance of the Gospel for Today; the Gospel and our Parishes.

* * *

Presiding Bishop Declares for United Front

In order that the anti-church sentiment sweeping totalitarian states might be combated there must be a corporate alignment of Christian forces, Presiding Bishop Tucker declared on a visit to the San Francisco Bay area May 21. "I feel that ultimately there must be a merger of Protestant Churches," he said. "We are heading toward it, although we stand far from united. There are practical differences that as yet stand in the way, but some-

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time there must be a corporate unity, a united front through which Christians must shoulder a common responsibility."

The theory of communism is as inherently religious as the New Testament, Bishop Tucker held, although the Russian Soviet attitude seems bad. "Russia," he said, "will return some day to a formal religion. I know the country, I know the people. And I know the need of both for spiritual expression." He was very critical of the status of religion and of the individual in fascist Germany.

The Presiding Bishop expressed the view that in the last two or three years there has been a definite upturn in religion, especially among youth. "Our modern youth, born into depression, torn between hope and despair, is turning more and more to a specific and serious interpretation of religion." In this country the need is to "instill in individuals a sense of need of general welfare, of the common good, and many of our difficulties will vanish."

* * *

New York's Mayor Speaks in Washington

Mayor LaGuardia of New York was the speaker at a Memorial Day service held at Washington Cathedral. "Let us resolve," he declared, "that no single American shall be sacrificed for the territorial greed of any dictator, no matter who he may be. If there is an epidemic of war we should quarantine ourselves. No one can be satisfied with economic conditions here and there is plenty of opportunity for service in this field."

* * *

Graduation at Cincinnati School

The Rev. Frank H. Nelson, rector of Christ Church, Cincinnati, was the speaker at the graduation at the Graduate School of Applied Religion, held on May 30th. Seven men were graduated. The annual retreat of the school was held May 26-28 under the leadership of the Rev. Wilford O. Cross of Cincinnati.

* * *

Henry D. Phillips Elected Bishop

The Rev. Henry D. Phillips of Trinity, Columbia, S. C., was elected bishop of Southwestern Virginia as successor to Bishop Jett, retired, at the diocesan convention held May 17th. A close second was the Rev. John J. Gravatt, rector of Trinity, Staunton, Va. The election was on the eighth ballot. Others to receive votes were the Rev. Carleton Barnwell of Lynchburg; the Rev. Alfred R. Berkeley of Roanoke; the Rev. Churchill J. Gibson of Richmond; the Rev. D. L. Gwathmey of Wytheville; the Rev. Jennings W. Hobson of Bluefield, W. Va., and the Rev. Robert A. Magill of Lynchburg. The Laymen's League of the diocese held a mass meeting in connection with the convention at which Bishop Jett, retiring Bishop, was praised and presented with a check by the laymen and a chair and a foot-rest by the clergy.

* * *

Empire Day at Detroit Cathedral

They observed Empire Day at St. Paul's Cathedral, Detroit, on May 22, with a Scottish regiment coming over from Windsor, Ontario, to lay a wreath on the soldiers' and sailors' monument. They made quite a hit as they marched along the street, 450 of them, with the pipe band, the brasses and the drum and bugle sections. The preacher was Canon H. F. D. Woodcock of St. James Cathedral, Toronto, with whom Dean Kirk O'Ferrall exchanged pulpits.

* * *

Bishop Gooden to Visit England

Bishop Gooden of Los Angeles was born in England, coming to the States as a boy. In all the intervening time he has never visited his homeland, but now plans to spend the summer there.

* * *

Differ as to Proper Punishment

Judge Thomas F. Gallagher, faced with the task of punishing two boys in Fitchburg, Mass., for stealing ordered a horsewhipping at the hands of their fathers. The parents promptly condemned the order as "uncivilized" and declined to carry it out. The mother of one suggested that payment for damages, amounting to $50, be accepted instead, and this in spite of the fact that the sole support of the family comes from a son who earns $10 a week. Her husband is an invalid. The Rev. F. H. Sleep, rector of the Good Shepherd, Fitchburg, supported the judge. "No one can doubt," he declared, "that the judge was convinced that a whipping, better than any other punishment, would return the boys to honest tasks. Surely there can be no shame or degradation in the proper punishment of a child for wrongdoing." Which rather seems to beg the question which is what constitutes proper punishment. I am with the parents, though being of a practical turn of mind I doubtless would save the fifty dollars and whip my kid. But I certainly would not bear down.

* * *

Captain Mountford Visits England

Captain Frank Mountford, head man of the American Church Army, returned to his native England to take in the Church Army conference that was attended by 900 Church Army workers. He reports that 800 homes and flats have been erected by Church Army in London in what were formerly slum districts. Dr. Carlile, head of England's Church Army, told the conference: "If Jesus was a landowner he would try to make arrangements for the man with a small income and large family. We are trying to be landlords in Jesus' name." To Canon Marriott of Westminster Abbey Chief Carlile said, "Have you any message from heaven to those of us who work for the man in the gutter?" The Canon replied: "Sometimes we say, 'Come and hear the gospel.' At Church Army headquarters it is 'Come and see the Gospel.' The Gospel is believed when seen."

Prebendary Carlile is approaching his 92nd birthday and yet remains the head of the Army, and according to the same Westminster Canon "is the greatest preacher the Church of England has had in fifty years."

Captain Mountford had twenty-five minutes with the Archbishop of Canterbury at Lambeth Palace and reports that the head of the English Church showed keen interest in the work being done by the Army in America.

* * *

Rural Mission in Southern Ohio

The Rev. David R. Covell, executive secretary of Southern Ohio, conducted a mission from Trinity, Troy, Ohio, which embraced the entire county, with nine neighboring parishes cooperating. It was held from May 8th through the 15th. In preparation 53 women from other parishes in Southern Ohio called at all the homes in the town to invite people to take part in the mission. More than 1,000 homes were visited, with careful reports filed on each one. Laymen's activities, young people's work, the work of the Auxiliary, was stressed throughout the week. Bishop Hobson gave a follow-up sermon at Troy on May 22nd. Miss Mary Klemm, diocesan secretary of the Auxiliary, and Captain Earl Estabrook of Church Army took an active part in the enterprise.

* * *

Bishops Speak Their Pieces

Bishop Stewart of Chicago and Bishop Perry of Rhode Island, returning on May 20th from the Utrecht conference, spoke their pieces to the ship reporters on landing in New York. Said Bishop Stewart: "We Americans are often too smug in our criticism of other nations. We boast much of freedom, yet submit to a controlled press, controlled not by the government but

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OUR LOP-SIDED TAXATION

(This is the title of an arresting article by Louis Wallis in *The Financial World*, of New York, one of America's leading business periodicals).

Our prevailing method of taxation is an abnormal, unnatural, preposterous and illogical "hang-over" from the Middle Ages. It deliberately penalizes productive undertakings of all kinds; while promoting speculation in land and favoring unearned ground rents. It forms an artificial, ridiculous, foolish, ludicrous, monstrous and absurd FOUNDATION on which our entire system of industry, commerce and agriculture is insecurely based.

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by party cliques and powerful financial interests.

"We decry dictators and yet suffer cheap political bosses in practically all our big cities and many of our States.

"We get excited over the irreligion of Communistic Russia and forget that we are flagrantly irreligious ourselves.

"We are horrified at the persecution of the Jew abroad, while we boycott him from our own clubs and colleges and homes.

"We are heroic in the championship of universities in the Near East, while we continue to repress and oppress our own American Negro."

Bishop Perry likewise insisted that it was time for Americans to stop cracking down on foreign countries and give attention to our own affairs. "We raise the accusing cry of fascism or communism against conflicting forces in Spain. Then what shall we call the destruction threatening our industries, breaking down our public morale and reducing millions of families to stark poverty?"

* * *

Beaumont Parish Receives Bequest

St. Mark's, Beaumont, Texas, has received $5,000 as a trust fund from the estate of the late Miss Theodosia Henry. One of Beaumont's pioneers, she wrote her own will in longhand and even named the stock in which the $5,000 should be invested. She then stipulated that on the first Sunday of each month $15 should be placed in the alms basin, "five dollars each for my mother, Anna; my brother, Robert Henry, and myself. So that 'while we are dead yet shall we live.'"

* * *

Tributes to a Great Churchman

Governor Lehman of New York; Henry T. Moore, the president of Skidmore College; the Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, and George R. Lunn, public service commissioner of New York, paid tributes to the late George Foster Peabody at an impressive service held at Bethesda Church, Saratoga Springs, N. Y., on May 22. Other tributes, received from notables, were read, including those from President Roosevelt; Supreme Court Justice Charles Evans Hughes; Solicitor General Robert H. Jackson; Robert R. Moton, former president of Tuskegee Institute, and John D. Rockefeller Jr. A liberal both theologically and socially, Mr. Peabody devoted his long life to many worthy causes, notably educational work among the Negro race. A man of wealth, he gave it all away to the enterprises he wished to further and died a comparatively poor man. The service at Saratoga Springs was arranged by the Rev. Irving G. Rouillard, the rector of the church where Mr. Peabody was a communicant. Other clergymen to take part in the service besides Mr. Rouillard and Mr. Melish were Dean Sturgis of St. Paul's Cathedral, Boston; the Rev. Edward M. Parrott, rector of the parish at Lake George, where Mr. Peabody spent his summers; and the Rev. F. Allen Sisco, head of St. Faith's School at Saratoga Springs.

* * *

Memorial Service for Bishop Cook

A memorial service for Bishop Philip Cook was held on May 15th at St. Mark's, San Antonio, Texas, where he served as rector from 1911 to 1916. A special service was compiled by the Rev. Arthur R. McKinstry, present rector, who also

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preached the sermon to a capacity congregation. The parish is to erect a bronze plaque in memory of their former rector and it is also likely that an endowment fund of $25,000 will be raised as a memorial, the interest to be used to further religious education.

* * *

Cathedral Builders Meet in Trenton

The annual meeting of New Jersey's guild of cathedral builders was held on Memorial Day at Trinity Cathedral, Trenton. The guild was organized in 1935 by Bishop Paul Matthews and is composed of those who wish to contribute to the million dollar fund being raised for the construction and endowment of the cathedral. Bishop Gardner, Bishop Matthews and Dean Frederic M. Adams were the leaders at the meeting.

* * *

Convention of Western North Carolina

The convention of Western North Carolina met at Tryon, May 18-19. Preliminary action was taken looking toward the securing of pensions for lay workers, and changes made in the canons toward greater influence in the selection of rectors of dependent parishes, on the part of the Bishop, and the curtailment of the power to incur indebtedness for permanent improvements on the part of dependent parishes and missions. Inspiring addresses were made at the night service by the Rev. Cameron Mac Rae of the China Mission, and Dean Blankingship of the Cathedral in Havana.

* * *

Bishop Hulse Is Buried

The body of Bishop Hulse of Cuba was interred at Asheville, N. C., on May 17, with Bishop Gribbin of Western North Carolina and retired Bishop Touret taking the service.

* * *

With Traditional Pomp and Circumstance

The 118th commencement of the General Seminary was held last week, with traditional academic ceremony. One of the outstanding events was the awarding of an honorary doctorate to a Negro priest. The man so honored is the Rev. George M. Plaskett, rector of the Epiphany, Orange, N. J., who graduated from the school in 1908. Others to receive honorary degrees were Bishop Essex of Quincy, class of 1910, and Bishop Fenner of Kansas, class of 1916. Diplomas went to 25 graduates. The degree of bachelor of sacred theology in course went to 13 General graduates of former years, while the degree of master of sacred theology in course went to Archdeacon Gribbon of New Jersey.

* * *

Michigan Rector Gives a Boost

Rector R. D. Malany, rector of Trinity, Alpena, Michigan, in addressing the 9th annual convention for older boys of the diocese of Michigan, suggested the use of THE WITNESS as study material for chapter meetings of the Brotherhood of St. Andrew. Incidentally, his parish had the largest delegation, eleven, to the conference though Alpena was farthest away from the place of meeting, Lansing.

* * *

Convention of Southern Virginia

Bishop William A. Brown presided over his first convention as Bishop of Southern Virginia when it met at Danville, May 10-11. The delegates apparently are already looking ahead to the 1940 General Convention for they passed a resolution petitioning G. C. to omit from the Communion Service the words: "And now as our Saviour Christ hath taught us we are bold to say." An effort was lost to limit lay representation in the convention to men; likewise a proposal to move the diocesan office from Norfolk to Petersburg was lost. The convention went on record as favoring a state law requiring medical examinations before marriage.

* * *

News Notes of Southern Ohio

A century and a half of service to Christ Church, Springfield, Ohio, was recognized when the congregation gathered to pay honor to Judge Guy R. Gram and Mr. Charles L. Aldrich, both of whom have sung in the choir for fifty years, and Mr. J. B. Cart-

RETREAT AND CONFERENCE

For student chaplains, college rectors, school-masters and others interested. At Merrywood, Marlboro, N. H., begins at supper, Sept. 7 and ends after breakfast, Sept. 10. Leader: Rev. Charles Whiston of China. Cost $5.00. Accommodations limited to 50. Apply to Secretary Rev. F. B. Kellogg, Christ Church, Cambridge, Mass.

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mell, a vestryman for fifty years. . . . The Rev. C. R. Garmey of Columbus, Miss Mary Klemm, secretary of the Auxiliary, Mrs. G. Russell Hargate and Miss Margaret Batchler were the leaders at a conference of young churchmen, meeting in Columbus on May 29-30. . . . Want a better lawn? Get the state university to cooperate. That is what they did at St. Paul's, Columbus, when the department of architecture of the university had a class work out ways to make the grounds more beautiful. The men's club is now raising the cash to pay for it. . . . All the Episcopal churches in and around Columbus are uniting for an outdoor service to be held at St. Alban's on June 12. . . . Older boys of the parish recently conducted the morning service at All Saints', Portsmouth. Rector Henry N. Hyde however did the preaching.

* * *

Girls' Friendly Society Holds Conference

The Girls' Friendly Society of the fifth province held a conference May 26-29 at the Holiday House at Pine Lake, Michigan.

* * *

Brooklyn Rector Wants Fewer Appeals

The Rev. Thomas Lacey, rector of the Redeemer, Brooklyn, writes without punch-pulling in his little parish paper. In the last number he dealt with money matters:

"The announcement of pink teas, bazaars, bingo and card parties does not enhance the devotional atmosphere. Nor is service a place for financial appeals. As an officer of the Church I am compelled to make appeals at the order of my superiors altho' my conscience tells me they are entirely out of place. We make a painstaking canvass once a year. On the basis of pledges we advise the diocesan council what they can count on. The nation wide campaign held out the assurance that special appeals would be eliminated—but appeals continue thick and fast. Scarcely were the envelopes for 1938 distributed before we received appeals for 'China relief.' In February came envelopes for Church Charity Foundation, which does not share in the quota. Then came an appeal from Lawrenceville, an eminently worthy work which ought to be supported by the National Council. Then comes a letter asking us to distribute envelopes for the General Seminary. The next mail brings a request from the Federation of Churches. Meantime we are asked for an offering for some sort of work in Jerusalem, which is not important enough to apply on the quota! It is utterly impossible to give even a small amount to these objects. We are not Astors or Vanderbilts and those responsible for the unceasing demands ought to be made to understand this. Our first duty is to meet our modest budget, pay our assessment and discharge our pledge to the diocese."

* * *

A Letter From Anking, China

Miss Emeline Bowne, on the staff at St. James Hospital, Anking, China, writes THE WITNESS as follows (at the same time sending in her subscription for two years which seems to indicate that she has no idea of leaving her post):

"It is very pleasant to be able to write that Anking is still peaceful in spite of rumors to the contrary. Of course no one knows what will happen from day to day as the gunboats could very easily slip up from Wuhu within a few hours. We have had rather frequent air-raids and bombings but fortunately there has

Services in Leading Churches

The Cathedral of St. John the Divine
Amsterdam Avenue and 112th St.
New York City
Sundays: Holy Communion, 8, 9 and 11. Morning Prayer, 10. Evening Prayer, 4.
Weekdays: Holy Communion, 7:30. (Also 10, Wed. and Saints' Days). Morning Prayer, 9:30. Evening Prayer, 5. Organ Recital, Saturday 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: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Fridays, Holy Communion, 12:15 P. M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish
Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation
Garden City, N. Y.
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Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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, 5:30 p. m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels
Baltimore, Maryland
St. Paul and 20th Streets
Rev. Don Frank Fenn, D.D.
Rev. Harvey P. Knudsen, B.D.
Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days — Holy Eucharist — Mon., Wed., Sat., 10:00 A. M., Tues., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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been little loss of life or property.

"In spite of the fact that our three regular mission schools have had to close, and it has been thought best because of uncertainty of conditions not to re-open the two parish churches, there is a great deal of activity in the mission work. The hospital compound is the center, the hospital itself is busy although the staff is much depleted; the evening and Sunday Services in hospital chapel are remarkably well attended and in the larger of the two nurses' homes which was vacated at the time of the general exodus early in December, we have a flourishing primary and secondary school with almost a hundred youngsters. The teachers are regular mission school teachers so there is no extra expense. The children pay no fees so if there should be any immediate danger of the city being occupied it could be closed at a moment's notice.

"Bishop Huntington was here for a ten days' visit after his return from furlough. It is very much easier to make the trip from Hankow now that a launch is running part of the way to Kiukiang. While he was here he confirmed a class of six and when next he comes there will be another class ready for him as they are already being prepared. At the present time there are about forty people preparing either for Confirmation, Baptism or the catechumenate. These classes meet each evening for half an hour after evening prayer. The hospital fairly buzzes with activity. These are the days when everyone feels that every minute counts!

"The Rev. Robin Chen is pretty much responsible for all that is going on. He always enjoys THE WITNESS when I pass it along to him."

Robin Chen, mentioned in the letter, is an old friend who spent a year in the United States some years ago, doing special work in a seminary and at Dr. Keller's summer school. I have an idea he will one day be the Bishop of Anking.

* * *

What About the Colonies?

The department of international justice of the Federal Council of Churches is sounding out religious leaders on the question of colonies.

Ministers of 50,000 Protestant churches have been circularized with a pamphlet which contains a proposal and some informational data. The proposal was adopted by a conference of church leaders here in New York City in January and was received by the executive committee of the Federal Council and commended to the churches as a basis for study and action. The guiding principles of the proposal are quoted from the message of the Oxford Conference on Church, Community and State. Referring the matter to the churches constitutes, therefore, an effort to reduce generalized statements of ideals to practical measures for solving world problems.

In view of Germany's demand for colonies and the entertainment of the demand on the assumption that subject peoples may be made the footballs of empire politics, the proposal calls for the "drastic modifications of the whole colonial system." This suggestion is made not only in the interest of justice for subject peoples but also with a view to removing some of the basic causes of war: "To grant independence to colonies and so permit them to establish the open door to trade, investment and other enterprise would remove the incentive to seize such territories by war. Nations would no longer have the excuse that they must conquer territory in order to satisfy essential needs.

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June 9, 1938
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THE WITNESS



ALL SAINTS', ATLANTIC CITY

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CLERGY NOTES

ALVES, J. HODGE, rector at Lubbock, Texas, has accepted a call to be the rector of St. James, Alexandria, Louisiana.

BEAUCHAMP, JOHN P., rector of St. Paul's, Portsmouth, R. I., has taken charge of Trinity Church, Bristol, retaining the rectorship of St. Paul's.

BLACKBURN, LAURENCE H., was ordained deacon on May 16th by Bishop Sherrill. He is on the staff of the Cathedral of St. Paul, Boston.

BRYANT, WILLIAM C., curate at the Advent, Louisville, Kentucky, has accepted the rectorship of Christ Church, Streator, Illinois.

CARRUTHERS, FRANK L., curate at St. Mark's, Evanston, Illinois, was ordained to the priesthood on May 29th by Bishop McElwain of Minnesota.

DART, EDWARD M., was ordained deacon on May 29th by Bishop Perry at the Transfiguration, Providence, R. I. He is to serve as curate at Grace Church, Charleston, S. C.

FOSBROKE, C. HOUGHTON, Elkridge, Md., is now in charge of St. John's, Franklin, and Christ Church, Medway, Mass.

GEHRI, WILLIAM G., rector of Trinity, Morgantown, W. Va., and in charge of student work at the state university, has accepted the rectorship of Grace Church, Memphis, Tennessee, effective August 1st.

HENCKELL, P. WALTER, rector of St. Mary's, Big Spring, Texas, is soon to marry Miss Lou Heyes of Colorado, Texas, daughter of Archdeacon J. W. Heyes.

HIGGINS, JOHN S., rector of the Advent, Chicago, has accepted the rectorship of Gethsemane, Minneapolis.

HUNT, WARREN G., formerly curate at St. Stephen's, Lynn, Mass., has accepted the rectorship of St. John's, Saugus, Mass.

HUTTON, HAROLD L., was ordained deacon this month at St. John's Cathedral, Providence, by Bishop Perry. He is an assistant at St. Paul's, Pawtucket.

McCLINTOCK, RICHARD P., was instituted rector of the Messiah, Auburndale, Mass., on May 15th. He was formerly rector of St. Paul's, Lancaster, N. H.

MILLIGAN, RALPH T., was ordained deacon this month at St. John's Cathedral, Providence, by Bishop Perry. He is to enter the Graduate School for Applied Religion, Cincinnati, in the fall.

MUSSON, H. SHEPPARD, was recently ordained deacon at the Advent, Louisville, Kentucky, by Bishop Clingman. He is to be assistant at St. Luke's, Anchorage, Ky., and in charge of several missions.

NICHOLSON, ROBERT W., formerly in charge of St. Mary's, Provincetown, Mass., has been placed in charge of Grace Church, Vineyard Haven, and St. Andrew's, Edgartown, Mass.

PAPINEAU, ARTHUR B., in charge of Grace Church, Vineyard Haven, and St. Andrew's, Edgartown, Mass., has announced his retirement.

PHILBRICK, JOHN H., was ordained priest on May 20 by Bishop Sherrill. Formerly in charge of St. James', South Groveland, Mass., he has accepted the rectorship of Trinity, Weymouth, Mass.

QUIGG, NORMAN B., formerly rector of Christ Church, Streator, Illinois, has accepted appointment as archdeacon of the diocese of Chicago.

TEMPLE, GRAY, was ordained deacon on May 29th by Bishop Perry at the Transfiguration, Providence, R. I. He is to be assistant at Tarboro, North Carolina.

WESTMAN, CHARLES F., in charge of St. John's, Franklin, and Christ Church, Medway, Mass., resigned effective June 1.

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THE WITNESS

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A. MANBY LLOYD

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BELL-WETHERS

By
BISHOP JOHNSON

WHEN THE DEAR LORD compares us to sheep He tells the truth but it is not very complimentary to us. We are very much like sheep who are devoured by wolves, exploited for the wool and the mutton by hirelings and governed by bell-wethers who have no more intelligence than sheep but have the self-assurance attached to opinionated ignorance.

Our Lord was speaking to sheep when He said, "Because I tell you the truth, therefore you will not believe me," and He said this because men like sheep are easily stampeded by false leadership which promises an easy way out, but are seldom intrigued by truth which demands individual thought and persistent effort.

As Chesterton truthfully said, "Most men when they think they are thinking are merely rearranging their prejudices." Our Lord never expected the multitude to do any thinking. He invited them to follow Him as individuals but when He saw the multitude He went up into a mountain and taught His disciples. When He addressed the multitude He spoke to them in parables that hearing they might not attach themselves to Him unless they had within them certain spiritual capacities to which the parable would appeal. He never tried to stampede the sheep en masse but sought to win only those who were seekers after righteousness. His method was that of a magnet which draws the valuable metal out of the rubbish heap.

One of the marks of a demagogue is that he employs mob psychology to put over his program. He never asks us to think. And youth laps it up. The dictator puts on a show instead of appealing to reason. Brass bands, uniforms, slogans, salutes, capture the imagination of the young; purges, pogroms, assassinations prevent the opposition of the intelligent. Add some temporary benefits of a material character, due to the fact that the dictator can compel action by force, and you get the result, which is that of a people content to sell their birthright for a mess of pottage. The ultimate result does not concern them.

Every dictatorship has necessarily and eventually produced a people who are incapable of thought, fearful of speech and cowed into regimentation. The inevitable sequel is that, when the dictator demonstrates by dying that he is merely a bell-wether and not a demigod, the Frankenstein crushes liberty and imposes the arbitrary tyranny of less competent men. All tyranny has had its origin in some benevolent ability of the original tyrant. So Hitler, Mussolini and Stalin have great ability to do some things which their successors will fail to carry out.

UNFORTUNATELY this same trend is to be found in the history of religion. Even among the Apostles there was fussing as to who should be greatest. They were more concerned that they receive honor than they were that the Lord's work be done. Out of this atmosphere came the quarrel between the bishops of Rome and Constantinople as to who was the greater. We in the west inherited the supremacy of the pope, which worked well under Gregory in the seventh century and badly under Alexander Borgia in the fifteenth. The Roman Church in Europe today is paying the penalty of the benevolent dictatorship which once established could not be overcome. It is the substitution of external force for internal initiative and whatever temporary benefits accrue they are more than offset by the ultimate decadence which ensues.

It is inconceivable that our Lord would approve in his successors that which He declined to use Himself. He never employed external force either to win or to hold His disciples. The power that He undoubtedly gave to the Church was not a different kind of power than that which He Himself employed and that involved washing the feet of the Apostles instead of crowning them with a tiara.

As one studies the history of the Church one can see that it has suffered more from the assumption of arbitrary power on the part of prelates and reformers alike than it has from any other cause. When a bell-wether becomes a dictator, and is more concerned over his own importance than he is of the welfare of the family, he short-circuits God's grace and becomes a non-conductor of love.

The divisions of Christendom, as well as the paraly-

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sis of the Church at certain periods, has been due to the visions of grandeur which have centered around the ego of the leaders rather than around the glory of God. It is so hard to distinguish between the importance of the individual and the value of the message.

I have often wondered why Christ chose Judas as one of the Apostles. He knew what was in man and needed not that anyone should tell Him. He must have known what kind of a person Judas was. It must have been in order to set forth to successive generations in a dramatic way the consequences of self-centered leadership in the household of faith. Judas was one who put his own interests before any devotion to His Master, and the consequence was not only terrible to the other Apostles; it was also terrible to Judas when the drama was ended.

PROBABLY the most difficult art for a Christian to acquire is that of selflessness which the Master lived and taught. It happens so often in parish life that one is willing to wreck the peace of the parish over some petty matter in which one's opinion or importance is involved. All we like sheep have gone astray because we prefer the comforts of this world to the comforts of God's grace. Really they are quite different and are acquired by different methods.

It is because the methods are different that so many of us prefer a popular show and an engaging showman to a leadership which bids us to do in secret that which is seen of God alone. If we seek popular applause we have our reward and need expect no other. We capture the crowd but lose our own souls. We may have our way but if it isn't the Master's way it is too bad.

Do not misunderstand me. Bell-wethers have their use but it is a limited one. When they attempt to do the thinking for the flock they have the limitations of their nature, for they too are merely sheep. When they exercise their talents to assist the shepherd in keeping the sheep together they are within their abilities. When one considers how many bell-wethers in the past were going to save the Gospel by leading the sheep away from the fold and one contemplates the result of their bell-wethering, the result is not inspiring.

It reminds me of what happened years ago in the House of Bishops. The Presiding Bishop's name was Benjamin. The assembly found itself in a mess which the Presiding Bishop attempted to straighten out, whereupon one of the bishops remarked, "And Benjamin's mess was five times greater than any of the others."

It has been demonstrated time and time again in both politics and in religion that no bell-wether has much more intelligence than ordinary sheep. When he attempts to impose his one compartment intellect upon all the problems involved he merely adds to the messiness of the mess. The fact that he is sincere merely complicates the problem for sincerity by itself is not sufficient to justify the assumption that it guarantees any super-intelligence. One might add a clause to the Litany: "From all self-opinionated bell-wethers, Good Lord deliver us."

Let's Know

By
BISHOP WILSON

John Wesley

OUR Methodist brethren have been celebrating an anniversary for John Wesley. Not his birth or his death but his "heart-warming" in a Moravian Chapel in London which occurred on May 24, 1738, and is said to mark the real beginning of Methodism.

Wesley's story is an interesting one. He was born in Epworth, England, in 1703 (hence the "Epworth League"). His father was a priest in the Church of England. He and his brother Charles both followed in their father's footsteps and were ordained also to the priesthood. After his ordination he served two years as his father's curate and then returned for further study in Oxford. He and Charles gathered a small group about them at the university and lived a carefully regulated religious routine. They were so methodical about it that they were dubbed "Methodists" and the name has persisted. He was most diligent about his Church duties, attending Church services, regularly receiving the Holy Communion. He got a firm grasp on his religion by reading Law's "Serious Call"—a thoroughly Anglican book. Other students looked askance at him because he was such a "High Churchman".

He came over to the colony of Georgia in 1736 to direct Church work and convert the Indians. His severity got him into difficulties and he returned to England after two years of unsuccessful colonial work. They said he was too "High Church".

He fell in with some Moravians and was for a time quite taken with their piety. At a Moravian meeting in Aldersgate St., London, he experienced what has been called his conversion. He wrote "I felt my heart strangely warmed". The Church of England at that time was going through a period of stiffness and rigidity. Wesley's association with the Moravians did not sit well and his roving evangelism was out of tune with the English system of settled livings. Hence he was not welcomed very cordially into English churches to preach. Together with George Whitefield he began preaching in the open fields. Presently he broke with the Moravians, considering them some sort of heretics. He organized his following into a Methodist Society within the Church of England, set apart lay preachers, and launched a remarkable evangelistic movement throughout the country. He proved to be an indefatigable worker and an able organizer in addition to his capacity as preacher and writer.

As he grew older his duties became too heavy for him. He was unable to maintain touch with the Methodist work in the American colonies. So he commissioned Thomas Coke to superintend the American field. When he learned that Dr. Coke had assumed the title of "Bishop", Wesley wrote him in protest—"How can you, how dare you, suffer yourself to be called a bishop. I shudder, I start, at the very thought".

John Wesley died in 1791. He and his brother

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Charles continued to be priests in good standing in the Church of England right to the end. Both of them regretted greatly the growing tendency among the Methodists to separate into a denomination of their own. The break did not occur until after Wesley's death. We of the Episcopal Church are profoundly grateful for Wesley's devoted service to our Lord. We share his regret for the separation that took place.

IT CAN BE DONE!

By

WILLIAM B. SPOFFORD



ALL SAINTS', ATLANTIC CITY

THIS IS A STORY of depression, recession and bank failures, and with it all the doubling of a congregation, the tripling of a church school enrollment, the paying of quotas, and the wiping out of a large indebtedness. In 1901 there came into being in Atlantic City, New Jersey, the Church of the Transfiguration as a chapel of the Church of the Ascension. In less than a year it became an independent parish, changing its name to All Saints'. The site cost $20,000, the church building another $40,000 and there was a debt of $20,000. In its early years, under the rectorship of the Rev. John W. Williams, it was in reality a summer chapel. During these years real progress was made; by 1917 the mortgage was cancelled and over $35,000 was spent on improvements. Every window in the church is a memorial of colorful stained glass. The church also has one of the most beautiful altars in the country, pictured on our cover. This cost $8,000 and is made of American, Italian and Grecian marble. The front is arranged in three panels; in the center is carved an Agnus Dei, almost life size; on each side is a deep cut panel with a raised cross with moulding surrounding it. The lower part of the reredos is decorated on each side with a center of Italian marble, enclosed with a four inch strip of Breche violet Grecian marble. The supporting columns are also Grecian and are mounted on a white base. This altar is a memorial to the Rev. Philip A. H. Brown, who for thirty-five years was a priest of Trinity Parish, New York, while the reredos was given by Mr. and Mrs. Philip L. Schell, parishioners, as a thank-offering for twenty-five years of happy married life.

During the formative years All Saints' prospered. Easily seating five hundred people, not infrequently seats had to be placed in the aisles. In 1919 it was decided to keep the church open throughout the year. Furthermore, Ventnor, fast growing suburb, felt the need of a chapel. So the Chapel of the Epiphany was started and in 1920 over half the members of All Saints' transferred to the new chapel. Meanwhile the section in which All Saints' is located rapidly changed from a summer visitor's private home community to one that harbored many Jewish rooming houses.

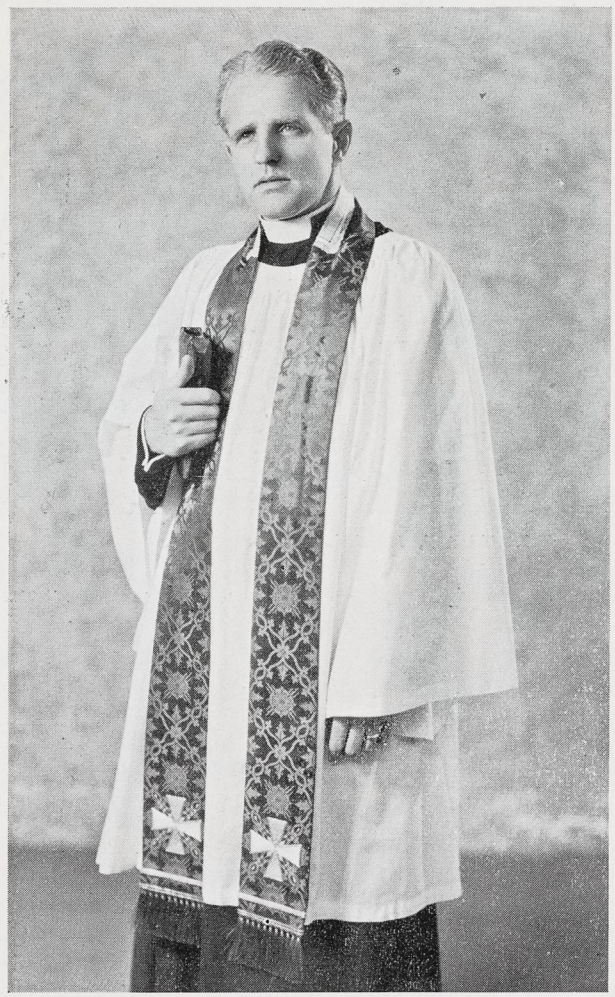
Losing half its members was a blow. The depression was another. The Rev. Mr. Williams, an ill man, resigned and became rector emeritus. The Rev. Lansing Putnam was called and worked hard against tremendous odds. Twenty-one banks in Atlantic City closed, with but one remaining open. Hotels, formerly prosperous, went into receiverships. At All Saints', over a five year period, there was a steady decline in members and in funds. Mr. Putnam met the challenge by cutting his own salary in half. But the small congregation was unable to meet the several thousand dollars in notes that were due. Mr. Putnam resigned to accept a position in a New York City parish.

It was then that the vestry called as rector the Rev. George L. Whitmeyer. Having worked in the mission field for a number of years he recognized a challenge when it was presented. He accepted, at reduced sal-

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ary. Things changed almost miraculously. In a short time the church was filled again. Within six months the debt of over $6,000 was cancelled. Growth has continued so that during the past three years congregations have doubled; the church school has been built to three times its original size; a junior choir of thirty-seven youngsters has been organized; the organizations of the parish are thriving.

Meanwhile Mr. Whitmeyer has quietly been at work urging his people to leave something in their wills to All Saints'. One of these provided an excellent Estey Organ which was dedicated last year. Others have taken the parish completely out of debt. And as more



GEORGE L. WHITMEYER
Rector of All Saints', Atlantic City

are paid they are being added to the endowment fund which is rapidly coming to respectable proportions.

The story is told in more detail by Mr. Carl Thoms, a warden of the parish. We wrote him a note, "How are things at All Saints'?" His reply, which he headed "It can be done," tells the story:

"A few years ago, those who felt they knew All Saints' Church best, upon the resignation of the Rev. Lansing Putnam, thought it might be necessary to change back to a summer church, or become a mission. Due to financial conditions we had run into several thousands of dollars in debts, and very little income. The Rev. Mr. Whitmeyer, visiting in Atlantic City, came to preach for us, and the vestry felt that if they could prevail upon him to come and work with us, we might, within a five year period, again become an active and thriving parish. Having served in the missionary field, and with missionary spirit, Mr. Whitmeyer, after consulting with the vestry, felt that something could be done, and accepted the rectorship. With true missionary zeal, he set to work reorganizing. People came to see and hear, and continued coming. Within six months' time the parish had revived; we were completely out of debt. The church property had been neglected for years, so it became necessary to redecorate throughout. Several thousand dollars was spent for this work. As time went on, through legacies, we installed a new three manual Estey Pipe Organ; a complete and beautiful lighting system by Rambusch of New York. To this was added later, a lighted cross on the porch of the church. Then, it became necessary to put a complete roof on the church, chapel and choir room; and with an enlarged church school, at the insistence of the rector, the first unit of a community center was added as a parish house, with complete electric kitchen, kitchen and parish house equipment. Pledges have doubled, larger congregations; church school tripled; and the Woman's Auxiliary, which found it hard to meet their quota in the past, have in this year's first five months, paid the 1938 quota in full. All bills are paid promptly, and a goodly bank account is on hand. Five years' back payment for diocesan assessments have been paid in full, and are now being paid three months in advance. With our legacies, which are to be used as an endowment fund, we are very optimistic about the future; and as church warden, I cannot help but feel that everything we have accomplished these past few years, is directly due to the sincere and untiring efforts of our beloved rector."

The Religious War

THERE was a religious war on, out in Branchville, and the population was divided into two hostile camps. It started in the schools and several teachers were discharged and two members of the School Board sent in their resignations. People who had been friends for years passed each other on the street without speaking and there was nothing much else talked about in town. Then the city papers got hold of it and played it up with all the variations. "It's a perfect shame," protested Miss Jennie Dorr, President of the Parent-Teachers' Association, "to see our fair village advertised in such a disgraceful way."

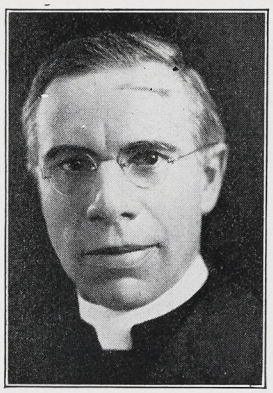
"Wal, I dunno," replied old Dicky Morris, "Mebbe it's a good thing to let people know that there's one town that's got religion enough to fight over."

THE CHURCHMOUSE.

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THE FACT OF SIN

By
DANIEL A. McGREGOR



D. A. McGREGOR

RELIGION is always deeply concerned with the fact of human sin. In this it is true to life for life is always concerned with its own failures and frustrations. Christianity is both more pessimistic and more optimistic than other religions in its dealing with the problem of sin. It sees a deeper and more terrific darkness in the evil in life, and it sees more hope of victory over this evil.

The great thinkers of the Christian Church have thought more about sin than they have about sins. They have recognized clearly the evil things that men have done and they have been frank in uttering their denunciation. But they have seen that the problem was much deeper and more serious than the deliberate and conscious malice of individuals. They have seen sin as a terrible miasma poisoning the whole of life. They have seen it as a cosmic power enshrouding life, permeating life, and breaking out into visibility in certain evil acts of men. The evil and wrong in life are deeper than man's understanding, they are beyond man's power to control or to conjure. Only the power of a superhuman God can conquer the sin of the world.

Sin is not limited to conscious, malicious wrongdoing. Sin is anything that conflicts with the will of God and the will of God is the salvation of His children. Therefore, anything that impedes the highest welfare of man in the Family of God is sin against God and brings pain to the heart of the Father.

There are various levels of sin, various types of action that hinder the love of God from being realized in the lives of men. There is of course deliberate wrong to others. Of this we are all conscious and guilty. But there are obstructions to the free flow of the divine love in our unconscious habits and attitudes. A surly, unresponsive attitude to others may be so habitual as to become unconscious, but it hinders the fellowship of love just as truly as if it were conscious and deliberate. A person may not realize that he is thoughtless and inconsiderate of others but he hinders the life of the Family of God by his habitual attitudes perhaps even more than a malicious person does. A superficial legalism might claim that a person is responsible only for those evil deeds which he does willingly. A realistic view of life will recognize the results that actually do follow from our acts and attitudes.

THERE is inherited sin. Whether this inheritance be biological or not, it is certainly social. We inherit from our forefathers not only our bodies but also our tendencies to act in certain ways. The habitual ways of living are accepted by us from our social group without much thought or criticism. Some of these ways are crude, some are unjust. Many of them impede rather than aid the flow of the love of God in human life. We do not know how cruel and unjust our acts and attitudes are.

The tragedy of the Pharisee in our Lord's parable was not that he was a conscious hypocrite. It was that he honestly thought that he was good. He was an unconscious hypocrite unable to see the evil in his own life. Probably he was guilty of few overt acts of wrong-doing, but he could not see that his whole system of attitudes to God and to man was hindering the flow of human love. There is institutional sin. We build our social structures of the family, of education, of business, of law and government and then these institutions control and dictate our ways of acting. A bad educational system, adopted in good faith sets up unworthy goals for life and leads people ignorantly to oppose the will of God. Bad laws and bad government work evil on the children of God. A bad sewerage system will kill more of the Father's children than all the revolvers in the country. Bad laws and bad government can bring about as much suffering as a disease itself.

The fearful power and presence of sin in life extend far beyond the sphere of individual choice and decision. It lives in our sub-conscious life, it resides in our systems of habit, it works through our social institutions. It is the constant enemy of the purposes of God, both within us and without. It is a cosmic enemy vitiating all life and all reality and opposing the will of God in the universe.

Who can conquer such an enemy?

Certainly the will and effort of man are inadequate to the task. For the enemy has entered into the very life of man poisoning his will and distorting his social institutions. Man cannot save the world from sin for man has been conquered by sin and needs himself to be saved from his captor. As man faces the terrible strength of the enemy and the way that enemy has entrenched himself in the citadels of life he may well cry out as St. Paul did "O wretched man that I am. Who shall deliver me from the body of this death?"

The message of the Christian faith is that God has brought deliverance to man through Jesus Christ our Lord. By His life and death, by His Cross and passion, by His resurrection and ascension, Christ has conquered the power of sin and has brought freedom and salvation to man.

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FAMILY WORSHIP IN THE HOME IS URGED BY LEADERS

Four times a year a committee of Christian parenthood of the diocese of Albany mails out a leaflet on some phase of parenthood. A recent one was devoted to family worship in the home, reproduced herewith.

Is it archaic and out of date, or are there values which the modern family cannot afford to lose? Christian parents who earnestly seek help in rearing their children have, in family worship, an aid which will supplement and complete the suggestions and ideas sought in magazine articles, psychological studies, books, and radio talks. The five to ten minutes set apart each day for quiet communion with each other and God, contribute more to enriching the life and to strengthening the family ties, than can be measured.

THERE ARE DIFFICULTIES to be sure. There seems to be no time when the members are all together. The remembrance of family prayers from the past may be unfortunate. Father and mother may have come from homes observing different religious practices or one from a home in which there were none. There is an attitude that "others don't" and that it is just an "empty form." There is often a feeling of shyness or inability. The parents must first desire family worship and then together plan how to overcome barriers.

Family worship should be brief, varied, joyous, and social, each member taking part. The needs of the group should be kept in mind and also their limitations.

GRACE AT MEALS is a simple way of beginning. The central idea is the recognition of God's presence, thankfulness for His mercies and intercessions for the needs of others as well as our own are often included. To avoid meaningless repetition, different graces may be used. Grace said in unison gives a sense of unity and avoids embarrassment. See *The Book of Common Prayer*, p. 588.

THE BOOK OF COMMON PRAYER used daily by the family is a visible link between the worship of the Church services and that of the home. If selections are carefully made, it will be normal for the children, as their conception of God grows, to turn gradually from their childish prayers to a fuller understanding of prayer. *Family Prayer A Shorter Form*, p. 583, is arranged so that other prayers may be added, 584-588. A search through the book will reveal much usable material. Chosen for their suitable thought, a few suggestions for special days are:

Labor Day—For Every Man in His Work, p. 44.
Columbus Day—For Our Country, p. 36.
All Saints' Day—pp. 256, 258.
Armistice Day—pp. 111, 122, 185, 195.
Lincoln's Birthday—For a Blessing on the Families of the Land. p. 587.
Washington's Birthday—For the Family of Nations, p. 44.
Independence Day—p. 263.

THE BIBLE will naturally have a place in the program. The importance of so presenting this Book to children that they may grow to enjoy and revere it, requires certain things of the parents. Their understanding of the text, their explanations in discussions, their attitude and voice in reading will influence the child. Familiarity with the Bible, its language, its stories, its songs, its writings will give a foundation, a background, upon which to build a philosophy of life. Faith, hope, love—God's love is learned from the Bible. Carrying on the Gospel of Christ is the Christian's paramount task. *The New Testament*, is the source book. Let the children participate by making selections, by reading in turn, by reciting in unison with the parents some learned portions. The Church school lessons may guide in choosing passages.

For use with children, the following psalms are suggested: 8, 15, 23, 24, 67, 84, 121, 146. These are free from the ideas of vengeance which characterize many of the warlike ones. Memorizing will prove easy if they are included in family worship from time to time.

MUSIC to some is the truest form of worship. A Sunday afternoon or evening hymn sing can be something to look forward to with pleasure, to remember with joy. In one home the children gather about the piano for a hymn just before leaving for school.

COMMENCEMENT AT ST. AUGUSTINE'S

Charles H. Wesley, Negro educator and dean of the graduate school of Howard University, gave the address at the graduation at St. Augustine's College, Raleigh, North Carolina, on May 25. He urged the sixty-seven graduates to launch a modern crusade against "the three great evils of the modern world: war, machine profits which ignore human values and racial and religious intolerance." It was the 71st commencement of St. Augustine's which is the oldest educational work for Negroes sponsored by the Church and the only one offering a four year college course leading to a degree. President Edgar H. Goold made the awards.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Clergymen, educators, writers, artists and trade unionists joined forces last week in issuing a statement on American foreign policy which urges the government to "initiate a policy of economic non-cooperation with invaders" and to announce our willingness "to cooperate with these nations in the solution of their economic difficulties as soon as they withdraw their invading forces." The statement was released by the American League for Peace and Democracy. It declares that by permitting the sale to Germany, Japan and Italy of the means to carry on aggressive wars, the government of the United States is operating on a policy that is the opposite of that advocated by both President Roosevelt and Secretary of State Hull. The only government to be quarantined, according to the statement, is the Spanish Democracy, a victim of invasion. "Our government has led the nation into the greatest naval program of its history; it has permitted the war department to push a general conscription law and plans for dictatorial repression; it has proclaimed the old imperialist doctrine of protection of American interests abroad. By all the experience of the past, this program and policy leads straight toward war, it furthers the destruction of the democratic process that is the only possible road toward peace." The statement ends by asking the government to reverse its present policy by operating on the following principles: No use of American goods or money by the aggressors who are invading other nations. Full access to our markets for the victims of invasion under regulations designed to remove the risk of our being drawn into war.

* * *

Memorial Fund for Dick Sheppard

A committee of New Yorkers have sent out an appeal for a memorial fund for the Rev. Dick Sheppard, late canon of St. Paul's Cathedral, London. A life-long advocate of peace, the London Canon rallied thousands for peace and organized them into the Peace Pledge Crusade. There is now planned a "Dick Sheppard Club" which will be a peace center in London, providing a book store, lecture room and meeting place for those interested in the peace movement. It will also offer a place where those who are in trouble of one kind or another may find a leader who will aid them. A considerable sum was raised at a mass meeting held in the Albert Hall,

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and it is now hoped that this start may be augmented in America since Dick Sheppard was an international figure who won many friends through his visits to the United States. Episcopalians on the American committee are the Rev. W. Russell Bowie, the Rev. Theodore H. Evans and the Rev. Elmore McKee. The treasurer is Mr. James M. Speers, 609 Fifth Avenue, New York City, to whom donations should be sent.

* * *

Girls' Friendly Meets At Silver Bay

Over 200 girls, representing every diocese of the Second Province, met at Silver Bay, N. Y., May 27-30 for a conference of the Girls' Friendly. The leaders were Margaret Jefferson, field secretary of the province; Josephine Arnold of the national office; the Rev. William E. Sprenger of Albany; Mrs. A. Abbott Hastings of Troy and Dean Edward R. Welles of Albany.

* * *

Nice Way to Celebrate

The Rev. Harry S. Musson, rector of the Advent, Louisville, Kentucky, found a nice way to celebrate the 33rd anniversary of his rectorship. He presented his son, H. Sheppard Musson, to Bishop Clingman for ordination to the diaconate. Young Musson, after assisting as director of Camp Woodcock, diocesan camp for boys, is to be in charge of several missions under the Rev. Robert C. Board, rector of St. Luke's, Anchorage, Kentucky.

* * *

Synod of the Church in Japan

War and the quickening of efforts toward self-supporting dioceses were the themes pervading the 19th triennial synod of the Church in Japan, when 200 bishops, priests and lay delegates met April 26-29 at Kyoto. Delegates were present from the ten dioceses of Japan, the missionary district of Formosa and from the Church in Korea. No sooner was the opening service over than a resolution was passed pledging the Church to render "true national service to uphold the dignity of the Imperial Throne." The Rev. P. O. Yamagata, professor at Central Theological College and one of the senior priests of the Church in Japan, was elected chairman of the executive council which will direct the affairs of the Church during the next triennium. Self-support for the eight missionary dioceses was urged and a committee selected to make an investigation as to the financial requirements. A plan was also approved to set up a national Church Pension Fund, merging the existing diocesan schemes. In the resolutions on the Chinese situation, significantly enough, the invasion of that country was not spoken of as a "war" but as an "emergency" and an "incident".



GEORGE W. RIDGEWAY
Preaches at Kemper Hall

* * *

Malcolm Peabody Accepts Election

The Rev. Malcolm Peabody, rector of St. Paul's, Chestnut Hill, Philadelphia, announced on June 2 his acceptance of election to be the bishop coadjutor of Central New York.

* * *

Bishop Ferris to Resign

Bishop D. L. Ferris of Rochester announced to the convention of the diocese of Rochester that he will present his resignation to the House of Bishops which is to meet in Memphis in November. He will be succeeded as diocesan by Bishop Reinheimer, present coadjutor.

* * *

Long Island Parish Seeks $200,000

St. Paul's, Glen Cove, Long Island, is seeking to raise $200,000 for a new church and parish house, according to an announcement made last week by Rector Lauriston Castleman.

* * *

Death Takes Wife of Savannah Rector

Mrs. Jane A. Smith Wright, wife of the Rev. David Cady Wright of Savannah, Ga., died suddenly on May 30th.

* * *

Lutherans to Give Sex Instruction

Sex instruction for boys and girls from fourteen to sixteen years of age was recommended to the Lutheran synod of New York, meeting last week. A special committee on moral and social welfare has been studying the question for a year. They also recommend more stringent marriage requirements by the state.

* * *

A Unity Service in Philadelphia

The Rev. William H. Dunphy, president of the Orthodox and Anglican Fellowship, was the preacher at a service held June 5th at Calvary, Philadelphia, in which the various Orthodox, Old Catholic, National and Anglican Churches took part.

* * *

Diocese of Lexington Receives Bequest

The diocese of Lexington is to receive from $50,000 to $60,000 from the estate of the late Lydia Armstrong of Washington, D. C., the income to be used for mission work in the mountains of Kentucky.

* * *

Praise for Erie's Archdeacon

Archdeacon H. W. Foreman of Erie came in for a lot of praise at the dinner of the Laymen's League, held in connection with the diocesan convention which met May 24-25 at Bradford, Pa. What's more, they gave him a nice new automobile. He has resigned his post to take the rectorship at Carthage, New York. Business at convention: approval of plan for social security for lay employees; readjustment of salaries and expenses of diocesan missionaries; approval of plan for a full time secretary for religious education and young people's work; a resolution urging the National Council to engage a secretary for rural work.

* * *

Union Service at Pasadena

The Rev. Stephen C. Clark Jr., rector of St. Mark's, Pasadena, California, was the preacher recently at a union service held in the Congregational Church. St. Mark's choir supplied the music too.

* * *

A Christmas Tree in May

They had a Christmas tree on May 22 at St. Paul's, Chicago . . . the whole works, lights and all. The children of the church school brought gifts for children of other countries. They will be packed this summer and shipped early so as to arrive before Christmas.

* * *

Paul Tillich Sees Spread of Fascism

Paul Tillich, who is an emigre from Germany now on the faculty of the Union Seminary, told about 100 persons who met recently in New Jersey for the annual conference of the Fellowship of Socialist Christians, that fascism would spread

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throughout Europe. He declared that we are in an inexorable period of transition from liberal democracy to authoritarian collectivism. He advised Christians to prepare now for an underground movement to keep the flame alive until breakdown and chaos had ended. Reinhold Niebuhr, also of Union, was more cheerful since he stated that our long training in democracy and our horror of the ugliness of fascism might save us from it.

* * *

The Seven Years of Famine

Bishop Brown of Harrisburg in addressing the diocesan convention, meeting at Harrisburg, Pa., May 24-25, said that the seven years of his episcopate must have been the seven years of famine foretold by Joseph. Nevertheless he declared that "during these lean and desperate years of depression and recession, without fear and without complaint, the work of Christ has been carried on in our congregations". The Rev. Allen Evans of Philadelphia and the Rev. Theodore P. Ferris of Baltimore were the speakers at the convention dinner.

* * *

The Organist Is Again On Hand

Mrs. F. P. Bowen played the organ at the ceremony fifty years ago when the corner stone was laid for St. Paul's, Savanna, Illinois. She was present on May 22nd when a service was held marking the anniversary.

* * *

Commencement At Kemper Hall

Bishop Whittemore of Western Michigan is making the address at the commencement at Kemper Hall today, June 9th. The Rev. George W. Ridgeway of Rockford, Illinois, preached the baccalaureate on June 5th.

* * *

Acolytes Meet in Louisville

Vested in scarlet the acolytes of Louisville, Kentucky, and vicinity held their annual service on the evening of Ascension Day at St. Mark's. The Rev. W. H. Langley Jr. preached.

* * *

The Church Situation in Germany

There is a lull in the conflict between church and state in Germany, though much is going on behind the scenes. Thus it has been arranged that pastors will take a personal oath to Hitler, similar to that required of state officials. And the initiative for this comes not from the state but from a committee of the church. However since the Confessional Synod is not represented it is apparent that the Nazi controlled German Christians are behind the move. There has also appeared a new group called the National Church of the German Reich, which has issued a thirty point program which calls for the extermination of the Christian faith, the confiscation of all church property, and the ceasing of publication of all Christian literature, including the Bible. Hitler's *My Struggle* is to be substituted for the Bible.

* * *

Russell Bowie Condemns Hague

The Rev. W. Russell Bowie, rector of Grace Church, New York, warned Americans against allowing Hague's dictatorship in Jersey City to go unchallenged, lest it spread to other areas. He called upon officers of the federal government (presumably the President) to come to the defense of the Bill of Rights of the Constitution.

* * *

By Way of an Anti-Climax

I have just been looking over a parish paper of a mid-western church. It starts off: "June 5th is the birthday of the Christian Church. Let us show our appreciation of this gift by giving as much as possible toward a carpet for the church." Maybe I am wrong but somehow that strikes me as the height of something or other.

* * *

New Church Worker in Lawrence

The Episcopal Churches of Lawrence, Mass., have jointly engaged Miss Millicent D. Becker, social worker and Church woman, and have given her the title of "Parish Visitor for all Episcopal Churches of Greater Lawrence". I only hope she is not required to write that title under her signature on letters. Anyhow her job is just what the title states . . . rectors merely turn over to her any cases of need that come to their attention and Miss Becker handles them with tact and efficiency.

* * *

Massachusetts Bishops Have Anniversaries

The 25th anniversary of the consecration of Bishop Samuel Babcock is being celebrated this month in Massachusetts. The 45th anniversary of the consecration of Bishop William Lawrence is to be observed in the fall.

* * *

Legion Demonstrates for Peace

With a huge orchestra, a band and a chorus of male voices, the American Legion of Albany County, New York, attended a peace and Memorial Day service at the cathedral in Albany, under the leadership of the Rev. W. Hubert Bierck, rector at Menands. Bishop Oldham reminded the men that they were committed to peace. "You fought to end war, and that fight is not yet won. Indeed at the moment it seems almost lost." A willingness to give up or to modify some of our so-called sovereign rights will be necessary if we are to have world peace, he declared.

* * *

To Lecture At Princeton

The Rev. Charles L. Taylor Jr., professor of Old Testament at the Cambridge Seminary, is to give a course of lectures next year at Princeton University.

* * *

Memorials in Long Island Church

A pulpit, lectern, chairs for the chancel and other memorials have recently been dedicated at St. Andrew's, Williston Park, Long Island, where the Rev. Irving S. Pollard has been in charge since February. Things are moving ahead, 'tis said, under his leadership with the congregations tripled.

* * *

Henry D. Phillips Accepts Election

The Rev. Henry D. Phillips, rector at Columbia, South Carolina, announced on May 27th that he would accept the election as Bishop of Southwestern Virginia. No announcement has yet been made as to the time or place of his consecration.

* * *

Well Attended Meetings in Michigan

Women of Michigan living in outlying districts have for years been urged to attend the monthly meetings of the Auxiliary, generally held in Detroit. The May meeting was held at St. Johns, Michigan, which is the name of a town in the central part of the diocese. So officers said to Detroit members, "Now you have an opportunity to do what we have long been urging others to do. Recognize the loyalty and enthusiasm always shown by the women outside Detroit in attending meetings by yourself attending this one." It was a terrible day, cold and rainy, nevertheless about 200 were on hand, with practically every parish and mission in Detroit represented.

* * *

Parish Doubles in Four Years

Bishop Seaman of North Texas confirmed a class of twenty the other day at St. Paul's, Lubbock, with four of them from a rural mission located at a federal farm project thirty miles away. The parish has grown in four years from 114 communicants to 208, with the present

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list including only the Lubbock residents among the 50 Episcopalians at the state college. The Rev. J. Hodge Alves is the rector.

* * *

Bishop McElwain Stresses Rural Work

Rural life is the background of life in the state of Minnesota, a fact which must be kept constantly in mind, declared Bishop McElwain in addressing the convention of the diocese at St. Paul's, Minneapolis, held May 24-25. Bishop Keeler in his address stressed the missionary work of the diocese and pointed to the fact that there are 38 missionary clergy now serving 79 congregations on the smallest budget in the past five years. He said that funds should be raised to place a full time chaplain at the University of Minnesota, and he asked for a committee to work out plans for increasing the Episcopal endowment so as to release larger sums of money for diocesan and general missionary work. The convention adopted a resolution providing for retirement policies for lay employees of the diocese, with the budget increased to provide for the premiums. The Rev. Thomas N. Carruthers of Trinity, Houston, Texas, and the Rev. A. E. Knickerbocker, representative of the province on the National Council, were the speakers at the convention dinner.

* * *

Young People to Meet At Happy

Young people of the district of North Texas are to hold a conference this summer at Happy, which, believe it or not, is the name of a Texas town. The Rev. J. Hodge Alves of Lubbock is to be the director.

* * *

Centennial Convention in Florida

The diocese of Florida held its centennial at Tallahassee on May 21-22 with Bishop Wing of South Florida preaching at the service which was conducted by Bishop Juhan, assisted by the rectors of the five mother parishes of the diocese. There was a pageant, a young people's convention, two plays and a banquet. And a newspaper of Tallahassee brought out a special edition with all sorts of stories and pictures of the work of the Church in the diocese. Three special offerings were presented; a centennial offering of $35,000 had been sought. This fell short, but it was large enough to cover the current debt of the diocese and to go a considerable way in paying for the chapel to be built at the University of Florida, the salary of an archdeacon and for the reestablishment of a diocesan paper. The young people's service league of the diocese presented an offering of $400 to be used to further their program and the church schools presented their Lenten offering which amounted to $1,826.

* * *

Celebration At Royal Oak, Michigan

A dinner was held at St. John's, Royal Oak, Michigan, on May 23 to celebrate the raising of $20,000 which clears the parish of indebtedness. There were speeches by Bishop Page and Rector Charles C. Jatho.

* * *

Commencement At Seabury-Western

The administration of Frederick C. Grant as president of the Seabury-Western Seminary, Evanston, will come to an end on June 16-17 when commencement is to be held. It is expected that the trustees, to meet at that time, will announce the new dean. One of the highlights of the commencement will be the unveiling of a portrait of Samuel Seabury, first bishop of the American



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ORDINARY LIFE	$15.10	$17.19	$19.91	$23.50	$28.35	$34.99
THIRTY PAYMENT LIFE	18.03	19.89	22.28	25.42	29.72	35.79
TWENTY-FIVE PAYMENT LIFE	19.77	21.74	24.20	27.37	31.58	37.40
TWENTY PAYMENT LIFE	22.53	24.71	27.40	30.75	35.07	40.82
ENDOWMENT AT AGE 65	18.40	21.71	26.31	32.93	43.08	60.13
ENDOWMENT AT AGE 60	20.86	25.21	31.50	41.18	57.55	90.48
THIRTY YEAR ENDOWMENT	24.57	25.21	26.31	28.18	31.36	36.57
TWENTY-FIVE YEAR ENDOWMENT	30.21	30.69	31.50	32.93	35.43	39.73
TWENTY YEAR ENDOWMENT	39.14	39.51	40.12	41.18	43.08	46.46

Rates at other ages for all standard forms of insurance supplied upon request.

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Church, the gift of Mr. Ward Seabury of Chicago, a direct descendant of the Bishop. Judge Samuel Seabury of New York, it is hoped, will take part in the ceremonies. Bishop Essex of Quincy is to deliver the commencement address, and the honorary degree of doctor of divinity is to be conferred upon the Rev. Walter H. Stowe, rector at New Brunswick, New Jersey, who is the president of the Church Historical Society.

* * *

Parents and Teachers Meet in Atlanta

An institute under the auspices of the national Parent-Teacher Fellowship was held on May 23-25 at the Cathedral of St. Philip, Atlanta, Ga. Phases of religious education was discussed by leaders of various denominations, with our Church represented by the Rev. and Mrs. Leon C. Palmer of Birmingham, Ala. The conferences were largely attended and the interest was so great that a similar meeting is to be held in the fall.

* * *

A Practical Sort of Church Unity

Northminster Presbyterian Church, Evanston, Illinois, faced foreclosure and sale because of a $75,000 debt. So the Rev. John Heuss, rector of our St. Matthew's, in the same neighborhood, appealed to his congregation to aid the Presbyterians. There was a special collection. The community was so aroused by this act of friendship that the entire $75,000 was raised in ten days.

* * *

Secretary Pepper Visits Georgia

The Rev. Almon R. Pepper, executive secretary of the National Council's department of social service was in the diocese of Georgia the last week of May, conferring with social service leaders. The Rev. Harry Cobey, rector at Albany, heads the work in the diocese.

* * *

Chicago Parish Tackles Debt

The Atonement, Chicago, is observing its 50th anniversary by seeking to raise $80,000 to wipe out its indebtedness. The campaign was launched the other evening at a dinner at which the Rev. Frederic S. Fleming, former rector of the Atonement who is now the rector of Trinity Parish, New York, was the headliner. It is hoped that the entire sum may be raised by June 17th, the actual date of the anniversary.

* * *

The Placement of the Clergy

The placement of the clergy was the chief topic discussed when about 100 clerical and lay delegates met on May 24 at St. Ann's, Smithsburg, Maryland, for the convocation of Cumberland. A resolution was passed suggesting to the General Convention's commission on clergy placement that a questionnaire be sent to all the clergy seeking their views on the matter. The Rev. Theodore N. Barth of Baltimore spoke and led a discussion on the responsibility of the laity. The Rev. Lewis O. Heck of Baltimore preached the convocation sermon.

* * *

Wolf Children of Shanghai

"Wolf children" are on the prowl in Shanghai now. Singly, in pairs and in packs of fifteen or twenty, they scavenge the gutters, snatch and steal from small shop-keepers, ambush lone pedestrians and then claw each other for a penny. They are orphans made by months of war in and around the city. The depredations of adult armed robbers, footpads and kidnappers here have paled beside the daring, ingenious and ferocious attacks of these youngsters. They hide in alley-ways, in unused lofts and hall-ways, striking swiftly and then shifting to another part of the city. Their cunning tactics of melting into crowds, pretending to be the children of strangers they hang on to, defy police detection and make estimates of their numbers difficult to obtain. Simultaneous reports from different parts of the city in one day however place the figure at well over 2,000. Hardly a district is without these "wolf children." To walk a block on Nanking Road, Shanghai's busiest downtown thoroughfare, is to meet one every ten feet begging for coppers. To ignore them is to have your clothes yanked and a black little foot try to trip you. They run beside rickshas, cluster at motor-car doors, hurling abuse and sometimes refuse, and then disappear like magic. They crack show-cases and steal the contents before the merchant knows what has happened. If food-stuffs are displayed on open counters

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across shop fronts, then clerks are stationed on the sidewalks on guard. Gaunt little bodies, wizened by fear and starvation, have even been seen in the devastated Chapei area where thousands of Chinese homes have been demolished by Japanese guns. These nine and ten year-olds have found that loot from the shattered houses and shops give them a meal and hope of another. Schooled by hunger and trained by fear in the desperate struggle to maintain their slender thread of life, most of these "wolf children" have come to be suspicious of any show of friendliness and kindness. They fight and bite hospital attendants and health officers who try to take them to refugee camps and child hospitals.

Many of the smaller children were separated from their parents in the mad rush of millions to leave their burning, shell-riddled homes during the early months of the war. Too young to fend for themselves in the merciless competition of a doorway-and-gutter existence, these children have died each day by the hundred. Each morning finds more of their blue little bodies waiting for the city undertaker. Refugee homes and hospitals working over-time in the International Settlement have gathered up scores of them, but for every one given a bed another older waif has appeared to take his place on the vacated doorstep.

* * *

Now It Is War Babies Again

Hundreds of "war babies" are being born every night in refugee camps, in vacant lots and on sidewalks among the destitute and homeless war victims of Shanghai. Most of the babies have a brick pavement for their cradle and a piece of newspaper for their swaddling clothes. Each morning, a pitiful procession of mothers bearing their new-born line up at improvised clinics and hospitals. They beg for small-pox inoculation, milk and American cod-liver oil. If a crib or basket can be found in any of the baby shelters in the Settlement, the mite is taken in. But many must be refused for lack of room. Wrung by the anguish of these war babies, groups of foreign women are busy making additional shelters for them. One group of American women have turned their club rooms into nursery dormitories and in addition are utilizing unused bedrooms in private homes and in schools which they are fitting with cribs and cots. Nursing care for the tiny charges is being supplied by volunteer service. Many of these foreign women who are bathing dozens of war babies and making milk formulas for them, come from homes with a staff of six or eight servants, and are the wives of prominent business and professional men in the International Settlement. A few are giving their whole time to it.

* * *

The Religions of the World

The International Christian Press Service has issued figures on the membership of churches throughout the world.

They are based on the enquiry recently undertaken among the Churches and principal religious organizations. These figures make no claim to be complete, nor to be absolutely exact, on account of the different methods employed by the churches in taking a census and on account of the different years in which the statistics were drawn up. The figures given cannot therefore be compared with each other in detail. They indicate total membership calculated on an exterior basis and not on actual professions of church membership.

The total number of Christians in the world is estimated at about 685 to 700 million. The largest group is that of the Roman Catholic Church, which numbers about 360 million, distributed as follows: In Europe, 215 million; in South America, 60.8 million; in North America, 47 million; in Australia and Oceania, 10.4

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million; in Asia, 9.2 million; in Africa, 6.8 million. The Orthodox Church numbers 145 million (another estimate puts the figure at 125 million). There are: In Europe, 110-130 million; in Asia, 8.1 million; in Africa, 5.8 million; in America, 1.2 million. Protestantism numbers about 200 million, and Anglicanism 35 million. The two together amount to: In Europe, 120 million; in North America, 100 million; in Asia, 7 million; in Australia and Oceania, 6 million; in South America, 1.5 million; in Africa, 4 million. Membership of the non-Roman Catholic churches is accounted for as follows: Orthodoxy, about 145 million, 85 to 100 million of them in Russia. Anglicanism, 35 million, 20 million of them in Great Britain, 10 million in the dominions and colonies, 5 million in the United States.

Baptists, 13 million (counting children, 35 million); Congregationalists, 2.5 million (counting children, 6-7 million); Lutherans, 84 million (considerably less according to other statistics); Methodists, 15.4 million (35 million according to other statistics), Presbyterians, 15.2 million; Reformed, 13.8 million (40-45 million according to other statistics), Quakers, 0.5 million including children. 120,000 of them in the United States and 20,000 in Great Britain. Old Catholics, 0.2 million. United Church of Canada, 2,100,000. Polish National Catholic Church of the U. S. A., 300,000. Church of Czechoslovakia, 85,000.

The non-Roman Catholic Churches are affiliated to the world confessional organizations: The Lutheran Church to the World Lutheran Convention, the Presbyterian Church to the Presbyterian World Alliance, the Episcopal Church to the Lambeth Conference of the Anglican Church, the Baptist Church to the World Baptist Alliance and the Methodist churches to the great conference which meets every ten years.

As regards non-Christian religions, we give the following figures on the basis of a recent enquiry. The two milliards inhabiting the world are distributed as follows: 500 million in Europe, 250 million in America, 150 million in Africa, 12 million in Australia and over 1,050,000,000 in Asia.

Mahommedanism numbers 270 millions (180 million of them in Asia, 74 million in Africa and 15 million in Europe). Hinduism numbers 250 million, Jewry 15 million, Budhism (India, China and Japan) 625 million. It is difficult to say exactly how this last figure is made up. Shintoism is relatively scarce, since Japan numbers 70 million in-

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The Heavenly Rest, New York
Fifth Avenue at 90th Street
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Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
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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
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

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Thursday: 11 A.M., Holy Communion.

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Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral
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Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
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Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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habitants belonging to various religions. Leaving aside religions with few adherents, such as the Sikhs in India, there remains a total Christian population of 700 million. Membership of primitive polytheistic religions must be reckoned at 74 million, and Agnostics at about 75 million.

* * *

Plight of Jews in Germany

The American Jewish Committee has recently published some interesting statistics concerning the Jews in Germany. Since 1933, 120,000 Jews have left Germany. Of these some 40,000 have gone to Palestine, 35,000 to overseas countries, 25,000 to West European countries and 20,000 to East European countries. Since the advent of Hitler, the number of Jews in Germany has decreased from 500,000 to less than 380,000. 112,000 have emigrated during this time. 55% of the Jewish population in Germany is over forty-five years old; 15% under twenty; 30% between twenty and forty-five. Of the 1,400 Jewish communities in Germany, 276 are entirely dependent upon relief; 12 communities have been dissolved in the last six months. Of the 6,000 Jewish physicians in practice before 1933, 3,000 remain. 2,500 Jewish lawyers are now practicing in Germany. In 1933 there were 6,500. Of 2,357 artists, including actors, musicians, painters and sculptors, in the pre-Hitler period, 800 have managed to obtain temporary employment in Jewish cultural enterprises. The Jewish population is concentrated in Berlin. Many cities and towns have lost the greater part of their Jewish population, while many others have become entirely "Judenfrei." 81,000 Jewish families are dependent upon charity —more than one-quarter of all German Jews. Of 42,000 Jewish children of school age, 22,000 are receiving education in Jewish schools; 20,000 are without adequate educational facilities.



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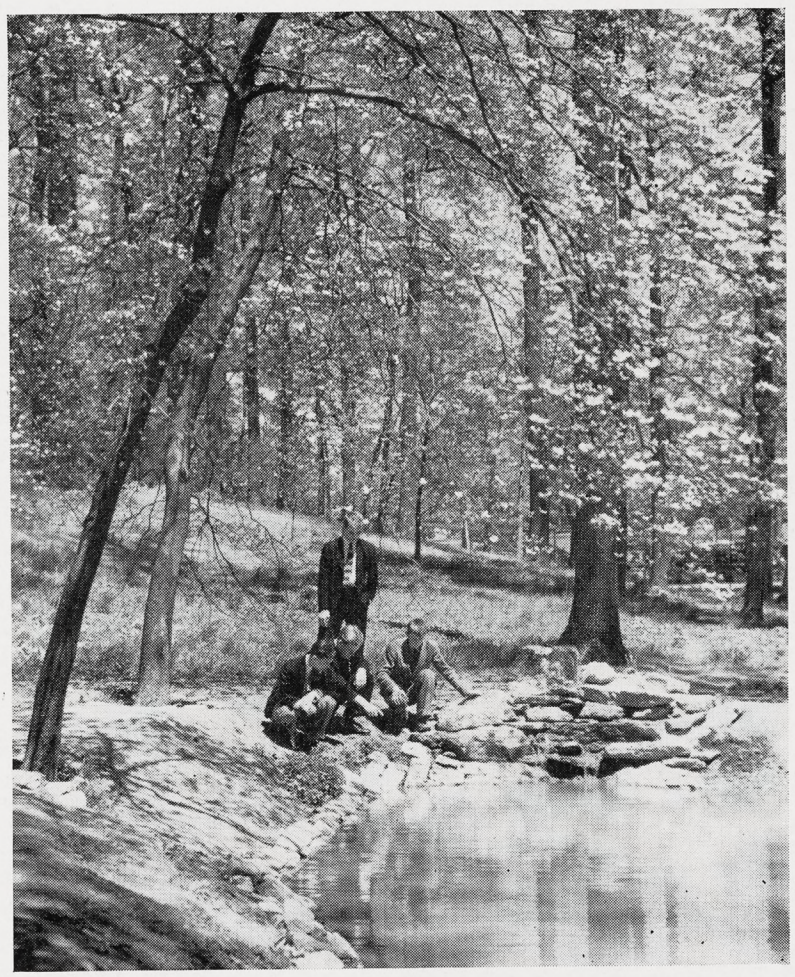
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CLERGY NOTES

ADAMS, ALGER R., ordained deacon June 6 by Bishop Larned, is assistant at St. Barnabas', Brooklyn, N. Y.

BAKER, H. R., formerly vicar at Tonopah, Nevada, is now the assistant at Grace Church, Madison, Wisconsin.

BEATTIE, ROBERT F., ordained deacon on June 6 by Bishop Larned, is assistant at St. John's, Bridgeport, Conn.

BELFORD, LEE ARCHER, was ordained deacon on June 7th by Bishop Barnwell at St. Michael and All Angels', Savannah, Ga.

BENTLEY, WALTER E., general missioner, is to be in charge of the Church of the Saviour, Philadelphia, from June 23rd through the middle of September.

CAUTION, GUSTAVE H., formerly rector of St. Stephen's, parish for Colored Church people in Savannah, Ga., has accepted the rectorship of the Holy Redeemer, Oklahoma City, Okla.

CHATER, EDWARD W., ordained deacon June 6 by Bishop Larned, is to be assistant at St. Bartholomew's, White Plains, N. Y.

CREIGHTON, BISHOP FRANK W., is now to be addressed at 111 Edison Avenue, Detroit.

FLEMING, ANDREW, rector emeritus of the Nativity, Brooklyn, N. Y., died on June 7th.

FLEMING, SAMUEL C. W., was ordained deacon on June 11th by Bishop Helfenstein in Memorial Church, Baltimore. He is at Holy Trinity, Carroll County, Maryland.

HAMPSHIRE, W. R. T., ordained deacon June 6 by Bishop Larned, has been placed in charge of Christ Church, Bellport, Long Island.

HOAG, HAROLD BROWN, formerly rector of Christ Church, Burlington, Iowa, has accepted the deanship of St. Mary's Cathedral, Memphis, Tennessee, effective Aug. 1st.

JACKSON, OTIS G., newly elected rector of St. Paul's, Flint, Michigan, address incorrectly given here: correct: 412 East Kearsley Street.

JACOBS, RICHARD V., was ordained deacon on June 6 by Bishop Larned. His position has not yet been announced.

MADSON, GEORGE R., has resigned from the Advent, Cynthiana, Ky., and is in charge of churches in Paris, Georgetown and Mt. Sterling, Ky.

MANDELL, WAYLAND, was ordained deacon on June 12 by Bishop DuMoulin, acting for the Bishop of Los Angeles. The service was at St. John's, Lattingtown, L. I., where Bishop DuMoulin is rector. Mr. Mandell is to work in the Philippine Islands.

NAGEL, RUDOLPH, retired priest of South Florida, died on May 16th at Tarpon Springs where he was formerly rector.

PENDLETON, W. G., rector of Trinity, Covington, Ky., is also now in charge of St. Stephen's, Latonia, suburb of Covington.

ROCKWELL, JAMES A., was ordained deacon on May 27 at St. Andrew's, Syracuse, N. Y., by Bishop Coley. He is to be assistant at St. John's, Ithaca, N. Y., and student pastor at Cornell.

SCOVIL, DAVID deLANCEY, was ordained deacon on May 28 at the Good Shepherd, Binghampton, N. Y., by Bishop Coley. He is in charge of St. Paul's, North Utica; St. Paul's, Holland Patent and St. Andrew's, Trenton, N. Y.

SPARLING, C. P., has recovered from a recent illness and has returned to his duties as rector of Christ Church, Lexington, Ky.

STRETCH, ROBERT N., has resigned as priest in charge of St. Ann's, Chicago, to become curate at St. Luke's, Evanston, Ill. Address, 1005 Forest Avenue.

TANG, PAUL, was ordained deacon in Shanghai in April by Bishop Roberts. His father is the dean of the Central Theological School, Nanking.

TUTON, JOHN WALTER, was ordained deacon on June 2 at Trinity, Elmira, N. Y., by Bishop Coley. He is to be the assistant at Emmanuel, Baltimore.

VANDERHORST, JOHN, was ordained deacon on June 10th by Bishop Helfenstein at Emmanuel, Baltimore. He is in charge of St. John's, Howard County, Maryland.

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THE WITNESS

A National Paper of the Episcopal Church

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"WILL THE NEXT HEADMASTER BE A CLERGYMAN?"

By

C. LESLIE GLENN
Rector of Christ Church, Cambridge

I SHOULD like to say, at the outset, to anyone who is kind enough to read this article, that I am not going to answer the question. I use it as a title because to the average person this is the way the issue in our Church Preparatory Schools comes into sharpest focus. What we all want for our boys and girls when they leave home and parish for boarding school is that they shall continue to be nurtured in the Christian Faith. We want to be sure that at least they will be "searchingly exposed," in Hocking's phrase, "to what is noble, generous and faith-provoking."

Some people think that this can be done by noble secularity. If you have the best possible mathematics teacher and the child learns habits of intellectual honesty and accuracy, if in sports the idealistic youth is coached by clean, high-minded athletes, then unconsciously, the highest values will develop in the child's outlook. So far, this is true. And there are such schools, with the best teaching, and the finest type of altruistic thinking. It isn't enough, but don't let anyone suppose it isn't good. Of course these schools are not Church schools.

In some of them, there is a vestigial trace of older religious customs. The term will begin on Tuesday so the boys won't have to travel on Sunday, there will be a Bible reading (or Plato) every morning, and Sunday nights there may be singing of hymns in a big room followed by a talk. The catalogue usually decries "formal observance" of religion and says that since "Religion is all of life, it is assumed that it permeates every activity of the school, the baseball field as well as the chemistry laboratory, and there are no specifically religious courses or services."

Let me say quickly that if I had to choose between such a school and a Church School where the worship was drab and the teaching poor and the masters insincere, I'd choose this high-minded paganism, trusting in the summer vacations to give the child what the school lacked. But fortunately, we are faced with no such choice. There are good Church Schools and poor Church Schools, just as there are good and poor secular schools. And I believe that a good Church School is better than a good secular school and a poor Church School is better than a poor secular school.

The heart of the matter is that the Church School provides a routine of conduct which, while it does not guarantee religion, at least provides it with an opportunity. This is exactly what the Parish does in the world. People get help from drab services, and the Word breaks through the dullest lesson in the Bible. There is a false notion that no teaching is better than poor teaching. From long observation of the products of various schools and from consulting others who have like opportunity, I know that the boys who have some introduction to religion in school are more religious than those who have none. The worst example of pouring the baby out with the bath is the expulsion of religious subjects from our school curriculums because sometimes the teaching is poor or the teachers insincere.

Religious subjects are not part of the college board entrance examinations, hence the schools that offer them must do so in a schedule already crowded with subjects required for entrance to college. The colleges are very anxious about the character of the boys they admit, and headmasters are required to certify on long forms to the expected good behavior of their graduates. But the system that asks this tacitly assumes that there is no necessary connection between morals and religious instruction, because it asks about morals but never about religion.

Even the religious schools not belonging to our Church, are apt to minimize formal instruction in religion. Or if they have it, the text book may be any-

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thing from "The Green Pastures" to H. G. Wells' "Outline of History." Or the course may begin as one teacher told me with "the wonders of the human body and the starry heavens" (I am telling the exact truth). One is tempted to say, "There exists a book called the Bible."

THERE is not space in this article to try to trace the steps by which ethical culture became the ideal of many boarding schools or by which some religious schools gradually came to have almost no success in teaching religion, but I do want to emphasize here that the Church Schools have resisted this secularizing process better than other religious schools. There are several reasons why this may have happened:

1. Our Prayer Book and forms of worship are more persistent than informal observances.

2. The presence of chapel buildings solely for worship keeps worship going better than would an assembly room occasionally used for prayers.

3. The Episcopal Church has never fallen into the trap expressed by the false dilemma "Deeds not creeds" or "It isn't what you think, it's what you do." Hence courses in religion have been consistently maintained in addition to chapel services.

But aren't Church Schools notorious for turning out unbelievers? Don't we all have friends who went to so many chapel services all through school that they never want to go again all their lives?

I know some men and women offer their Church School experience as an excuse for never attending church again. It seems to me this is like blaming one's parents and that it might be more straightforward to say, "I don't go any more because I don't want to go, and that's that." Why blame parents or school? After all, if we recognize what was faulty in our training, then we ought to be released from its tyranny. As a matter of fact, however, against all the talking done by disgruntled middle-aged atheists, there is the witness of the majority of graduates who take their place in the life of the Church.

Speaking for Yale, Princeton, Williams and Harvard, I should say that most of our loyal support for the Church among college undergraduates comes from old Church School boys. We must bear in mind, too, that the Church Schools happen to be our leading schools socially, and the brutal truth is that a lot of boys and girls are sent, not for religious influence, but to make friends. The Christian religion always has hard sledding when it becomes correct.

The Church Schools need no one to defend them. They have provided Church and state with leaders out of all proportion to reasonable expectancy. (The articles in *Fortune* a few years ago were examples of bad interpretation of statistics.)

"Will the next headmaster be a clergyman?" is the question which sums up the anxiety of many Church people lest some school they know should begin the process of secularization. I will resolutely keep away from the answer, as I announced at the beginning, but let me close with four observations:

FIRST, the question and the anxiety are good signs; all ought to be concerned about these Church Schools, a most strong arm of the Church.

Second, clergymen are more religious than laymen, is the questionable assumption behind the anxiety. What it all comes to, is that the headmaster must be religious. The unexpressed premises of the masters he chooses to teach under him get across to the pupils in every subject from algebra to zoology. And many lay educators are fundamentally more devout than many clergy.

Third, whether or not the headmaster is a clergyman, there probably is an ordained man some place on the staff. Paul Elmer More writes, "For the generality of men the participation in things of the spirit must be largely vicarious; without the professional scholar and the ordained priest they would sink into brutish indifference. However it may be with his own soul, (the priest) is the custodian of the ancient tradition of the spirit; he is the only security we have against the complete invasion of a devastating materialism."

Fourth, to go to a school that has good services of worship and that tries some place in its curriculum to teach about God, is the high privilege one would covet for any child he cared about. Beyond the services and the instruction in our Church Schools is always a man of God. However much we are discouraged by the present world, we look forward to the future and our children under the influence of such a person. The son of a great headmaster described what could be done:

"Then in such hour of need
Of your fainting dispirited race,
Ye, like angels, appear,
Radiant with ardor divine!
Beacons of hope, ye appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.

"Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On, to the City of God."
from *Rugby Chapel*, by Matthew Arnold.

From the Belfry

IN THE old days of medical empiricism, much use was made of the "Shotgun prescription." Composed of many ingredients, it was hoped that one of them would hit the patient's disease. With advance in medical science, diagnosis has become more accurate and treatment simpler. The modern prescription is quite liable to be composed of but a single drug. It is like a rifle bullet, carefully aimed. Religion is yet in the "shotgun" stage and the preacher must still discharge his thousands of verbal B. B.'s and hope that a few may

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reach and help some sick soul. Perhaps, with advance in the science of psychology, the clergyman may someday lay down his shotgun and take up a rifle.

* * *

IRELAND, as everybody knows, is the only country in the world where fairies still exist, and it is rarely, indeed, that anyone not a native is privileged to see one. However, only recently, a young Parish Priest from America, while travelling in the "Little Bit of Heaven," did have that unusual experience. Straying away from his party, one day, he fell in with an interesting native who, after some conversation, confided that he was a fairy. "And," added his new friend, "if there'd be some little thing, now, that yer Rivrince might be wishin, Oi think ut cud be arranghed." "Well," replied the Priest, reflectively, "back home in my Diocese, promotions are slow and I think I deserve to rise in the world. At the same time, of course, I should like to be doing something to uplift humanity. Unfortunately, I am not very strong and whatever I do must not require any great amount of physical strain or mental exertion. I . . ."

"Don't say anny more," broke in the Fairy. "Oi've got jist the job Yir Rivrince's wantin'. Yez can roise in the worruld, take paple wid ye an' do ut as aisy as nothin' at all." "That's fine," exclaimed the Priest. "How soon do you think you can make me a Bishop?" For a moment, the Fairy turned a puzzled gaze on the young Priest and then, to the surprise of the Cleric, broke out in violent laughter. "A Bishop is ut —a Bishop," he spluttered, "an me afther thinkin' 'twuz a job on a Illevather? Begorry, at that, the illevather job wud be aisier."

* * *

WHEN Ben Williams told the Big Boss that he would like to get the four o'clock train for home, he received a sour look and grudging permission. Arriving home, he swallowed his dinner hastily, barely noticing the children and hardly speaking to his wife. Then, rushing upstairs, he hurriedly changed to his evening clothes, not forgetting to adorn his manly breast with his Past Master's Jewel. In a very few minutes he was out of the house. It was an early meeting at the Lodge and his friend Clarence Tanner was Master. Ben just had to be there to give him his moral support. Ben Williams is also quite friendly with the Rector. Yet, when the Rector asked him to try to be at the nine o'clock service the next Sunday morning, Ben refused. "I am afraid," said Ben, "that I will hardly be up by that time. You see, I work hard all the week and, when Sunday comes, I feel that I owe it to myself to get all the rest I can." There is something about the Lodge which draws men and which the Church lacks. The clergyman who can put his finger on that something and make use of it will rate a monument.

* * *

NOTHING in his attire stands out to forcibly attract attention, but every article of his dress blends quietly with all the rest. His clothing does not appear to be especially expensive and it is hard to describe just what he wears, yet there is an air of quality and perfect tailoring about him. He is a well dressed man. He does not extravagantly condemn or praise. Simplicity marks his speech. Temperance, modesty and gentle manners are natural to him and even his charity is exercised gracefully and with tact. He is so clean and wholesome and fine that it is like a breath of fresh air to be with him. There are a great many other men who are equally as good, but this man is a little more than just "good." All his virtues seem to fit. He is a "well-dressed" soul.

* * *

THERE is an icy wall of prejudice
Between the black man and the white,
Some day, in God's good time,
In the sunlight of His love,
The wall will melt away
And, even now, across the wall,
Hand may grasp another's hand,
Black hand and white,
For Christian hearts are brother hearts
And colored all alike.

* * *

WALLACE BRIGGS has tried various brands of religion, from the Holy Rollers' to the Cowley Fathers' kind, and he doesn't seem much better for any of them. He is like that youth whom Churchmouse saw, doing interpretative dancing on the Green, spinning around in all directions, making spasmodic little leaps toward Heaven and never getting very far off the ground.

THE CHURCHMOUSE.

Let's Know

By

BISHOP WILSON

EPISCOPAL TITLES

A CORRESPONDENT writes me about a book by Andre Maurois, a Frenchman, entitled "A Private Universe" in which he comments on the Lambeth Conference and says—"The English, Welsh, Scottish and Irish bishops are joined by the American bishops who have picturesque titles, the Bishop of Eua Claire, the Bishop of Fond du Lac, the Bishop of the Panama Canal Zone." Being a Frenchman, the author might have been expected to spell "Eau Claire" correctly, since it is a good French title.

However, if he thinks American titles are picturesque, he hasn't told the half of it. Several centuries ago the Church of England was erecting a new diocese in Somersetshire. The prospective bishop was a Londoner. He was asked whether he would prefer to have his see located in Bath or in Wells. He replied "Bath" but he pronounced his "a's" so broadly that they thought he said "both." Ever since it has been known as the Diocese of "Bath and Wells."

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How do you like this one—the Suffragan Bishop of Barking—right in the heart of London.

Down in the South Sea Islands the English have one known as the Bishop of Labuan and Sarawak.

Some of the Scottish bishops have highly illuminating titles. There is the Bishop of Moray, Ross, and Caithness; the Bishop of Argyll and the Isles; the Bishop of Aberdeen and Orkney.

Even more so are some of the Irish jurisdictions. What a mouthful it is to address the Bishop of Ossory, Ferns and Leighlin; or the Bishop of Cork, Cloyne and Ross; or the Bishop of Limerick, Ardfert and Ahgadoe; or, for a really prize title, the Bishop of Killaloe and Kilfenora, Clonfert, and Kilmacduagh.

The Manx Bishop is known as the Bishop of Sodor and Man. Down in the heart of Africa is the Bishop of Central Tanganyika. Up in Canada is the Bishop of Kootenay. In Australia we find the Bishop of Gippsland. Just outside of London is the Bishop of St. Edmundsbury and Ipswich.

Some time ago it was desirable to have an English bishop in Jerusalem but out of courtesy for the Orthodox Church he is known as the Bishop *in* Jerusalem rather than the Bishop *of* Jerusalem. Also in Africa there is the Bishop *on* the Niger—I suppose because he roams up and down the river over a rather indefinite jurisdiction.

In England the bishops are addressed by the names of their dioceses instead of their own family names. You don't speak of Bishop Pelham—you speak of the Suffragan Bishop of Barrow-in-Furniss. At the last Lambeth Conference, as we were preparing for the opening service in Canterbury Cathedral, I was walking across the lawn to the vesting rooms when a voice behind me called "Hello, Eau Claire." Turning around I saw a man in gaiters and a shovel hat who was a total stranger to me.

"You're right," I said, "but how did you know who I am?"

"I read *The Living Church,*" he replied "and I saw your picture at the time of your consecration."

"And who," I inquired politely, "may you be?"

"Oh," he said, "I'm Borneo."

To Graduates of 1938

By

BISHOP JOHNSON

THIS is the Commencement season. Commencement of what? Commencement of the building which students will erect upon the foundation which others have laid. Others have labored and you have entered into their labors. First of all your parents have given you much at great personal sacrifice. In criticizing their antiquated ideas do not forget that they created an atmosphere in the home for which you owe them much gratitude. They endured you and one another in a way that moderns seem incapable of doing. I am quite sure that eighty per cent of the graduates from educational institutions owe their present status to the fact that they have a good father or a good mother or both. I am willing to concede that the average graduate has more knowledge than his parents but I do not concede that he has more wisdom.

At the request of the governor of Colorado I have recently been one of a commission to inspect our industrial school and state reformatory and we were amazed to find how large a proportion of the inmates came from broken homes and dissolute parents. To have had a good home with high ideals may not seem important to academic theorists but it is evidently vital to those who have graduated from school instead of the reformatory.

I have yet to be convinced that the modernistic theory of family life is any more beautiful than the mechanical products of cubist art.

Another value which the 1938 graduate has with which to commence life is the heritage from an ancestry which believed in God. It may be that the religious ideas of the nineties were rather crude but they did insist upon liberty of conscience and freedom of speech. It is quite interesting to note how the atheistic communist whines about any restriction upon free speech but as soon as he gets into the saddle he throttles all liberty of any kind excepting that of the goose-step. We have many academic admirers of Russia who would be as unhappy as Emma Goldman was if they had to live there. I know that the belief in a personal God is regarded as obsolete today, but, thank God, it prevents one from becoming a rubber stamp or a mechanical gadget.

Our ancestors at least tried to preach love, joy and peace and during their lives they created an atmosphere in which those qualities were frequently acquired in contrast to the hate, fear and strife which seems to be the fate of a Godless world.

Here again if the graduate has lapped up quantities of academic atheism he ought not to complain at the chaos which has resulted in those areas from which God has been expelled. At least the graduate had the blessing of being reared in a decent home instead of under the supervision of a totalitarian state, which can be no lovelier than the creatures who create it.

Unfortunately the graduate of today inherits a very insolvent estate. He is condemned to carry his own burdens as well as to pay his parents' debts. He is catapulted into a world in which his chances of a job are quite uncertain. What is the cause of this unfortunate situation?

Wars and rumors of wars between political leaders who have assumed the omniscience which their ances-

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tors attributed to God. Fortunately as yet they have not attained to omnipotence, although the attempt to do so is responsible for our war budgets. These modern demagogues "worship their net and fall down before their drag." They blandly assure us that if we will wait long enough they will turn this hell in which we are into the paradise which they so confidently expect. In their philosophy the college graduate is primarily of value as cannon fodder. Science, art and religion alike have become merely instruments for political propaganda. I can understand why a freeman can accept this and make the best of it, but I cannot for the life of me see what there is in it to admire or to palliate.

So I congratulate the graduate of 1938 on his forebears and commisserate him on his contemporaries.

Prayer-Book Inter-Leaves

THE LITURGICAL MOVEMENT

MARIA LAACH is a small lake lying picturesquely amidst wooded hills not far from Andernach on the Rhine. A Benedictine monastery founded in 1093, with a church which is one of the finest remaining examples of the German romanesque architecture, rises above the lake, and takes its name from it. This monastery has in recent years become widely known as the centre of the "liturgical movement" in the Roman Catholic Church.

One day, shortly before the World War, five young laymen appeared at the door of the monastery and asked for some instruction on the Mass which they said they had been attending all their lives without much real understanding of its meaning. In the event they spent Holy Week, 1914, at the monastery, attending the special services of the week, and listening to instructions given to them by one of the monks, the learned Dom Idlefons Herwegen. The leader of these young men was Heinrich Brüning, the future Chancellor of the German Reich. They were the first of a group which now numbers 3,000 annually who come to Maria Laach to seek a deeper understanding of the Church's liturgy. That holy week was the first "liturgical week"—an institution which has now been copied in every Roman Catholic country in Europe and in some Anglican parishes and monasteries.

Maria Laach began in January, 1919 the publication of a series of booklets entitled "The Praying Church" (*Ecclesia Orans*) which have had a circulation reaching into the hundred thousands. And in 1921 it issued the first "Year Book of Liturgical Science" (*Jahrbuch der Liturgischen Wissenschaft*), a publication which has become the indispensible guide to all who desire to keep abreast of the latest literature in all languages in the field of liturgiology. The distinguished group of scholars who edit these publications—Abbot Herwegen, Prior Hammenstade (now in this country), Guardini, Casel, and others—are doing an invaluable service to the whole Church, and it would be a calamity if their great work were forced to discontinue through the opposition of the present German government.

The Brüning incident gives the clue to an understanding of the liturgical movement. Its aim is to encourage the laity to take their part in liturgical worship. From the historical point of view it seeks to return to the standards represented by the Bible, the Missal, and the Breviary; and it criticizes many of the medieval devotional accretions as individualistic, sentimental, and subversive of the true spirit of Catholic worship.

Thus the sacrifice of the mass is not something to be conducted by the priest for the people but is an offering in which the people take their part not only by communion but by actually bringing their bread and wine to the altar as was done in the fifth century at Rome. And if the Eucharist is essentially a common meal it is proper that the priest should stand behind the altar facing the people, as is, in fact, still done in some of the old Roman basilicas. How shocking such teaching must be to those of our clergy whose idea of being "correct" is to turn their backs to the people even when reading the gospel!

The handicap under which the liturgical movement labors in the Roman Catholic Church is the Latin language and the general rigidity and inadaptibilty of the modern mass; and also the size of the Church, where millions are wedded to the old ways. But the influence of Maria Laach has been enormous throughout Germany, and has created a solidarity in the German Church which has done much to keep up its courage in these times of persecution.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

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WILLARD L. SPERRY OF HARVARD WRITES BOOK FOR CLERGY

By GARDINER M. DAY

Anyone who has ever heard Dean Willard L. Sperry, of the Harvard Divinity School, or read any of his writings realizes that any brain child of his is bound to be rich in thought and suggestion. *We Prophesy in Part* is the title which he gave to his Lyman Beecher Lectures for 1938 (Harpers $2.00). The first two chapters are devoted to reflections on the ancient prophet and his message. Dean Sperry stresses the fact that with the exception of Ezekiel, the Hebrew prophets were laymen rather than clergymen. The prophet was "the unlicensed practitioner" The Dean further stresses the fact that the prophets were never concerned with "reflective theological distinctions," but always addressed themselves to the conduct of life and made their criterion "righteousness rather than orthodoxy."

Following a chapter on the Christian prophet, Dean Sperry turns to consideration of the Church in our own age and the prophet's relation to it. This chapter contains a most interesting discussion of the question of martyrdom in the ministry. To have your life written in the small letters of professional martyrdom is easy, but to have it written in the capital letters of actual martyrdom is a far different and more difficult thing. The difference between the two types of martyrs is that the one is intent upon taking his own life while the other has his life taken from him. From the consideration of the extreme individual who believes he must be a martyr for the cause, the Harvard Dean turns to what he calls the "cult of unconventionality," the tendency in these modern days to throw over the tight traces of the discipline of the carefully reasoned sermon to indulge in some conspicuously unconventional form of expression.

Dean Sperry says that a "well-known religious leader" confided to him: "I have wholly given up trying to preach a sermon in the usual sense of the word. I go into the pulpit without any special preparation and talk to people informally about whatever happens to be uppermost in my mind."

After a most penetrating discussion of the many assets and even more liabilities of this type of preaching, the author's conclusion is that the form used by the unconventional individual gradually becomes stereotyped until it is simply another framework, unconventional for others but made by usage conventional for him. "I end," writes Dean Sperry, "with a dogmatic statement which is worth what it is worth—most of man's beautiful and permanently enduring creations have been wrought within a pattern and in conscious consent to it, rather than in deliberate neglect of it."



IN THE OBSERVATORY
At the Cranbrook School

The burden of the sixth chapter, entitled "Our Professional Skills," is that modern life has forced the minister to become a jack-of-all-trades, all too frequently fitting into the expression, "good for everything, and hence for nothing." Consequently, it is essential for the development of his own character and ability that a minister bend his energy to perfect a few skills. The specific skills which Dean Sperry believes a minister ought to master are three: First, he should be skilled in the knowledge of human nature; second, he should be skilled in ceremonial; and third, he should be skilled in preaching. While the preaching aspect of the ministry may be over-emphasized and the author himself points out that good preaching is more necessary today than great preachers, nevertheless it is the skill by which ministers "shall always be most easily identified and most commonly appraised."

All this is but a scintillating preface to the final chapter, which justifies the title of the book, *We Prophesy in Part*. In this chapter the reader receives the impact of Dean Sperry's mind upon the march of our own time. He shares the belief that we may be living at the end of an age, that the clouds upon the horizon are black, that the European theology of despair has little in it that will help America, but that Protestantism has values that are of inestimable importance if civilization is to be preserved in the future.

Strong is his conviction: "We can easily forfeit, in a few hours of panic

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Church has gone into action in Newark. Norman Thomas was pelted with eggs and otherwise manhandled by Mr. Hague's plug-uglies from Jersey City in Newark on June 4th, as you of course know. The board of social service of the diocese met therefore on June 6th and passed a resolution declaring that "Mr. Thomas was shamefully treated and physically abused by a group or groups who acted illegally" and whereas "this affair has cast a deep aspersion upon the city of Newark" therefore the board expresses its "sincere regret that Mr. Thomas was not given adequate protection to exercise his constitutional right of free speech recognized by the city in granting him a permit to speak." Word comes also that the ministerial association of Newark, which is interdenominational, held a meeting on June 9th to deal with the situation, though just what action was taken I cannot report at this time. I can say however that there are people of the Church gravely concerned about the denial of civil liberties in New Jersey and that action is being taken which it is hoped will prove effective. Also two clergymen of our Church have spoken at public meetings in Jersey City on the subject of civil liberties during the past two weeks, and a Bishop of the Church is to speak there on the same subject on June 24th. More later, I hope, and not an outburst of the indignation that I am sure all decent people feel, but a report of action, effectively carried out.

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Bishops Meet in China

The bishops of North China, Fukien, Hongkong, Chekiang and Shanghai met in Shanghai last month, with two retired bishops, Graves and Roots. Others were prevented from attending by the war. Routine Church matters were discussed and no statement was issued on the war situation.

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Episcopal Social Work Conference

Bishop Parsons of California is to speak on the Church's function in defending civil liberties at the Episcopal Social Work Conference, to meet June 26-July 2 in Seattle. Another headliner will be Margaret Bondfield, minister of labor in England in 1929-31, who is to speak on Religion and Labor. Other leaders: the Rev. George A. Wieland of Seattle; the Rev. Thomas R. Thrasher of Columbia, Tenn.; the Rev. V. A.

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Peterson of Cleveland; the Rev. Thomas W. Sumners of Houston; Miss Rosemary Reynolds, field secretary of the Family Welfare Association, and the Rev. Almon R. Pepper, executive of the National Council's social service department.

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Children's Offering Swells Receipts

During May $144,071, which was 60% of the total amount received at the Church Missions House for missions, came from the church school mite box offerings. Assistant Treasurer James E. Whitney announced on June 8th that payments on expectations during the five months of 1938 are greater than in 1937 and exceed the amount due under the rule allowing one month for collection.

* * *

Pennsylvania Parish Has Celebration

St. John's, Norristown, Pa., celebrated its 125th anniversary on June 11. It marked also the 25th anniversary of the ordination of the rector, the Rev. James M. Niblo. Bishop Taitt was the preacher at the special service.

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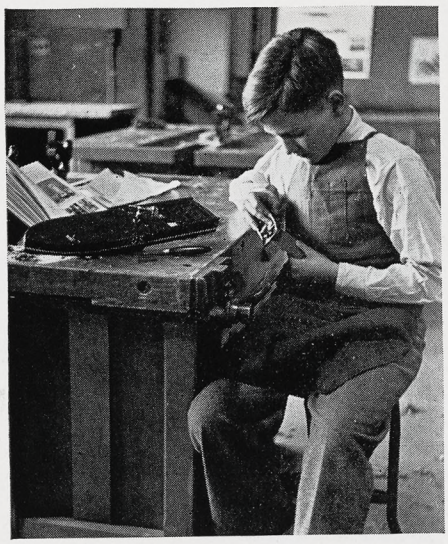
The Boys and One Mechanic

In Maryland there is the Bishop Murray Industrial Home for the training of Colored boys. They needed a new building. William F. Stone Jr., communicant of St. Michael and All Angels', Baltimore, gave his services as an architect. The boys then gathered stone on the premises under the supervising eye of B. F. Harris, superintendent of the institution; one stone mason was hired, and a building has been constructed that is worth $10,000. The actual cost was about $3,500. They are not through yet — when they are they will have a completely equipped $35,000 building at a cost of about $13,000.

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Clergyman Writes on Relative Values

The Rev. Basil M. Walton, rector of St. Andrew's, Jacksonville, Florida, has written the Presiding Bishop in regard to action taken at the last meeting of the National Council. He points out three facts which he considers worthy of attention on the part of Church leaders: first, the Council expressed "grave concern" over the budget for 1939; second, it engaged a second vice-president at a salary of $7,650 a year; third, Dr. Adelaide Case reported to the Council that many United Thank Offering workers receive less than $600 a year. "I do not feel," writes Rector Walton, "that one publicity man is worth from six to fourteen times as much to the Kingdom of God as one consecrated missionary. It seems to me that since we have found that increasing deficits are the accompaniment of larger, and inequitable, salaries, that we sometimes would be able to see that there is a connection between the two. . . . How can I preach justice, mercy, truth, morality and equity when the people I labor with are struggling to make ends meet, like those twenty workers (reported by Miss Case) who are worrying along on $540 per annum, while the same National Church allows its second vice-president of the National Council about fourteen times their salaries. I am sure the Spirit of Jesus is not in that kind of thing."



IN THE WOOD SHOP
At the Cranbrook School

* * *

Distinguished Churchman Dies Suddenly

Charles Clinton Marshall, eminent Churchman, died on June 8 at his home in Pleasant Valley, N. Y. He was for many years a member of the commission on ecclesiastical relations of the National Council, and came into prominence during the Hoover-Smith campaign when he brought out a widely circulated book which purported to show the incompatibility of the democratic state with the theory of government held by the Roman Catholic Church.

* * *

The Cranbrook School in Michigan

A number of issues between now and September are to stress the work of Church schools, so if you do not see any paragraph in this number about your favorite school do not be discouraged . . . it will doubtless be along later. In this number I want to say a bit about one of the newer schools, Cranbrook, which is located at Bloomfield Hills, Michigan.

The school, which is the benefaction of Mr. and Mrs. George G. Booth, was founded in 1926 and first opened to students in the fall of 1927. It is one of six cultural and educational institutions founded by these generous donors. Cranbrook School is a preparatory school for boys in grades seven through twelve. It was built to accommodate nearly two hundred resident students and half as many day students. The school occupies an impressive group of buildings, most of them on a quadrangle, which are the first major architectural achievement of Eliel Saarinen in America. The curriculum is designed to give a rounded secondary education and to serve as a special preparation for the student, whether he intends to enter a liberal arts college, a technical school, or an apprenticeship in business or industry. Unusual opportunities are provided in arts, crafts, music, and dramatics. There is an average of one instructor for every ten students, which makes it possible to give close individual attention in the classroom and dormitory as well as in matters of health and character development. A broad program of extra-curricular activities in which instructors act as coaches and advisers leads to a spirit of understanding and co-operation between students and teachers. On the spacious campus there are three dormitories with single rooms for all resident students, an academic building, an infirmary attended by a resident physician and two nurses, two gymnasiums, a music building, a dining hall, a large stadium, faculty residences, service buildings, and extensive playing fields for many types of outdoor sports. The head of the school is Dr. Rudolph D. Lindquist, one of the foremost leaders in the field of progressive education in America. Mr. George T. Nickerson is Dean.

* * *

Lift the Embargo Against Spain

A last minute appeal to lift the Spanish arms embargo before adjournment, was sent to Congressmen on June 9th, signed by 304 distinguished persons, including nine college presidents and six Episcopal Bishops (Bishops Paddock, chairman of the committee; Jenkins, Thurston, Demby, Ward and Gooden). The appeal was also signed by a large number of rectors of Episcopal parishes.

* * *

Nice Letter From Secretary Tomkins

The Rev. Floyd W. Tomkins is the associate secretary for America of the World Conference on Faith and Order, which is considerable in way of title, but it does not keep him so busy that he cannot also find time to run the parish in Washington, Connecticut. Anyhow he writes a nice

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letter to thank us for the story on the Utrecht Conference, and encloses a couple of copies of the constitution of the proposed World Council of Churches. "It is too long," he says, "for the pages of THE WITNESS, but people ought to read it and express their opinions. If there are adverse criticisms they ought to be expressed and receive full discussion. Copies can be had from Faith and Order, 11 Fifth Avenue, New York." All of which proves that Mr. Tomkins is a good secretary since he knows how to get an advertisement in a paper without paying for it.

* * *

Bishop Coadjutor for Montana

Bishop Fox of Montana requested a coadjutor at the convention of his diocese. The standing committee is now taking the necessary steps for an election at the 1939 convention. Also a committee of three clergymen and three laymen are canvassing the field for likely candidates.

* * *

Commencement At Cambridge Seminary

Bishop Hobson of Southern Ohio is the preacher at the commencement of the Episcopal Theological School, Cambridge, being held today, June 16th. The Rev. Donald B. Aldrich of New York is to be the speaker at the meeting of the alumni association. There are eight men in the graduating class.

* * *

CMH Secretaries Meet in New York

The secretaries of the sixteen branches of the Church Mission of Help met for a two day conference, May 31 and June 1, under the leadership of its president, Mrs. Theodore W. Case. The problems of youth today and the ways in which CMH can help them was the theme. The necessity of keeping the youth consultation work on a case work basis, with professional workers, was stressed. Other matters discussed; cooperation between clergymen and social workers, with Miss Gwynedd Owen of Cincinnati leading the discussion; standards of care in illegitimacy cases, led by Miss Genrose Gehri of Chicago; the relationship of the public and private agency, with Miss Agnes Penrose of Albany leading; publicity, with Miss Marguerite Marsh of New York as the leader.

* * *

Summer Conference in Michigan

Purposeful living is the theme of the summer conference of the diocese of Michigan, to meet June 26-July 2 at the Cranbrook School, Bloomfield Hills. Lecturers from outside the diocese are Mark Hillary, lecturer in psychology at the University of Vienna; the Rev. Herman



IN THE METAL SHOP
At the Cranbrook School

R. Page, rector at Dayton, Ohio, and Mrs. William C. Norvell of Cleveland. In addition there will be courses by a large number of diocesan leaders, with Bishop Page the chaplain and Bishop Creighton giving the sermons at the sunset services.

* * *

Conference of Workers Among the Isolated

A new sort of conference is being held at the University of Utah, Salt Lake City, June 24-27. . . . for all those who are working among the scattered Church people of the provinces of the Pacific and the Northwest, including those who carry on the various Church Schools by Mail. Bishop Jenkins of Nevada is to be the leader.

* * *

The Results of Practical Work

At a prayer meeting of missionaries held in Hankow on April 6th, Mrs. Chiang Kai-Shek, announcing the decree removing restrictions on the teaching of religion in Chinese schools, gave it as the result of the great wave of popular gratitude for the courage and helpfulness of Christian missionaries during the most severe war conditions. She added: "You may remember a few years ago it was quite the fashion to decry missionary efforts . . . Our own Chinese people were very much against Christianity, and the Government promulgated a law whereby religion was forbidden to be made a compulsory study in any school . . . I am very glad to tell you that those who criticized Christianity in years past are the ones who are articulate now in their praise of Christianity. You have won these men over by the work you have done and by the spirit in which you have done it . . . Now this law is not only amended, but all institutions of higher learning should have the Bible put into their course of study, so that our students could have a chance to find out what Christianity means."

If you want to help there is a simple way for you to do so . . . send a donation to the Church Leogue for Industrial Democracy, 155 Washington Street, New York, which is forwarding funds to China for the relief work among children being done by Madame Chiang Kai-Shek and Madame Sun Yat Sen.

* * *

Presbyterians Hear About Social Justice

Following conferences with leaders of our Church League for Industrial Democracy to find out how meetings were planned for the last General Convention, the Fellowship for Social Action of the Presbyterian Church held forum meetings in connection with the national assembly held last week in Philadelphia. First they had the good fortune of having signs announcing the meetings banned from the convention hall. That insured a crowd. They also had excellent speakers, including Homer Martin, Arthur Garfield Hays, Elmer Anderson Carter, a Negro leader, Hubert Herring and James Myers. The Fellowship is a small group of Presbyterians interested in the social application of Christianity.

* * *

High School Students in Church School

At Trinity Church, Michigan City, Indiana, there is a class in the church school composed entirely of students in the local high school. With about one hundred members it is said to be the largest class of the kind in the country. James H. Griffin, member of the high school faculty, is the teacher. The Rev. Earl Ray Hart is the rector.

* * *

Summer Camp in Nevada

Bishop Stevens of Los Angeles, Bishop Wilson of Eau Claire and Bishop Jenkins are to be the headliners at the summer conference to meet next month at Lake Tahoe, Nevada.

* * *

Proposes Name Change for the Diocese

Bishop Reinheimer in addressing the convention of the diocese of Rochester, meeting June 1-2 at Trinity Church, Geneva, N. Y., proposed that the name of the diocese be changed from Rochester to Genesee. The matter is to be the subject of a report to be presented at the next convention. Resolutions were passed condemning the proposal to allow race track gambling in the state and also against games of chance in

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church buildings. Spencer Miller Jr. addressed a luncheon meeting on the growth of dictatorships and their relation to the Christian religion; the Rev. George Shriver, missionary to Dornakal, India, and Miss Marian Latz of Rochester, who has been appointed a missionary to India, addressed the Auxiliary.

* * *

Nurses Go to the Cathedral

Nurses of Albany, N. Y., four hundred of them from twenty nursing schools, marched into the Cathedral of All Saints on June 5th for a service. Bishop Oldham preached.

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From Eight to Eighty

Over a hundred "old" boys marched in the procession at Trinity Church, New York, on June 5th, the occasion being the service for the choir alumni association. In the front were members of the present choir, eight years of age. Bringing up the rear were alumni in their eighties. Following the service they had a dinner at which the Rev. Frederic S. Fleming, rector, was the speaker.

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Missioner Preaches in Trafalgar Square

The Rev. Walter E. Bentley has for the past year been in charge of a parish in England. Before leaving the other day for home he preached at St. Martin's in the Fields, Trafalgar Square, London. He is noted for his missions, popularized by bits from Shakespeare since he was an actor before taking orders.

* * *

Connecticut Priest Is Honored

The Rev. J. Frederick Sexton is an honored priest of the diocese of Connecticut, now retired and living in New Haven where he was rector for many years. Among his numerous enthusiasms is Cheshire Academy, founded in 1794 by Bishop Seabury, from which he graduated in 1879. The school has had its ups and downs but is now again a going concern. The other day a number of students met with faculty members and decided they ought to have a new building as a social and recreational center. Plans are under way—money is being raised—for a building which will be called Sexton House. And the first donation to the fund came from the Rev. John Frederick Sexton of New Haven.

* * *

Accident Getting to Synod

The Rev. F. W. Weida of Nevada was on the way to the synod of the Pacific. In the car with him was Deaconess Ormerod of Wells, Mrs. Edith Weeks of Wells, the Rev. John T. Knight of Pioche and a young lady they picked up along the highway. Bang—a tire. The car turned over several times. Weida is still in the hospital. The others were soon well enough to return home. Car a total loss.

* * *

Hey, You Letter Writers

Bishop Jenkins of Nevada wants the people who get "het-up" about unemployed clergy to "tell me where to find two young unmarried priests who are ready to endure hard work and receive only a living wage." The qualifications are doubtless the difficulty—young and unmarried. What of the man who is middle-aged and has a wife and a couple of kids? Bishop Jenkins' answer to that is, "Our missionary work will never be done till it becomes as easy to find such men as it is now to find married ones. We do not need nor do we want deacons or young priests who have not yet learned the structure



The Cup of Cold Water!

WARS in China and in Spain give you an opportunity to give a cup of cold water in the name of the Master. All donations are shared equally between the relief work in Spain, carried on by the North American Committee to Aid Spain, and the China Relief being directed by Madame Sun Yat Sen and Madame Chiang Kai-Shek.

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of the Church and how the system works. A rigid 'internship' is the crying need of the day for young ordinands." Doubtless, and yet I vividly recall Bishop Jenkins' passionate plea for large families in an address against birth control which he delivered before the House of Bishops in Atlantic City. I suppose the young ordinand, in the middle twenties, figures that if he is going to follow the good bishop's advice he ought get started.

* * *

Laymen Meet in Virginia

There were 145 laymen from the parishes in the northern part of Virginia at a conference of the Laymen's League of the diocese which met at Haymarket on June 2. Bishop Goodwin and the Rev. Cary Montague were the speakers.

* * *

Presbyterian the Top Man

The Rev. John C. Bennett, professor at Auburn Theological Seminary and a Presbyterian, was the headliner when the summer school opened on June 13th at the Virginia Seminary, Alexandria, Va. He took a leading part in the conferences at Edinburgh and Oxford last summer. Other lectures are being given by members of the Alexandria faculty; the Rev. A. C. Zabriskie, the Rev. Albert T. Mollegen and the Rev. Stanley Brown-Serman.

* * *

A United Every Member Canvass

A specific period for a united every member canvass throughout the Church; a request that the Presiding Bishop call upon all bishops to see that every parish and mission has a thorough canvass, and a suggestion that seminarians be provided with clinical experience in connection with the canvass, were the highlights of the findings of a conference held in Chicago May 31-June 2, attended by seventy-five Church leaders of the middlewest. The leaders at the conference were officers from headquarters in New York.

* * *

Meeting of Commission of Forward Movement

Lay evangelism was stressed when the commissioners of the Forward Movement met May 31 and June 1 at Chattanooga, Tennessee, and a committee of laymen was organized to further the work. On it are Warren Kearny of New Orleans, Stewart A. Cushman of Chicago, William C. Turpin of Macon, Ga., Coleman Jennings of Washington, R. E. Blight of Los Angeles, Clifford Morehouse of Milwaukee, Z. C. Patten of Chattanooga and Alexander Guerry of Sewanee. Presiding Bishop Tucker, on his way home from a month's trip in the far west, was the presiding officer at all meetings. It was reported that eleven million pieces of literature had been distributed since the Forward Movement came into being.

* * *

To Tell of Fifty Years of Service

Sister Anita Mary of the Order of St. Anne has given fifty years service in the mission fields, most of it in China. She is to tell about it in a special course being offered this summer at the Evergreen, Colorado, conferences. She is a member of the famous Boone family which has for three generations done missionary work in the foreign field, and is the daughter of the second Bishop Boone.

* * *

New Home for Retired Bishop

Bishop Jett, retired bishop of Southwestern Virginia, is building a new home in South Roanoke to which he and Mrs. Jett will move when the Rev. Henry D. Phillips, newly elected bishop, moves into the episcopal residence. He is having trouble too—and with birds of all things. They are building nests all over the place, but the most trouble is caused by a couple of woodpeckers, male and female, who have taken a fancy to some California redwood. Already they have done such a swell job on one plank that it has had to be removed. Workers on the job have used rifles and pistols but apparently they are bum shots in Virginia for the woodpeckers are still pecking away. Bishop Jett is going about mumbling, "How much wood would

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a woodpecker peck if a woodpecker would peck wood." So far about ten dollars worth.

* * *

Negro Leaders Meet at St. Augustine's

Over a hundred Negro leaders of the Church, both clerical and lay, met at St. Augustine's College, Raleigh, N. C., for a conference which came to a close on June 3rd. They represented dioceses throughout the South. One of the highlights was an address by Lawrence A. Oxley, Negro member of the federal department of labor, who outlined the progress made by the joint commission on Negro work that was appointed at the last General Convention. He said that the commission is planning a comprehensive survey of Negro work in the United States with a view to advising the Church on future policies and work.

* * *

Large Class at Hornell

The Rev. John Gilbert Spencer presented a class of forty-four for confirmation on the Sunday after Ascension, the largest in the history of the parish.

* * *

News Notes from Rhode Island

The flying of a Confederate flag over the grave of a northern man who fought with the Confederate forces during the civil war, is one of the interesting things to report about Memorial Day in Rhode Island. . . . Sermons stressed the need of maintaining the democratic form of government, with less stress on peace due, according to our correspondent, to the wars in Spain and China. . . . Bishop Perry dedicated a stained glass window on June 4th at the commencement of St. George's School, Newport. . . . Bishop Ludlow, suffragan of Newark, was the preacher on June 5th at the Cathedral of St. John, Providence, at a service which marked the 216th anniversary of its founding. . . . Deaconess Frances Semle of Providence was the leader at a school for Church workers that was held by the Narragansett Convocation on June 7th.

* * *

Progress at Cathedral of St. John the Divine

Bishop Manning announced last week that as soon as an additional $125,000 is raised work will begin on the interior of the Cathedral of St. John the Divine, New York. Over $310,000 has already been raised and the Bishop stated that $435,000 will ensure the opening of the interior though it will not complete the work.

* * *

Service League Proves Useful

They organized a Young People's Service League at Justell, Kentucky. Next day, while they were playing a game of softball, a fire was discovered in the house next door. Baseball was stopped, a bucket brigade went into action and the fire extinguished before much harm was done.

* * *

Visiting Your Friends in the Country

"Company on Sunday is the greatest curse of the day," declared a country minister at a recent field workers conference. "The devil never invented a worse thing for hurting the country church," added another. "We ought to talk a lot about this and get the city ministers to preach about it, and somehow get the idea over that at least some of the country people want to go to church on Sunday."

* * *

Following God's Will in Shanghai

"I am trusting in God and following His will. When I think of our Lord on the Cross I am ready for anything." So wrote Dr. Herman Chen-en Liu, president of Shanghai University, to an American friend. He was shot and killed by gunmen in Shanghai last April. Dr. Liu graduated from Soochow University in 1918, and took a master's degree from the University of Chicago in 1920 and a philosophy doctorate from Columbia two years later.

* * *

Important Meeting at Lambeth Palace

The consultative body of the Lambeth Conference meets in July. By request of the Anglican Church of India it will express its opinion on the South India scheme of Church reunion which is, and has been for several years, under consideration of the Anglican dioceses and the other non-Roman Communions in south India. Lambeth Palace is the official London residence of the Archbishop of Canterbury. About every ten years since 1866 the Archbishop has invited Anglican bishops from all over the world to meet there for confer-

RETREAT AND CONFERENCE

For student chaplains, college rectors, school-masters and others interested. At Merrywood, Marlboro, N. H., begins at supper, Sept. 7 and ends after breakfast, Sept. 10. Leader: Rev. Charles Whiston of China. Cost $5.00. Accommodations limited to 50. Apply to Secretary Rev. F. B. Kellogg, Christ Church, Cambridge, Mass.

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ence on matters affecting the Church. The Conference has no legislative power but its opinions have considerable authority. The last Lambeth Conference was in 1930. The consultative body meets occasionally between the decennial meetings.

* * *

The Believe It Or Not Paragraph

According to a New York magazine, a firm dealing in church supplies is now exhibiting in their show rooms a heated baptismal font.

* * *

A Few Prize Howlers

In the United States people are always put to death by elocution.

An epistle is the wife of an apostle.

Chivalry is the attitude of a man to a strange woman.

In India a man in a cask cannot marry a woman in another cask.

A pessimist is a man who is never happy unless he is miserable. Even then he is not happy.

Dialect is a language we speak just among friends.

Paraffin is next in order of angels above seraphims.

* * *

Carrying On with Less Cash

Bishop Roberts of South Dakota says that the district is now trying to carry on the same work that it did ten years ago, but with $40,000 less each year. They now have no suffragan bishop, no archdeacon in the Indian field, no general missionary in the white field, one less teacher in St. Mary's School, only a part-time executive secretary, fewer clergy in the white field, eleven motor cars instead of twenty, clergy salaries constantly in need of assistance. An Indian boys' boarding school and farm school has been closed; also an Indian dormitory which has given a place to live, Christian training and a chance to attend public school, to children of very poor Indian families.

* * *

The Missionary Church in China

In the nine months of war in China, the shockforces of relief have been the missionaries. They have taken the lead in forming relief organizations wherever possible. The National Christian service council for wounded soldiers in transit, for instance, has given most valuable help in many parts of the country. They have 30 Mobile Units operating in seven sectors, servicing monthly 30,000 wounded soldiers in transit. The destitution of these wounded men is unimaginable. "All of them suffered an untold amount of agony. For five days their wounds had not been redressed, and for two days they were given nothing to eat." They receive with touching joy the help of those who accompany them, saying "You are eating much bitterness for us," and asking why people concern themselves over them with such devotion.

* * *

Mayor Guided by the Lord's Prayer

Mayor La Guardia of New York, in a recent speech referring to some critics who had called him "radical," said that he had done no more than guide his actions by the Lord's Prayer.

"Give us this day our daily bread," the Mayor quoted. "Sometimes I get discouraged, being criticized for doing the things I believe are proper and necessary. Sometimes I'm called a radical, and even worse. It's a matter of interpretation.

"I firmly believe that Christ wanted to make people happy, that He fought against injustice, that He abhorred exploitation of the weak, that He wanted to feed the hungry and wanted to level the privileged

Services in Leading Churches

The Cathedral of St. John the Divine
Amsterdam Avenue and 112th St.
New York City

Sundays: Holy Communion, 8, 9 and 11. Morning Prayer, 10. Evening Prayer, 4.
Weekdays: Holy Communion, 7:30. (Also 10, Wed. and Saints' Days). Morning Prayer, 9:30. Evening Prayer, 5. Organ Recital, Saturday 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: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Fridays, Holy Communion, 12:15 P. M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish
Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard

Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation
Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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, 5:30 p.m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels
Baltimore, Maryland
St. Paul and 20th Streets
Rev. Don Frank Fenn, D.D.
Rev. Harvey P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days — Holy Eucharist — Mon., Wed., Sat., 10:00 A. M., Tues., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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classes. I believe He was sincere in His denunciation of the powerful few who exploited the masses. . . .

"'Give us this day our daily bread' is not a figure of speech; it was not put there for poetic balance. It has the same significance in every language. 'Give us this day our daily bread' means just that. That appeal must be answered by men and women who have it within their power to answer it for Him.

"God gives the daily bread to all the people of the world. He makes the fields fertile. He brings the rain. He provides the harvests. The food is there—but some of them can't get it.

"What some of us who are called radical are trying to do is to answer that call in His name as He would have us do. That, gentlemen, is why the fight is still on."

* * *

Rectors' Wives Meet in Albany

The wives of fifty rectors of the diocese of Albany had a house party June 1-3 at Lake George, with Mrs. G. Ashton Oldham, bishop's wife, as hostess.

* * *

New Officer at Clergy Conference

When the clergy of Ohio gather on September 13-14 for their annual clergy conference their leader will be the new second vice-president of the National Council, the Rev. Charles Sheerin.

* * *

To Save Historic Jerusalem Church

A committee representative of all Christian nations and Churches has been formed to save the Holy Sepulchre Basilica in Jerusalem, now threatened with destruction and closed to the public as being in a dangerous condition and liable to collapse. The appeal issued by the committee states that "the danger is such that immediate action must be taken. It concerns the saving of a sanctuary regarded as an inheritance of civilization, whose fate must interest even those unaffected by its evangelical interest."

* * *

Here Is a Good Idea

At St. Luke's, Cleveland, last year several hundred feet of movies was taken showing the church school in action. At the close of the year the movie was shown as a part of the graduation. It caused so much favorable comment that it was again done this year and is to be shown this month.

WILLARD L. SPERRY WRITES BOOK FOR CLERGY

(Continued from page 8)

or hot-headed enthusiasm, all that Protestantism has been groping after for four hundred years—a temper and way of the spiritual life rather than any single dogma, theological, political, or economic. I cannot believe that we are now ready to renounce that Protestantism which, in some ways, has been given its freest field in our own land. It remains, if not the only one, at least one, of the possible saving forces of the future."

A summarizing review of this sort of course does little justice to this fascinating volume, but I gave the resume in order that it might show the wide scope of the lectures. No minister could possibly read it without great profit. The volume is filled with pungent sentences that cannot fail to stimulate the reader's mind to further thinking. And that after all, I believe, is the highest recommendation of any book.

Let me quote a few of these taken at random:—"The dogma is a far more dangerous adversary than the brute human creature, because it has made the brute self-righteous as well as self-conscious." In speaking of the difficulty of the cult of unconventionality, he also comments on the Oxford group: "They have now to face for the future of the movement the serious problem of the permanent, survival value of 'young men and women, confessing the same sins, repeating the same jokes, forcing the same laughter.'"

Those who listen to sermons each Sunday will appreciate the Dean's remark about his own teaching: "Students in my own sermon delivery classes are now familiar with a rule which says that any man who solves both the social problem and the international problem in the final paragraph of the same sermon is failed in the course."

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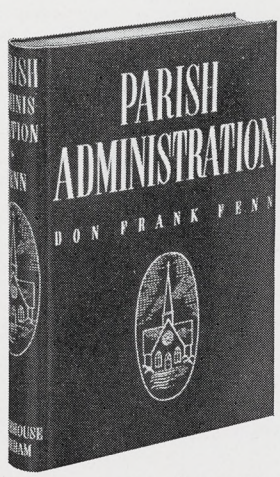
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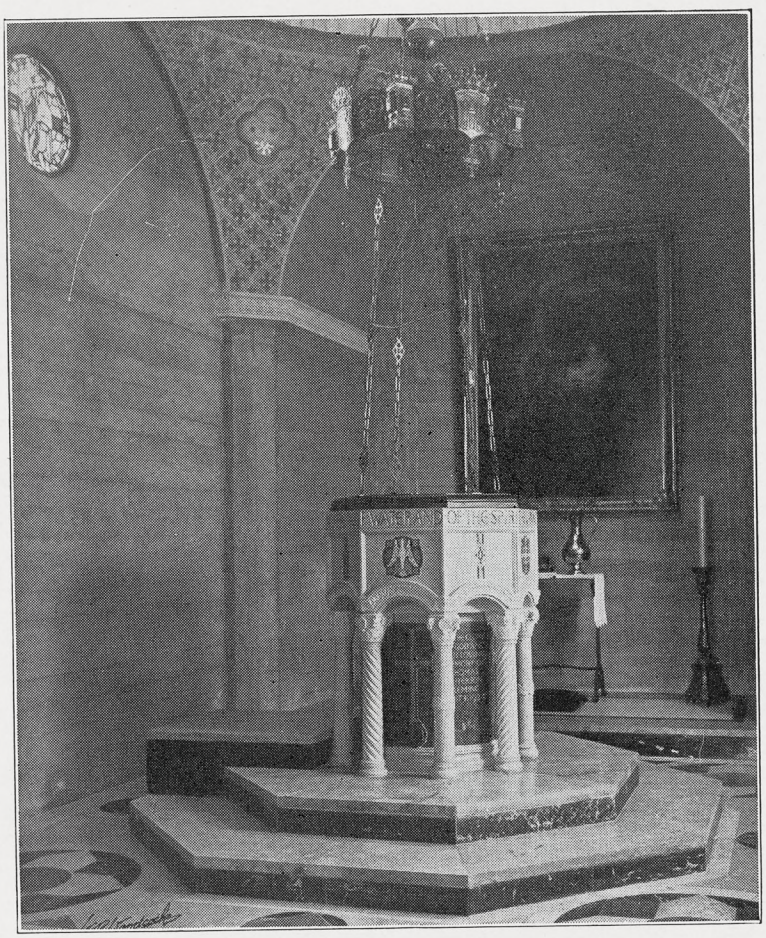
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THE WITNESS



SAINT JOHN'S, LOS ANGELES

AN ARTICLE BY BISHOP LAWRENCE

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CLERGY NOTES

BROWN, FRANCIS T., has resigned as vicar of St. Mark's, Mesa, Arizona, to retire from the active ministry after a service of 46 years.

BROWN, WILLIAM A., Bishop of Southern Virginia, preached the baccalaureate sermon at Roanoke College, Salem, Va., and received an honorary degree of doctor of laws.

CURRY, MATTHEW A., of the diocese of Arkansas, was ordained priest on June 12th by Bishop Manning at the Cathedral, New York.

JONES, HAROLD, first full-blooded Indian to graduate from Seabury-Western Seminary, returned to South Dakota on June 17th for ordination. He is to work with his own people under the direction of Bishop Roberts.

KENNEDY, HOWARD S., 2ND, was ordained priest on June 12 at St. Paul's, Troy, N. Y., by Bishop Oldham. Formerly a Methodist pastor Mr. Kennedy is now a curate at St. Paul's.

MACON, CLIFTON, after two months in California, has returned to his residence, 90 Morningside Drive, New York City.

MEARS, JOHN, was ordained deacon on June 12 by Bishop Manning at the Cathedral, New York. He is to go to the Philippines.

NILES, WILLIAM PORTER, has resigned as rector of the Good Shepherd, Nashua, N. H., effective September 15th.

NIXON, EUGENE L., was ordained deacon on June 12 at St. Paul's, Troy, N. Y., by Bishop Oldham. He is in charge of St. Mark's, Green Island, N. Y.

PURDY, JAMES ELLIOTT, was ordained deacon on June 8 at Trinity, Lansford. Pa., by Bishop Sterrett. He was presented by his father, the Rev. Charles E. Purdy.

RATH, GEORGE E., was ordained deacon on June 12 by Bishop Manning at the Cathedral, New York. He is to be assistant to Chaplain Knox at Columbia University.

ROGERS, ARTHUR, for many years rector of St. Mark's, Evanston, Illinois died on June 10th after a long illness.

SCAMBLER, JOHN H., rector of St. Christopher's, Oak Park, Illinois, was re-elected president of the Chicago clergy's round table (clericus) on June 6th.

SNELL, WILLIAM W., was ordained deacon on June 7 by Bishop Creighton at St. Paul's Cathedral, Detroit. He is to become a member of the Order of the Holy Cross with hope of serving eventually in Liberia.

STROHSAHL, VINCENT H., was ordained deacon on June 12 by Bishop Manning at the Cathedral, New York. He is to serve at St. Mary the Virgin, Chappaqua, New York.

VAN DER HIEL, PETER C., staff of the chapel of the Incarnation, New York, was ordained priest on June 12 by Bishop Manning in the Cathedral, New York.

VOSSLER, ARTHUR B., diocese of Bethlehem, died on June 7 in Pasadena, California, following a long illness.

WALTER, ARTHUR G., staff of All Angels, New York, was ordained priest on June 12 by Bishop Manning at the Cathedral, New York.

WICKERSHAM, GEORGE W., 2nd, was ordained deacon on June 12 by Bishop Manning at the Cathedral, New York. He is a student at Philadelphia Seminary.

WILDING, CHARLES W., was ordained deacon on June 12 by Bishop Manning at the Cathedral, New York. He is on the staff of Christ Church, Rye, N. Y.

WILLIAMS, JOSEPH B., was ordained deacon on June 12 by Bishop Manning at the Cathedral, New York. He is serving at the Mediator, Kingsbridge, N. Y.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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I AM BEWILDERED

By

WILLIAM LAWRENCE

An address by the Retired Bishop to the Massachusetts Convention

I AM a somewhat bewildered man in these fast-moving days. I have lived a long life, and now so many things are discovered to be just the opposite of what they used to be, that I do not understand. I am bewildered.

Let me give a few instances.

We used to be told that betting and gambling were economically unsound both for state and individual, that they were demoralizing and created a disdain on the part of the people for the earning of steady wages, and discouraged that backlog of wealth: thrift. Indeed so wrong and wasteful were they that the people of Massachusetts passed laws forbidding them,—laws which have been generally obeyed for a generation. Now, however, we are told that certain forms of gambling and betting are not only harmless but really beneficent; so the old laws have been repealed and, last Saturday at Suffolk Downs, half a million dollars changed hands. The commonwealth is now richer and better able to support its institutions for the feeble-minded and insane. Indeed the bigger the total, the richer will be the commonwealth of Massachusetts! Why not boost the figures up to a million, or better, to five million? No one except the loser will be the poorer; everyone will have had a good time; taxes will be lowered and the state enriched.

Speaking of "thrift", we used to be told that debts were hazardous,—they might catch us in a tight place; that running into debt was a bad habit. We then had the habit of distrusting and even despising a man who spent more than his income, mortgaged his property, and left his children—who had been brought up to spend money—without a dollar.

Today we are told that the way to make money is to spend it before you get it, and that will create a hunger to make more money in the same way. Brainy men who have never earned five thousand dollars a year tell us in a very blithe and easy fashion how to borrow billions; it will all come out right in the end.

I have no final objection to paying heavily for what I borrow but I have a mean sort of feeling in passing those debts down to my children and grandchildren to pay—if, by great sacrifice, they ever can. And as for the budget: why, some twenty or thirty years ago Vice-President Dawes swept a platform with a broom and shouted that all waste should be cleaned up and that every government department, every civil officer, and every householder should have a budget and balance it on the evening of every 31st of December. The President, Congress, and the whole country shouted their approval and passed laws to see that that was done. I was the chairman of a committee of our Church which created a uniform system of accounts in every diocese of the country and insisted on balanced budgets. The Church is still doing pretty well at it, though not as well as it ought. But the nation! Why, who thinks of balancing the budget? That is not what budgets are for. I am bewildered.

I USED to be told that marriage was a sacred ordinance and of life-long duration; and now, why every eighth couple looks up with amused surprise and says, "How old-fashioned you are! You don't keep up with the times."

I am a supporter of Church Unity, though I have more interest in a unity of the spirit than of organization; and now I am told by certain earnest Churchmen that I must not allow a good Presbyterian to receive communion at an altar of this Church until a visible unity has been completed. This is not, it seems to me, a very hopeful lead towards Unity.

Perhaps I have no perception of the value of rigidity; —at all events, I hope that I have some sense of humor and of right proportion. The fact is that I have been a member of this Church for over eighty years and have lived through many efforts to narrow its faith and standards; but its historic heritage holds it steady, strong, and broad in its interpretation.

I mention one more illustration, more serious than the others perhaps because not quite so clearly defined and recognizable. In 1914, the phrase, "a scrap of paper", shocked the moral sense of civilized nations; it was a blow to the sanctity of treaties. In these days, there seems to be a vague, unspoken sentiment that a great nation, a mass of people, cannot be held to the fulfilment of its treaties made, perhaps, years ago and

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by officers of government and people now dead. Changed conditions may justify national change of mind. If this be once recognized in international relations, the world and civilization are surely in a perilous condition. Confidence in national word and honor is the bulwark of civilization. I am bewildered.

Because of these changes in one lifetime, I have the feeling that a man over fourscore years of age ought not to be allowed to speak in public. His talking license should be withdrawn and I have told Bishop Sherrill so; but he will not listen. At all events, such a man is wise to confine his remarks to the simplest terms. I recall one illustrious example of a man thus discreet.

As a young man, he was narrow and belligerent, determined that men should think as he did; he once wanted to call down fire from Heaven upon those who taught not as his leader taught. Later, he became a Bishop and an octogenarian, and when, as the retired Bishop of Ephesus, the aged John was carried through his see-city, he did not express his opinions on the questions of the day; he did not criticize the government or scold the social leaders, he played safe and wisely when he confined his remarks to these few words: "Little children, love one another; little children, love one another."

Following the example of that retired, aged Bishop, I am going to speak briefly and in personal terms, laying down principles and action only for myself.

In these days of bewilderment I am not going to assume that I know much of anything about politics, or government, or finance, or peace, or war. I have enough to do to mark out the habit of my own behavior.

IN THE first place, I am going to carry a grateful heart that I am an American; and I am going to be a good American. I am grateful to God because I believe that this country has a very great opportunity to be happy and to have a great and happy future, and to be very helpful in making other nations happy.

The duty of an American, as I understand it, is to do his utmost to see that those who are to represent him in the government are worthy, and truly representative; and, with that done, to trust them. If they are unworthy, he may work for their replacement by better men, and he may work hard and sharply in that job; but so long as they are in office and make the laws and administer the government, the loyal American obeys and, without grouching or evasion, leads others to obey.

I have wondered sometimes whether the influence of the Church is not weakened when members of the Church, sometimes prominent citizens, so baulk at and evade the acts of government as to give cause for the suspicion of disloyalty.

Second: I shall try and be patient while the various nations are struggling out of these years of astounding and almost overwhelming difficulty. In my younger years, the various nations and races were far separate and, as I think of their conditions, I am convinced that, as a whole, the world is better off today than it was then. I recall the awful pestilences that swept off peoples by the millions; of cannibalism, of racial wars; of murders by the thousand; of China and India with their hordes of starving peoples; of Russia and its serfs; of Italy and its paupers. Rapid transit, industrialism and other conditions have suddenly thrown us all into close contact; we do not know each other; we distrust each other. Throw a dozen men of different races and habits, from savage to civilized, without warning into one pit and you will have a pretty fight on your hands; but in time and after a few broken heads and deaths, they will come to an understanding.

I believe that with patience, self-restraint, and a determination to keep the peace, this country and other countries will gradually come to some mutual understanding. And here, I believe, comes into play economic wisdom, trade agreements, diplomacy, and statesmanship; but also and especially the pressure of the Spirit of Him whose birth was hailed with the song, "Peace on earth, good will towards men."

To mention just one illustration: who can measure the influence of St. Luke's Hospital in Tokyo, with officers, doctors, nurses, partly American, largely Japanese? Thousands of Japanese, cured at the hospital, are spreading the good news of an American Christian hospital throughout the land. So far from these being years when missions should be abolished, they are just years when, by the mingling of the finer spirits of different races, there grow up mutual understanding, true of trade, of education, of industries,—the one essential being mutual confidence, the sense of brotherhood. The leaders' voices are heard through the streets: "Little Children, love one another." The process of International Understanding will take years; it may take generations; wars may intervene; but it will come.

Phillips Brooks on being asked why he was such an optimist, answered, "Because I am a Christian."

Finally, a few days ago I saw what was to me a very moving picture. It was of two boys, each holding a hand of that mystic egoist, Adolph Hitler; all three pressing forward, hundreds of boys following, none of them knew where they were going but they had full confidence in their leader, Hitler. Therein is the power of the German people today.

Many years ago, I made the decision of the Great Adventure. Am I a bit of material thrown off from the mass, subject to the inflexible laws of nature, with a will hopelessly determined by material forces? Or am I a man, made in the image of God, a child of my Heavenly Father, recognized by Him in the life of His Son, Jesus Christ, my Saviour and Leader? The choice could not be evaded. It cannot be evaded by any man or woman. I chose the latter: an adventure of faith: a will to think and act: a man: with complete confidence in God, my hand in His. I do not ask where I am going; I do not know; but I have complete confidence in Him, His power, His wisdom, His love. Therein is power: a power that overcomes: a power that gives serenity and peace.

It is that power which the youth of this country must have if we are to take our part in the happiness of the nation, in the coming of the Kingdom of God.

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Let's Know

By BISHOP WILSON

LETTERS

IN 1935 the United States Government sold thirteen and a half billion stamps in this country for the handling of mail through 45,687 post offices and at a cost of nearly seven hundred million dollars. Quite a large business and, as time goes, a comparatively recent development.

To be sure, letters have been written for a long time. In the thirtieth chapter of II Chronicles we read about letters sent by King Hezekiah and "so the posts went with the letters from the king". There are other references in the Old Testament but they do not indicate anything like a postal service. Letters were sent by special royal couriers and for a long time there was no provision for public mail in any of the ancient lands.

The first postal system dates from the Persian empire of five centuries before Christ when stations were established for the transfer of official reports to and from various provinces of the empire. Such service was very well organized by the day of Julius Caesar but it was Diocletian, at the beginning of the fourth century, who first opened the service for private citizens. Before that time private correspondence had to be sent by slaves or placed in the hands of casual travellers.

The first real postal service was inaugurated at the University of Paris in the thirteenth century and gradually was extended from country to country in Europe.

Similar tentative beginnings were made in the American colonies, originating in Massachusetts in 1639. During the Revolutionary War Benjamin Franklin was made Postmaster at a salary of a thousand dollars a year. In 1794 Congress passed the first law for the proper regulation of the postal system in the United States. Cash was paid for every letter posted. In 1840 the first postage stamp was printed in England and a few years later the system was introduced in our own country. They were of five and ten-cent denominations bearing likenesses of Franklin and Washington respectively. Not until 1863 was the free delivery system established and receiving boxes placed at strategic points for public use.

With his "Epistles" St. Paul introduced a new kind of letter—somewhat in the form we would now call an "open letter". It was written not to an individual but to be read to a congregation of Christians and passed around to other congregations. Of course, his epistles had to be sent by the hands of travelling disciples, since the postal service of his day was restricted to official government use. People in those days knew nothing of pamphlets such as we find crowding our mails today. The New Testament epistles are a mixture —partly in proper letter form with greetings from individuals to individuals and at the same time containing teachings and exhortations after the manner of sermons. Other such epistles passed around among the Christians which are not included in the New Testament Scriptures. Some of them have been preserved and contain much valuable historical information.

Talking It Over

By WILLIAM B. SPOFFORD

PITY THE POOR Presbyterians. According to the press their New York pastors have agreed to give up their vacations next summer in order that they be on hand to entertain and guide members of their denomination in the big city to attend the world's fair. It all sounds horrible to me—tramping over fair grounds all summer, pointing with pride to Grover Whalen's commercialized show. The clergy would do better in retreat, either to pray or to fish or both.

BISHOP OLDHAM of Albany in a letter to the *New York Times* protests against the shipment of war supplies to Japan. He asks, "Why cannot our law permitting the President to declare an embargo be put into effect?" And the answer is, "The President himself." I am not familiar with the state papers of many of our Presidents, but I will hazard the guess that there have been few to occupy the White House who have consistently given utterance to more noble aspirations than President Roosevelt. But there is no accomplishment in words. He called for the quarantining of aggressor nations. Yet the implements of war have gone from the United States to Franco with which to crush democratic Spain, while an embargo has been effectively declared against the Loyalists. Now authorities state that 54% of the supplies that Japan receives with which to wage war on China come from us, allowed, according to Mr. Roosevelt, because Japan has not officially declared war. A war not having been declared no war exists is the formula of our President and his state department. Here at home he declares that "Our conception of freedom embraces complete liberty of conscience and of thought, freedom of education, freedom of the press, the right of free speech and assembly" and he does so at the very time that Hague, the vice-chairman of his party's national committee, is enforcing with thugs and hoodlums his statement that "nothing shall be said in Jersey City that I don't like." One can understand a man playing politics a little and overlook discrepancies between words and deeds. After all we are living in a practical world, as I am frequently reminded. But when the discrepancies are as glaring as in these instances some good friend ought to whisper in his ear.

HERE IS the resolution passed by the ministers of Newark, which is a significant document—all the more so because it was not passed to ease their consciences and then buried in the files, but read from practically every pulpit in the city last Sunday. There is just one question that comes to mind: why is it that the ministers of Newark will at once pass such a resolution immediately following just one outrage, whereas the ministers of neighboring Jersey City, ruled by Hague, remain completely silent in the face of repeated denials of fundamental American rights?

"The Newark Ministerial Association in Special Session Thursday, June 9, 1938, for the purpose of considering certain occurrences in Military Park Sat-

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urday evening, June 4th, is moved to express its deep sense of indignation, alarm and solicitude.

"It is filled with indignation because of a disgraceful performance at the hands of a mob which wreaked a hoodlum violence upon an American citizen, in whose behalf a permit to speak in Military Park had been duly issued. The presence and practically unchecked activities of such an ugly mob becomes an event of sinister significance.

"In order that the fair name of our city may be cleared, so far as possible, we demand a thorough and impartial investigation, preferably by an accredited Grand Jury, of the whole occurrence in which the liberties of American citizenship were trampled in the dust. We demand that the investigation shall not savor of a white-wash at the hands of those directly or indirectly involved in the affair, nor will we consent to have public attention diverted from the real issues involved by the drawing of any red herring across the trail. We abhor the event at issue and deeply deplore the shame it casts upon the good name of our city.

"We would sound the note of alarm as well as indignation. The rise and prevalence of partisan force and the brazen effort to bludgeon into silence an American citizen attempting to exercise his Constitutional rights are a direct attack upon the citadel of our American institutions, namely the right of freedom of public assemblage, freedom of speech and freedom of worship. Even more an occasion of alarm is the persistent impression upon which conclusive judgment will be based when all the facts are truly known, that the forces of local government designed to promote public order were actually used to over-throw it and that the mob was aided and abetted by such public forces.

"We are finally moved to solicitude lest the American people will permit their dearly bought and highly prized liberties to be taken from them by unchecked and unchallenged resort to subversive violence. It is the true American way to settle public issues by free discussion and final determination at the ballot box, honestly employed and with its contents sacredly guarded against fraud. We are solicitous lest by the subtle encroachments of tyranny, such as that which hold certain nations in its grasp, we may lose our birthright and become enslaved.

"We call upon all our fellow citizens, irrespective of race, religion or political opinion, to rally to the support of our endangered free institutions, and we pledge ourselves, without rancor and hatred, but at whatever cost, to continue to oppose the spirit and influence of those who are responsible for the scandalous occurrence in Military Park last Saturday night."

The Use of Money

By
BISHOP JOHNSON

THERE is no better index of character than that displayed in our expense account. It would be a revelation to many if they would analyze the way in which they spend their monthly income. So much for necessities; so much to provide for old age; so much for pleasures; so much for gratitude to God and so much for the aid of our fellow-men. Some people think that money is the root of all evil. It isn't. Money is the symbol of our time and labor and genius. It is the love of money for its own sake that is the root of all evil.

The use of money may become a sacramental medium, "the outward and visible sign of our inward and spiritual grace" or it may become an instrument of self indulgence. If we think of money as a way by which we can show our love for God and man, it becomes a holy thing. If we think of it merely as a means of self gratification it is a sordid thing. In any event it is the acid test of the sincerity of our convictions.

The danger is that our attitude toward virtue is one of mere sentimentality without sacrifice. To illustrate: many a man will pay a goodly sum to see a prosperous actress portray the misfortunes of an orphan girl. The spectator is so moved that he sheds tears and congratulates himself that he is really soft hearted. As a matter of fact he is soft headed for nobody is really suffering and he knows it. The real test of his tenderness is to be found in his willingness to spend money for the real orphan in the alley over whom he sheds no tears.

If money is to be regarded as a sacrament then gambling is a sin. Curiously enough savages and society folk have a flare for gambling It is due I think to the fact that having a superabundance of spare time, men seek to fill the vacuum with some sort of excitement which needs to be stimulated by something more than the game. The love of games is a healthy condition but when the game is commercialized it resolves itself into the love of money. Three or four friends assemble in the house of their host. If you accused them of desiring to pick the pockets of their host or the host to filch money out of his guests, there would be an indignant denial. But what happens? They sit down to play a game but in order to gratify their commercial instincts they proceed to extract money from one another. It frequently happens that the loser cannot afford to pay his losses. It sometimes happens that he is not playing with his own money but with that which belongs to his employers or his creditors. Women particularly are often compelled to hide from their husbands the amounts that they can ill afford to lose. The whole thing is a perversion of hospitality and friendship. Unfortunately gambling has the same effect as a drug. People become addicts and when they are under the spell are indifferent to the needs of their families or the trust of their employers. Gambling is bad enough in a resort but it is worse when masqueraded in the guise of hospitality.

IT IS worse when games of chance are fostered by the Church. At best it is the frivolous use of a sacred trust. At worst it is the approval of a mania which is disastrous to human character. If Christian ethics mean anything to us, we are stewards to whom the good God has intrusted certain talents. Our gratitude for our mercies should display itself in our use of the money that we receive. Even the self righteous Pharisee gave

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a tenth of his income for uses other than his own self indulgence. The orthodox Jew, whom we are apt to look down upon as the embodiment of self seeking, will put to shame the sentimental Christian who feels sorry but does little or nothing of an altruistic character. The ancient Greeks were better sports than we are. They contended for an olive wreath while the purse forms the great incentive to our sporting contests.

We ruin everything by our commercialism in which our anxiety to get is out of all proportion to our eagerness to give. We begrudge that which we do give because we do not give on principle.

As a woman once said to me, "I first made up my mind to give away a tenth; since I have done that giving has been a joy because instead of finding reasons why I need not give, I merely choose to what I shall give and so there is no back-fire to my giving."

How seldom is giving in proportion to our blessings. For example the church treasurer can tell you that regardless of the great differences in income, the average person pledges one dollar a month—a goodly sum for some and a pitiful amount from others. We do not like to hear appeals for money made from the pulpit and the minister who does it often will lose the influence that he has. And yet the public expects the clergy to pay their bills and the church to pay its bills and one knows of no other method by which this can be done except with money. When a minister's salary is behind one can hardly expect him to be joyous over it. It is not remarkable that he loses heart. When this shortage is due to the poverty of the people one can understand it but when it is due to the indifference and carelessness of Christians it is not inspiring.

I am inclined to think that our returns in religion are directly proportioned to our investment therein. A casual interest will inevitably produce a casual character. What we give is a real index of what we really believe.

At any rate check up on yourself for one month and sum up your ledger in the terms that we have suggested. The love of money is the root of all evil and the misuse of money is the fruit of such love.

At Bunker Hill

By

WOLCOTT CUTLER

Rector of St. John's, Charlestown, Massachusetts

WORDS cannot express our distress to come upon a large placard today in the window of a Charlestown store selling religious objects, displaying a photograph of "Franco, the Man of the Hour".

For all these long anxious months of horror in Spain, we have suffered in silence while Hitler's ruthless aeroplanes and Mussolini's proud legions enabled Franco and his Moors to overwhelm the first really democratic and popular government that suffering Spain has ever enjoyed. We have suffered in silence lest this country be led to take up arms for the defense of a liberty or a democracy in Spain that arms can never quite defend. We even refrained from sending money to the aid of the valiant popular Spanish government, and gave instead to the Society of Friends to help in their strictly impartial work of alleviating suffering wherever and however it occurs. For we did not want to do anything to prolong the suicidal civil war that apparently can not possibly benefit any living being except for a temporary and costly commercial gain to Hitler or Mussolini.

Our prayer has been that the fratricidal warfare should stop, even though for the time being, democracy suffer one more in her series of European defeats; even though we seemed to be going back on the Spanish sons and daughters of the American and every other democratic revolution. In our hearts, we cheered on the almost hopeless cause of a people's right to a government of their own choice even while with our minds we could see that the cost of further bloodshed would spell certain ruin to their country.

Then when the editor of our leading Boston magazine and other American gentry of note began to join the present British government in daring to side with the murderous legions of Mussolini and Hitler and Franco, we still said nothing—fondly supposing that every intelligent believer in democracy would recognize the fascism of Franco and all his apologists for what it really is. And when in recent weeks, word began to get abroad that in important parts of Canada, no one was being allowed to utter one word in public in favor of the only legal or popularly-desired government of Spain, even then we quieted our rising resentment with the wishful thought,—"It can't happen here".

But here at last it is, right in our supposedly democratic midst, right where the suffering poor abide in exemplary patience the worst rigors and frustrations of long continued unemployment. Here at the very foot of Bunker Hill Monument where rebellious farmers once renounced the mild tyranny of a distant monarch and defeated the silver tongues as well as the bloody swords of his emissaries, right here in the home of the assertedly brave and the land of the supposedly free, we are being asked to do reverence to the conquering enemy of freedom and justice and popular government in Spain as the "Man of the Hour".

All I can say is that when the "Hour" comes to Spain or to Austria, to Czechoslovakia or to our own fair land, liberty will be no more, and no man will call his soul his own outside of a concentration camp or a six-foot plot of ground. People will think they are having a good time, licking the hand that feeds them, and mumbling the formulas of a dictated religion, but they won't be free, nor just, nor decent,—not if present-day Italy and Germany are fair samples of Franco's "Hour".

May God save us from violence and bloodshed even in defence of our long-cherished liberties, but may God save us also from the blindness of soul which enables the selfish or the unthinking to bow the knee to the Baalim of earthly power and sink to the level of puppets in the hands of secular or ecclesiastical privilege!

God made man in His own image—that he might rise above the natural dictates of self-interest or corporate power, to love his neighbor as himself, and even in chains to keep his soul free.

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The present benefits being paid by the Church Pension Fund are 42% greater than originally promised according to the 20th annual report, issued June 20th. There are assets with a book value of $32,908,538 and a market value that is $1,200,000 in excess of that figure. The annual pension roll is now $1,306,000 compared to $670,000 ten years ago according to Executive vice-president Bradford B. Locke. During the past year 255 new pensions were granted of which 85 were age allowances, 38 were for disability, 88 went to widows and 44 to minor orphans. The total new grants during the year amounted to $144,157 in addition to 28 immediate death benefits of $1,000 each to widows of clergymen dying in the active service of the Church. The fund had assets of $8,750,000 in 1917; today it has $33,000,000 and has paid out in benefits during its history over $15,000,000.

The Church Life Insurance Corporation, subsidiary, had assets at the end of 1937 of $4,424,000 compared to $3,895,000 at the end of 1936. Assets exceed liabilities by over a million dollars. The corporation, which offers insurance to clergymen and Church workers at low rates, wrote 18% more insurance in 1937 than in 1936 and has a total insurance in force of $22,430,000. It now is offering, as I presume you all know, a retirement plan for employees of the Church who do not come under the provisions of the social security act.

The Church Properties Fire Insurance Corporation, another subsidiary of the Pension Fund, has $81,300,000 of insurance in force, covering 2,900 churches.

The Church Pension Fund, a pioneer of pension systems operated on an actuarial basis, has been so successful that many denominations have modelled their systems along the same lines.

* * *

The Mayor and Mary Van Kleeck

The Mayor got the headlines and Mary Van Kleeck made the speech. It happened last week at St. Lawrence University which awarded the honorary degrees of doctor of laws to Mayor LaGuardia of New York and Mary Van Kleeck, director of industrial studies of the Russell Sage Foundation. Miss Van Kleeck declared that "there is a change coming over this country and we must all work together in these days of uncertainty. Feudalism had to go, not because there were subversive elements attacking it, but because it could not feed the people. Capitalism took up the task of creating abundance. Why are we shackling the productive life throughout the world? Can we create the conditions which will enable human nature to survive?



MARY VAN KLEECK
Sees Need for Cooperation

"We can conceive of a totalitarian state or a mammoth corporation which might feed the people. But it would not free the people. It would not satisfy the desire for easy social relations.

"There are many untouchables in the subject of industrial relations, but we must find a way to utilize our differences by a competitive spirit to excel the other fellow in well doing."

The Mayor then declared that "What Miss Van Kleeck has recommended is not impossible to accomplish, if we have the leadership, and unless there is a getting together along those lines there will be chaos and disorder in the country."

* * *

Conference On Life and Work

A conference on Life and Work was held June 10th by the Rochester N. Y. Federation of Churches, with nearly 300 clergymen present. The speakers, all of whom attended the Oxford-Edinburgh conferences, were Robert H. Little of Auburn Seminary; Justin W. Nixon of Colgate-Rochester Divinity School; Henry S. Leiper of New York; Albert W. Beaven of Colgate-Rochester; Mrs. Edwin Allen Stebbins, Churchwoman of Rochester and Auxiliary leader and Angus Dun of our Cambridge Seminary.

* * *

Philadelphia CLID Chapter Holds Meeting

The annual meeting of the Philadelphia chapter of the CLID was held on June 17th, with a new statement of purpose the chief matter under consideration. There was also consideration of the relationship of the chapter to the Philadelphia Council of Churchmen for Social Action, an interdenominational group.

* * *

Consecration of Bishop for Alabama

The Rev. Charles C. J. Carpenter is to be consecrated Bishop of Alabama tomorrow, June 24, in the church he has served as rector, The Advent, Birmingham. Presiding Bishop Tucker is to be the consecrator with Bishop Bratton of Mississippi and Bishop Mikell of Atlanta as the co-consecrators. He is to be presented by Bishop Clingman of Kentucky, formerly rector of the Advent, and Bishop Gribbin of Western North Carolina and Bishop Barnwell of Georgia is to read the Litany.

* * *

All Safe in Anking

A cable from Shanghai to the National Council states that the staff in Anking are all safe following the Japanese occupation. The cable includes no information as to damaged buildings so that it is assumed and hoped that they are unhurt.

* * *

Windham House Has Smart Girls

Six girls who have lived this academic year at Windham House, New York residence for graduate students maintained by the Auxiliary, received master's degrees from Columbia University last week. Magdalene Ball of Charleston, S. C., goes to do rural Church work in South Carolina; Caroline Hines of Bowling Green, Ky., will be student worker at Winthrop College, Rock Hill, S. C.; Marion Dunlap, Columbia, Mo., has an appointment for summer work in the New York YWCA Camp at Bear Mountain; Martha Trippe of Easton, Md., joins Miss Margaret W. Teague for rural work in Western Massachusetts; Emily Wilson from LaGrange, Ga., is to be field secretary for the Girls' Friendly Society; Annie Yui, former principal of St. Lois School, Hankow,

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is to attend the Wellesley and Kanuga Conferences and return for another year at Windham House. Gwendolyn Seng, a teacher from St. Hilda's School, Wuchang, will also attend the Wellesley Conference and go to Brent House, Chicago, for part of the summer.

Windham House, presided over by Miss Mary Ladd, will be open for the Columbia summer school session and for the seminar organized by the National Council's religious education department for women who are professional Church workers.

* * *

Educational Workers of the Church

Miss Elizabeth Yundt has been appointed director of religious education for the diocese of Lexington. . . . Deaconess Bernice M. Cartwright has sailed for Brazil to be principal of St. Margaret's School. . . . Mrs. Genie Daly is now the educational worker for the diocese of Maine. . . . A questionnaire sent to diocesan departments of religious education reveals that 25% of the dioceses now employ a full time educational worker. Salaries range from $1080 to $3150 plus apartment. Part time secretaries are employed in 12 dioceses.

* * *

Colored Church Worker Is Honored

Miss Esther Brown, Colored field secretary of the national Woman's Auxiliary, was honored recently at the Church of St. Simon the Cyrenian, Philadelphia. There was a service of thanksgiving followed by a reception, sponsored by the parishes and missions in which she has recently worked.

* * *

Institute in Western New York

The Rev. Otis R. Rice of the faculty of the General Seminary is leading an institute this week at the diocesan house, Buffalo, on the Mental Hygiene Approach to Pastoral Relations. It is sponsored by the social service department of the diocese.

* * *

Additions to Faculty of Wellesley Conference

The Wellesley Conference opens next week, with several new persons added to the faculty, previously announced. Miss Evelyn Spikard, who for seven years served as director of religious education under the late Rev. Alfred Newbery, is to give a course for church school teachers; Mrs. Elizabeth Hadley Hunt, who is to offer a course on comparative symbolism is to have three assistants all from the school of applied arts at Utica, N. Y., and Miss Eleanor



HAROLD BOWEN
Chaplain of Evergreen Conferences

Snyder of Trinity Church, Boston, is to assist as leader of the young people. It is further announced that in the course on world problems, offered by the School of Christian Social Ethics, under the direction of the Church League for Industrial Democracy, motion pictures will be shown in place of two of the nine lectures. One of the features of the Wellesley Conference always is the Special Interests Meetings, held afternoons, at which the various national organizations of the Church present their programs. There is also to be a round table meeting on The Press, which is an innovation at Church conferences, started last year at Wellesley by Miss Marian DeC. Ward, one of the directors. The report on June 18th states that the attendance this year will be larger than in 1937, which was twice that of 1936. But there is still room. Better sign up by writing at once to Mrs. V. Kenah Davis, 1352 Beacon Street, Brookline, Massachusetts.

* * *

Slander Judgment Against Bishop White

A judgment of $8,000 was imposed on June 8th against Bishop White of the diocese of Springfield (Illinois) by the Circuit Court sitting at Salem. It was the outcome of a $100,000 slander suit filed against the Bishop by the Rev. Franklin H. Spencer, former secretary of the Brotherhood of St. Andrew and later executive secretary of the diocese. The jury deliberated less than an hour in finding for Mr. Spencer who alleged that Bishop White accused him of immorality. THE WITNESS is now reliably informed that Mr. Spencer plans to bring suit against the general Church (General Convention) for stating in the Convention Journal that he had been deposed, which he claims is untrue. Mr. Spencer states that he has made repeated efforts to see officers of the national Church in order that they might correct the mistake, and made a special trip to New York at great expense to himself for this purpose, but that he was unable to see anyone in authority. Recourse to law, he declares, is therefore the only method left open by which he can clear his name of false charges.

* * *

Cancels All Engagements

Word comes from Chicago that Bishop Stewart, stricken with an heart attack (Coronary trombosis) just before he was to deliver an address at the synod of the diocese of Algoma, has cancelled all engagements for the summer. At this writing, June 11, physicians have been unable to determine the location of the clot which causes the difficulty. They report further that in taking up work again, it is hoped in the fall, he will have to gear his life to a much slower pace. Meanwhile Diocesan Secretary Edwin J. Randall has arranged with other Bishops to fill certain necessary engagements. Bishop Paul Jones ordained several men at St. Luke's, Evanston, on June 13; Bishop Essex of Quincy and Bishop White of Springfield are taking confirmations and Bishop Ziegler of Wyoming is to lead at the forum for laymen to meet in Michigan July 2-4. Bishop Stewart is at present in a hospital at Sault Ste Marie, Michigan.

* * *

Bishop Jones to Visit Europe

Bishop Paul Jones, formerly bishop of Utah and now chaplain at Antioch College, sailed yesterday, June 22nd, with the American Seminar to study conditions in ten European countries. He is to be gone until the end of August. Another with the party, composed of about fifty clergymen, social workers and educators, is the Rev. Joseph S. Ewing, rector at Brookings, South Dakota.

* * *

Pilgrimage to Historic Shrine

The Rev. Oliver J. Hart, rector of St. John's, Washington, D. C., was the leader of the pilgrimage on June 18 and 19 to the Robert Hunt Shrine, Jamestown, Virginia, where the first communion service was held on American soil on June 21, 1607.

* * *

Auxiliary Meets At Shrine Mont

The Auxiliary of the province of Washington held a conference at Shrine Mont, Orkney Springs, Va., June 13-17, with the Junior Aux-

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iliary meeting from the 20th through the 24th. The lecturers were Canon Everett Jones of Washington Cathedral; Rev. M. B. Hitchcock of Fairmont, West Virginia; Mrs. A. M. Chapman of New York and Miss Mary L. Pardee of New Haven, Connecticut.

* * *

There Are Jobs for Clergymen

Dean Frederick Grant stated at the commencement of Seabury-Western Seminary on June 17th that every man in the graduating class have received appointments for work. The same reports come from General, Berkeley and Cambridge. Apparently there are openings for clergymen . . . at least for young ones.

* * *

Colorado Bishop Heads South Dakota Conference

Bishop Ingley of Colorado was the chaplain of a well attended summer conference held in the district of South Dakota, June 14-22. Another headliner was the Rev. LeRoy Burroughs, chaplain for Episcopal students at Ames, Iowa.

* * *

Women Meet in South Dakota

The women of the district of South Dakota met in Sioux Falls, June 17, for an all day conference under the leadership of Mrs. W. Blair Roberts, wife of the Bishop.

* * *

Presides At Meeting for Spain

The Rev. Franklyn Cole Sherman, rector of Grace Church, Cleveland, presided at a meeting recently in that city to raise funds for Loyalist Spain. The speakers were Ramon Sender, novelist; Jose Bergamin, editor of the Roman Catholic paper; Ogier Preteceille, trade union representative and Carmen Meana, social worker. All the speakers are natives of Spain, now touring this country.

* * *

Social Problems Stressed At Conference

The church's attitude toward industrial problems; the whole subject of gambling; race relations; world peace and visual education will be foremost among subjects considered by the 20th international convention of the International Council of Religious Education, to be held in Columbus, June 28 to July 3. Forty-one denominations and twelve interdenominational agencies are cooperating in plans for the convention.

* * *

Student Work At University of Washington

To close a successful year of work among the students of the University of Washington, Seattle, a well attended corporate communion was held on Whitsunday, the last Sunday of the academic year. The previous Sunday the Canterbury Club, newly formed organization for members of the Church, held a tea for Episcopal graduates of Seattle high schools. During the year practically all of

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the bishops of the northwest have visited the campus and celebrated at services and addressed the students. The work is in charge of Miss Ethel Livesley, United Thank Offering secretary. The baccalaureate at the university was preached this year by the Rev. H. H. Gowen, professor and one of our clergy, before a congregation of two thousand persons.

* * *

Diocesan Confirmation in Albany

A service of confirmation to take care of those unable to be present at the bishop's regular parochial visitations, was held at the cathedral in Albany, N. Y. on June 13, at which twelve rectors presented thirty person to Bishop Oldham.

* * *

Ordinations in New York

The Trinity ordinations in the diocese of New York were held on June 12th at the Cathedral of St. John the Divine, with Bishop Manning officiating and the Rev. Frank Dean Gifford of Mamaroneck preaching. After luncheon at the bishop's house the newly ordained men went with the Bishop to Welfare Island for the annual visit to the Chapel of the Good Shepherd. The choirs of several New York churches supplied the music and following the service visited in the wards where Bishop Manning confirmed those unable to leave their beds.

* * *

Commencement At Lenox School

Bishop W. Appleton Lawrence of Western Massachusetts and the Rev. Remsen Ogilby, president of Trinity College, were the speakers at the Commencement of Lenox School, Church school of the province of New England. The Rev. G. Gardner Monks, headmaster, reported on new building plans.

* * *

Secretary Morgenthau on Civil Liberties

Secretary of the treasury Morgenthau, in speaking last week at the commencement at Temple University, Philadelphia, spoke pointedly on the subject of civil liberties. "Failure to defend the liberties in one city, or county or state strikes at the liberties of us all. When we are indifferent to repression, when we tolerate the curtailment of constitutional rights in any place by any individual or group of individuals, no matter how powerful, no matter how close to the seat of government, we

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make easier an attack upon our own constitutional rights." When asked by reporters if his remarks were aimed at Mayor Hague of Jersey City he replied, "If the shoe fits let him wear it."

* * *

More Cracking Down in Germany

According to a report from Germany under a June 16th dateline, the clergy are, in increasing numbers, refusing to take an oath of allegiance to Hitler. It is further reported that the Nazis are planning to take radical disciplinary measures against the refractory pastors. It is also reported that the Nazi regime in Vienna have informed the family of Baron Louis Rothschild, arrested when they took power, that he will be released upon the payment of a ten million dollar ransom.

* * *

Editors Are Sometimes Right

People who loathe the modern fashing of using a noun or adjective as a verb may have a new shudder at the expression used the other day by an editor speaking of the number of people who should be on his subscription list. "We ought," he said, "to concrete our constituency into subscribers." Having shuddered the fact has to be faced that "concrete" is a verb in perfectly good dictionary standing.

* * *

Death of Louis Washburn

The Rev. Louis C. Washburn, for thirty years the rector of historic Christ Church, Philadelphia, died on June 15 of a heart attack. He was in his 79th year. As rector of Christ Church he carried on a remarkable social service work in the poor neighborhood and made of the church an historic shrine. He was well known in the national Church and was deputy to several General Conventions.

* * *

Support From India for China

The cathedral in Calcutta, India, was packed by a throng of Indians and Europeans for a service of intercession led by the Presiding Bishop. During the day Christians made street collections for Chinese relief.

* * *

To Discuss Christian Citizenship

A conference on "The Church and World Citizenship" is to be held at Shrine Mont, Virginia, July 26-29, sponsored by Presiding Bishop Tucker, Bishop Freeman of Washington and Bishop Hobson of Southern Ohio. Commenting on the affair the Rev. Edmund J. Lee of Chatham, Virginia, says: "The Church must send her members as missionaries into the world of political activity and claim politics for Christ. In this the responsibility of the clergy for leadership is paramount. By this we do not mean that we should discuss politics in the pulpit, but we should urge upon our congregations the compelling responsibilities of citizenship. Render unto Caesar was part of Christ's command as well as render unto God. We do not do the one faithfully unless we do the other."

* * *

Resigns After Long Rectorship

The Rev. William Porter Niles has announced his resignation as rector

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of the Church at Nashua, New Hampshire, after a rectorship of thirty-six years. Always a leader in diocesan affairs, he has served as a deputy to eleven consecutive General Conventions. He is to continue to live in Nashua following his retirement in September.

* * *

Now It Is Dr. Fletcher

The Rev. Joseph Fletcher, director of the School of Applied Religion, Cincinnati, was honored with a doctor's degree at the commencement of Kenyon College last week. In the citation mention was made of his leadership in the field of sociology, especially in connection with industrial relations, and the pioneer work of the Graduate School in the training of clergymen for ministry in a changing social order.

* * *

The Unchurched in Idaho

In Idaho, with nearly two-thirds of the population un-churched, we have eleven missionaries to cover an area of 71,000 square miles. The population is scattered on ranches, in mining camps and in small towns.

* * *

Synod of the Midwest Province

The synod of the province of the midwest is to be held at St. Paul's, Flint, Michigan, October 18-20. The Presiding Bishop and Mr. Charles P. Taft of Cincinnati are to be the headliners. Bishop Stewart of Chicago is also scheduled to speak though it may be that his illness will prevent his appearance.

* * *

A New Problem in Travel

Bishop Roberts of South Dakota has tackled all sorts of mud, gumbo and sand in his long journeys across the Dakota prairies but he ran into a new problem recently. Driving along a little used Indian trail the tumble weeds covered with mud became so thick that they brought the car to a full stop. He did his best to dig out—no go. Then along came some Indians and with their help the car was jacked up, the mud removed with shovel, pick-ax and knives, and soon he was on his way. The following Sunday after service in an Indian chapel he was asked to go to a feast of thanksgiving for the recovery of a sick child. He cleaned the bone of a large chunk of sweet and tender meat. He was later informed that the meal consisted of tender young puppies.

* * *

Plans for World Conference of Youth

Preparations for the world conference of Christian youth to be held in Amsterdam in the summer of 1939 are eliciting widespread support. In addition to the preparations by each of the collaborating world bodies within its own constituency, there are twenty-two countries in which national committees representing all the movements co-operating in the conference have now been established. These committees bring together minority and majority Churches, Protestant and Orthodox Churches, state and free Churches, Churches of different social membership, youth organizations of the Churches themselves with independent Christian youth movements not under direct Church auspices. In many countries the enterprise is providing for the first time a meeting-ground and object of common efforts among these different bodies. Among the countries in which national committees for Amsterdam have been most recently established are Finland, Estonia and Latvia, where the Conference secretary, Mr. R. H. Edwin Espy, made a recent visit in the interest of the undertaking. The conference has received impetus also through the fact that the preparatory conference for the World Council of the Churches which was held in Utrecht officially commended the conference. Further plans for the remaining year of preparation will be made at a meeting in August in Bievre near Paris, which will bring together national youth leaders from

TRAGITT, SARAH L. G., nee Gregory, passed to life Eternal, Saturday, June 11, at 10:45 p.m., at her home in St. James, Mo. Beloved wife of the Rev. H. Nelson Tragitt, and dear mother of the Rev. H. N. Tragitt, Jr., of Dillon, Montana; Elizabeth W. of Jacksonville, Florida; E. Rowland of Annapolis, Missouri; and Mrs. Max Reese of Grayville, Illinois.

Burial Service Wednesday, June 15, at Rolla and interment in the Rolla Cemetery. The Rev. Carl Reed Taylor of St. Louis, officiating.

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many parts of the world to consider especially the conference program.

* * *

Fine Faculty
At Sweet Briar

A fine faculty has been announced for the advanced conference of the province of Washington, to be held at Sweet Briar, Virginia, July 5-15. Among those giving courses are Fleming James, professor at Berkeley Divinity School; Lewis B. Franklin, treasurer of the National Council; Mrs. Henry Hill Pierce, Council member of New York City; Alexander C. Zabriskie, professor at the Virginia Seminary; C. Leicester Lewis, Philadelphia rector; Miss Mildred Hewitt, director of religious education of the Redeemer, Baltimore; Albert T. Mollegen, professor at Virginia Seminary; Mrs. Helen W. Mahon of the national office of the G.F.S.; Otis R. Rice, General Seminary instructor and Miss Hilda Shaul who directs religious education for the diocese of Southern Ohio.

* * *

Religion in the
Soviet Union

The International Christian Information Service, Geneva, states that there is a quickening of efforts to draw together religious groups these days in the Soviet Union. These efforts to form a "single front of believers" are facilitated by the lessening of interest in anti-religious propaganda in the organizations of the Communist party and in the syndicates. The Komsomol (youth organization) no longer concerns itself with anti-religious propaganda.

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

The Incarnation
Madison Avenue and 35th Street
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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
Park Avenue and 51st Street
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8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
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8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
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Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral
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The Very Rev. Walter H. Gray, Dean

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Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.

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Thursdays: 7:30 A.M.

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The Commissar for Public Instruction has liquidated the anti-religious sections of the superior schools. The anti-religious museums in the old churches, even in such important museums as that of Moscow, are becoming more and more historical exhibitions, and are losing their propagandist character.

* * *

New Church Army Workers Commissioned

The Presiding Bishop commissioned Jack DeForest a captain in the Church Army and Pearl Morris a mission sister, at a service in the Church Missions House Chapel at noon on June 13. Captain DeForest goes with Captain Albert Sayers to assist Archdeacon Goodman of Tigara, Arctic Alaska, for four years. These are not National Council appointments. Sister Morris with Sister Howard is to work at Oniontown, Dutchess County, New York.

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CLERGY NOTES

APPELHOF, GILBERT, JR., has resigned as rector of St. Thomas', Detroit, to accept a teaching position.

BOND, JAMES SULLIVAN, was ordained deacon on June 12 at St. John's, Savannah, Ga., by Bishop Barnwell, and is now in charge of Christ Church, St. Simon's Island.

BRERETON, LOUIS M., was ordained deacon at Gambier, Ohio, on June 12 by Bishop Rogers. He is now serving as curate at St. Paul's, Akron, Ohio.

COUSINS, FREDERICK, rector of St. Andrew's, Darien, St. Paul's, Jesup, and St. John's, Inwood, diocese of Georgia, has resigned to retire from the active ministry.

DAVIDSON, GEORGE, rector of St. John's, Los Angeles, received an honorary doctorate from Kenyon College last week.

FLEMING, ANDREW, rector emeritus of the Church of the Nativity, Brooklyn, N. Y., died on June 7th in his 86th year.

GRANT, JAMES L., was ordained deacon on June 11 at All Saints', Springfield, Mass., by Bishop W. A. Lawrence. On June 18 he was married to Miss Nina Gaich of New York. He is now in charge of St. Thomas's, Pawhuska, Okla.

HALL, CHARLES H., assistant at All Saints', Worcester, Mass., was married on June 25 to Miss Constance Hamilton of Needham, Mass.

HARBACH, SHELDON, assistant at St. Joseph's, Detroit, is to take charge of St. Timothy's, Detroit, effective August first. He is the first resident clergyman, the mission having been organized in a rented store in 1930.

HARGATE, ARTHUR W., was ordained deacon on June 12 at Gambier, Ohio, by Bishop Rogers and is now in charge of St. Mary's, Cleveland, Ohio.

HARTZELL, WILSON S., retired, formerly rector of the Good Shepherd, Atlantic City, N. J., died on June 9th in his 75th year.

HIGGINS, HERBERT R., Grand Rapids, Michigan, received an honorary doctorate from Kenyon College last week.

HILL, GILBERT K., was ordained deacon by Bishop Sturtevant at St. Thomas's, Neenah-Menasha, Wisconsin. He is to spend the next year studying at the General Seminary.

LEWIS, LEICESTER, Philadelphia, has been elected chairman of the executive committee of the American Church Union to succeed the Rev. Don Frank Fenn of Baltimore, resigned.

NOBLE, A. GRANT, rector of St. John's, Williamstown, Mass., has been appointed chaplain of Williams College. He remains rector.

PENDLETON, WILLIAM G., has been appointed archdeacon of the Ohio River Valley, diocese of Lexington. He remains rector of Trinity, Lexington.

PERSON, ALLEN, formerly rector of Trinity, Rocky Mount, Va., has accepted the rectorship of St. Andrew's, Fort Thomas, Kentucky, effective August first.

REED, WILLIAM W., was ordained deacon on June 13 by Bishop Paul Jones acting for the Bishop of Chicago at St. Luke's, Evanston. He is in charge of St. Ann's, Chicago.

RINGLAND, EDMUND M., was ordained deacon on June 13 by Bishop Paul Jones acting for the Bishop of Chicago. He is in charge of St. Thomas', Morris, Ill.

STERLING, CHANDLER, was ordained deacon on June 13 by Bishop Paul Jones acting for the Bishop of Chicago. He is assistant at St. Augustine's, Wilmette, Illinois.

SWIFT, A. ERVINE, was ordained deacon on June 11 by Bishop W. A. Lawrence at All Saints', Springfield, Mass., and is to leave in July for missionary work in China.

TODD, EDWARD R., has accepted the rectorship of St. James', Taylor and Grace, Georgetown, diocese of Texas.

WILLARD, C. LAWSON, rector of St. James', Elmhurst, Long Island, has been elected president of the alumni association of Union Seminary.

WOODROOFE, ROBERT W., canon of the cathedral, Albany, N. Y., has been elected president of the Albany council of social agencies.

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THE WITNESS

A National Paper of the Episcopal Church

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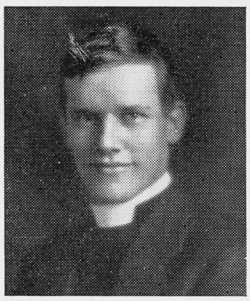
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THE VALUE OF CHURCH SCHOOLS

By
G. GARDNER MONKS
The Headmaster of Lenox School

A CHURCH school, as its name implies, has a dual ancestry. As a school, its interests and concerns are those common to all schools. It must not object to being judged by any standard applied to other schools, or claim special privileges. And yet the adjective implies that there is something different, a distinctive quality about such an institution.



GARDNER MONKS

The Church school has a noble ancestry, and the story of the Church's educational enterprises is a long and creditable one. There were the monasteries, the Church schools of the middle ages; and, especially in England, there were other educational foundations that came into being in the shadow of the cathedrals. In this country, few were the early colleges where the religious inspiration of some denomination was not responsible for the founding, and its original direction. Today in the field of secondary education, while the number and enrollment of Roman Catholic parochial schools far outshadows all other Church organizations, the influence of our Episcopal schools has been marked and deep out of all proportion to their size.

Recent years has witnessed an amazing growth in so-called secular education. In colleges where originally the Church tie was strong, the tendency seems almost invariably in the direction of weakening it. A striking exhibit of the Society for College Work at the General Convention at Cincinnati last fall notes the successive steps where the decline has run its full course. The first step, not bad in itself, is a lay president, the abandonment of compulsory chapel, getting along without a chaplain, closing the chapel entirely, and finally abandoning all religious courses. While many colleges have resisted this trend, increasingly, the smaller denominational college is finding itself forced to the wall, unable to meet, on the educational field, the competition of larger, and more adequately supported institutions.

Is this a foretaste of what is likely to happen on the school level? In many other fields such as public medicine, the Church prepared the ground, rendered invaluable service in supplying an original impetus, and then committed the development of the undertaking to other hands. Admitting the very great contribution of the Church in fields of education in times past, is this peculiar contribution likely to be rendered less strong, less distinctive, indeed less necessary in the future? Many there are who recognize these trends but none the less feel that the Church still needs the school, and the school still needs the Church. Any tendency to obscure the nature of the dual ancestry is likely to be accompanied by great loss.

THE Church needs the school, because from the beginning, the ministry of the Church has been in considerable measure a teaching ministry. It was as a teacher that its Master was first known and welcomed, and in following Him who was Himself the Truth, the Church cannot neglect either the seeking or the proclaiming. A Church that did not teach is a practical impossibility.

But no less does the school need the Church. In educational circles the temptation is very great to become so engrossed in the demands and objectives of the moment that a short-stightedness obscures the ultimate goal. Few would consciously lower their aims, and limit their goals to something not so far ahead as to be overly difficult of attainment. But the ease with which far horizons can be gradually lost to view is little short of appalling to one whose concern it is that this should not happen! Here the Church comes to the rescue by bringing constantly before us the ultimate moral and spiritual values which represent the final goal. When the final summit is kept clearly in sight, one is not likely long to lose his way as he presses up a hill.

Of very necessity there cannot be direct religious influence in schools supported by public funds. This freedom from denominational control is something essential to maintain but it is a freedom bought at a very great price. More and more in all schools the em-

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phasis is swinging in the direction of character education. In this undertaking, it is religion which most clearly defines the objective, and helps in pressing toward it; even on a low view, it is the educator's most valuable tool. To venture far to sea leaving all navigating instruments at home is hardly less foolhardy than to undertake to develop and influence character, and leave religion out of the picture.

One curse of much of our education, especially as it touches boarding schools, is its provincialism. A school is more or less a self-sufficient unit, isolated in its back eddy, and cut off in large measure from contact with the wider world. Loyalty to the school, good as far as it goes, is not enough, for we must prepare people to take a worthy part in a larger whole. Loyalty to the country even, is not enough, for obligations and opportunities are wider than national barriers. A vivid consciousness of membership in a Church in the widest sense of that term is the one certain guarantee against too limited loyalties.

So the task of making a Church school in practice more nearly what its name suggests is still an undertaking of tremendous importance, and worthy of anyone's best endeavors.

CATHOLIC SACRAMENT OR ANGLICAN RITE?

By

B. Z. STAMBAUGH

Rector of Our Saviour, Akron

THE average layman's inarticulate instinct for decency ought to carry some weight in this vexed question of open communion. Most of our people, I believe, feel that a liberal interpretation of the last rubric in the confirmation office is imperative if we are to be true to the principle of Christian fellowship and to the spirit of the Liturgy's "Invitation." It is one thing,—and a perfectly proper thing,—to restrict admission to the communion of the Protestant Episcopal Church in accordance with the language of the rubric. But it is quite another thing,—a presumptuous thing,—to use the rubric as a reason for denying the Blessed Sacrament on our altars to baptized Christians of other communions. It seems incredible that the Lord's Supper at any altar should be limited to the particular group which maintains that altar, or to those who conform to conditions imposed by mere branches of the Holy Catholic Church.

This is not to minimize the difference between our historic sacraments and those of more recent order. Nor is it to maintain that the Methodist, Congregationalist, or Baptist, who comes to the Lord's Supper in an Episcopal Church, is capable of receiving sacramental grace to the same extent as would be possible to him if he had been prepared by proper instruction and confirmation. (There are varying degrees of this capacity, even among confirmed people.) Nor is this, furthermore, to ignore the special values of the "Apostolic Succession" as compared with the Protestant ministries. As Canon Bell has said, the so-called "joint" communion services treat the Protestant ministers who participate as "mere laymen." His solicitude for their feelings, however, seems rather pointless, in that they are the best judges in the matter. Certainly much worse things have been done to their feelings by a very different policy. The lay order, moreover, has a dignity of its own; and a difference in order implies no contrast in dignity. Questions of rank, too, seem rather trivial in this connection. The average denominationalist, (God forgive us for not finding a decent word for him)—who may scarcely recognize the existence of a sacramental priesthood at all,—is not likely to feel that the part of a layman at the Holy Communion is a "mere" anything. And while our reasons may be different, I am certain we ought to agree with him in that.

It was a great satisfaction to many, a few years ago, to learn that Lambeth had made a liberal recommendation on this. The action of the Archbishop of Canterbury at the close of the Oxford Conference was reassurance as to the sincerity and purpose of that recommendation.

Certain experiments, to be sure, seem ill-advised and harmful. To undertake such action conspicuously at an interdenominational conference, within a diocese whose bishop is known to be out of sympathy with it, —for example,—is not only to court failure for the project in hand, but is also bound to arouse misunderstanding, prejudice, and distrust on the part of the very people we would reach in fellowship. Such things can do nothing more than gratify those of our clergy who enjoy the sport of bishop-baiting.

The practice in question, however, does not seek to force itself upon any. It is contemplated only under judicial limitations. It bears the weight of Lambeth's conservative approval, and can be repudiated only with presumption.

That which we call an Episcopal Altar, because it has been set up by an Episcopal congregation and consecrated by one of our bishops, is not really, after all, an Episcopal Altar. It is an Altar of the Holy Catholic Church, the Lord's Table. The Holy Communion is not an Episcopalian or Anglican rite. It is the Lord's Supper. The rite is our manner of its administration.

We also have a specific way of preparing our people to become communicants,—and we ought to adhere to it, because it is probably the best minimum way ever

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devised. But our way is quite different from the Roman way or the Eastern way,—infinitely superior. Yet no one seems to think that we should exclude Roman communicants, who may have years to wait before they are *ready* to be confirmed. Nor does there seem to be any question about excluding the Orthodox, on whom no bishop will ever lay his hand.

Our Lord did not exclude even Judas from the benefit of the Last Supper,—although He knew what was in the man's heart. Surely if He had intended us to "steady the Ark" so carefully, He would not have been so careless at that crucial moment. Do you suppose He felt more concern for the soul of Judas than for the reverence due His Presence,—Who was among us as one that serveth? Perhaps He hoped that the Blessed Sacrament might yet help that sinful soul. And perhaps when we, too, acquire more faith in its power, we will exercise more confidence and more generosity in its use.

Prayer Book Inter-Leaves

LITURGICAL MOVEMENT AND OURSELVES

IT WOULD be a mistake to regard the liturgical movement in the Roman Catholic Church as something novel and original. The effort of its leaders to give the laity a share in the liturgical worship of the Church, their emphasis upon frequent communion, their criticism of the individualism and superstition of late medieval forms of worship, their appeal to the liturgical usage of the ancient Church, the desire which many of them have that the mass should be translated into the vernacular of each country—these are precisely the ideals which animated the Anglican liturgical movement of the sixteenth century and produced our Book of Common Prayer.

Cranmer's purpose was admirable. But he was himself a product of the medieval system, and he could not throw off its influence altogether. His liturgical scholarship was of course inadequate if we compare it with that of the monks of Maria Laach, or indeed with that of any competent student of liturgiology today. And he had to act hastily, under constraint, and amidst the clash of contending theological parties. Thus he made mistakes. His work was only a beginning. But it was a splendid beginning.

The daily monastic services had always been congregational; Cranmer made them popular, so popular, in fact, that his Mattins has tended to become our chief act of Sunday worship. Anglo-Catholics often turn up their noses at these services, but a learned Roman Catholic, a disciple of Maria Laach, recently remarked: "We envy you Anglicans your Morning and Evening Prayer." It is a pity that Cranmer did not make the Eucharist equally congregational and popular, but, under the spell of the medieval idea that the mass is something which the priest does alone, he drew up a service which almost ignored the primitive idea of an offering by priest and people acting together. And he had to deal with reactionary laymen like the Devonshire rebels who demanded "that the priest celebrate mass without communicants, except at Easter!"

The Caroline divines corrected some of Cranmer's mistakes and developed an Anglican tradition. The non-jurors contributed their learning to that tradition, and John Wesley made a valiant effort to carry it to the common people. The leaders of the nineteenth century Catholic revival might have built on foundations thus laid. But Newman's defection shook their nerves, and stupid persecutions by English mobs and English judges turned many minds toward Rome as toward a city of refuge.

The clergy had now to become skilful copyists of the Roman mass, i.e. the degenerate counter-reformation mass, in order to qualify as "Catholics". That unfortunate medieval heresy, liturgical dualism—low masses for communicants, high masses for non-communicants—established itself in the Church of England. Clerical trippers to Belgium and Sicily checked up on "correct ritual." And the English clergy who did not accept this "Western use" were regarded as hopelessly antiquated.

It is an encouraging sign of the times that so many of the English clergy (led by Father Hebert) are coming under the influence of the liturgical movement. The day may be nearer than we think when we shall no more have red cassocks and "last gospels" and other such borrowings from nineteenth century Romanism. That sort of thing provokes in intelligent Roman Catholics only "an indulgent smile" (quotation from the R. C. *Commonweal*) and blocks real progress. What we need is more of the non-jurors' love of learning and of John Wesley's zeal for the realities of religion.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

Talking It Over

By
WILLIAM B. SPOFFORD

THE SUMMER EDITION of *Forward—Day by Day* issued by the Forward Movement Commission devotes twenty or more pages to boosts for various organizations and institutions of the Church. All of them deserve the commendation and no doubt need it, and I am delighted that those responsible for the editing could be so generous with their space. However being an officer of the Church League for Industrial Democracy I wrote to Cincinnati to inquire why we also were not given a free puff. I received the following reply: "You ought to know that the CLID is such 'hot' stuff that our executive committee would throw it out as being controversial."

HOT STUFF INDEED. The world is going completely to the devil about as fast as it can. International wars that already exist are likely to spread

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throughout the world before General Convention meets again. At home ever increasing thousands are being added to the army of the unemployed; large areas of our country are already ruled by thugs and gangsters; the whole stupid show is kept barely alive by pumping into it billions that we borrow from our children and our children's children. In this picture the Church of Almighty God, as far as it is represented by the Episcopal Church, has one tiny organization of less than 2,500 members that believes that the revolutionary pronouncements of the House of Bishops should be put to work and not merely printed on paper and filed in vaults for future reference. It was our Bishops who said: "Christ demands a new order," not the CLID. It was our Bishops who said: "We believe that an outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of cooperation in service for the common good, in place of unrestricted competition for private or sectional advantage". It was our Bishops who said: "The most momentous task which faces the world today is the warfare against want. It challenges the Church of Christ to action." It was our Bishops who said: "War is murder on a colossal scale"; who said, "The profit-seeking motive must give way to that of service;" who said "We hold the right of employees to organize and to bargain collectively"; who said: "Stand alone if we must. Be counted a fool if it is necessary. Let us dare to do the thing now that counts. Let us practice what our religion stands for." But when this handful of Church people band themselves together with the hope that they may make some little contribution in the task of translating noble words into actualities, the big-shots arise, finger to lips, and say: "Hush . . . hush . . . too hot".

WELL I CAN testify to this: there is hardly a day that some young person does not come into my office to relate how he was brought up in Church . . . of his early hopes and ideals . . . of disillusionment because the Church would touch nothing "hot" . . . and more often than not of his apostasy to join some secular movement that possesses at least one virtue that he failed to find in the Church . . . Courage. His apostasy or ours? The day will come, I believe and hope, when these youngsters, tramping the streets by the thousands looking for a place in life that society denies them, will feel the need for that sustaining power that the Church can supply. For I do believe that religion alone can give what it takes to keep going these days. Just the other day I called upon a distinguished citizen to ask him to serve on a committee. The matter we planned to deal with, he agreed, was vital but he declined the invitation with these words: "Spofford, the whole damned world is run today by thugs, gangsters and crack-pots. It is hopeless to try to do anything about it so I'm going fishing". The temptation is strong these days to go fishing and I am sure that is exactly what I would do if I did not accept as my Master One who not only "demands a new Order" but One who also most assuredly will get it. To line up with His purposes, as they are defined by our Reverend Fathers in God, may be "such hot stuff" that it is repudiated by the executive committee of the Forward Movement, but if so that is something for these gentlemen to worry about rather than the small band of Church men and women who make up the CLID.

Summer Time

By
BISHOP JOHNSON

THIS is the season which the Lord hath given, let us rejoice and be glad in it. To receive blessings and not be grateful for them is to impair our morale. When we go on a vacation we open our mouths and draw in our breath at the release from the monotony of our daily toil and at the intake of pure ozone. It is time therefore to praise the Lord for His goodness.

Wherever we go and whatever we do we should be careful lest we forget the author of our blessings. Let us bear witness wherever we are to the fact that this is the world that the Lord hath made and that we are grateful for His mercies. There are many who cannot take a holiday but are compelled to endure the burden and heat of the summer in the torrid streets of the city. Surely there is an excuse for weekend trips which involve an absence from public worship. My experience is that such hurried excursions are not inspiring but leave one tired and unfit for the work ahead.

A politician once said to me, "I go to church because it is a tonic for the weekly tasks." Of course what you receive from the church depends on what you seek to receive. To some it is a tonic, to others it is a bore. If you go to give God thanks He will respond to your courtesy, for as St. Paul asserted His grace is sufficient for us. In other words if you have a joy share it with God; if you have a burden let God share it with you.

It is not so much our environment that affects us as it is the spirit that is within us. There are those who go on vacations who are unhappy most of the time in spite of their blessings and there are those who seem to have a good time simply because they bear their crosses joyously.

You cannot help that which you must endure. It is not a question of whether you suffer hardships but rather how you bear them. Whether there are roots of bitterness within as well as thorns without depends upon your attitude to God and your acceptance of His will.

If you can have a joyous holiday, rejoice and give thanks. If you are tied down to the daily grind "come unto me all ye that travail and are heavy laden and I will refresh you." In which ever state you find

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yourself, learn to be content and not add the fraction of discontent within to the rubbing of adversity without.

Face life with a sure faith and you will end it in a glorious faith provided you are rooted and grounded in love.

Unfortunately empty pews do not make for joyous praise. You are missed more than you think if you neglect your Father's house either because you are too happy or because you are too sad.

In all times of our prosperity and in all times of our adversity we need God's presence to give us peace.

Let's Know

By

BISHOP WILSON

LOCUSTS

AT THIS time of the year warnings are going out in the agricultural sections of the country to take precautions against a possible plague of grasshoppers. The eggs begin to hatch in the spring and when conditions are right for them they can cause enormous destruction by the middle of the summer. They are bad enough as we know them in the United States but they are a less serious menace than the full-fledged locusts which are found in the dry sections of eastern countries. Anyone who has seen the vivid representation of a flight of these insects as pictured in the movie "Good Earth" will appreciate the many references to their destructive habits which are found in the Bible.

Locusts breed in the desert to the south and south-east of Palestine and when the wind blows from that direction they are carried up into the fertile sections where grain is cultivated. Their travel is always dependent on the course of the wind. The formation of their wings makes it impossible for them to fly against the wind. Occasionally they come in clouds that literally fill the sky and darken the sun. The noise of their wings is like that of a heavy rain. They fly all day and settle down in some open fields for the night. As soon as the morning sun has dried the dew from their wings, they are off again. It is during these night-time descents that the females lay their eggs and that is where the real peril comes in. Flying locusts do not stay long and do not eat a great deal themselves. But within fifteen to twenty days after their eggs have been laid the larvae hatch and they can skin a land bare in no time at all. When their wings have developed they fly away and repeat the cycle all over again.

The natives fight these marauders in several ways. If possible they try to keep them from alighting where they can deposit the eggs. They beat drums, shout, and fire guns to frighten them away. Wherever the swarm lights, the people rush out in large numbers to catch them in sacks and destroy them. As soon as they have moved on for another day's flight, the hunt for the newly-laid eggs begins. In some countries the government offers a bounty for them by the pound. Of course plenty of the eggs are never discovered and within two to three weeks the crawling larvae start their slow march through the fields leaving complete desolation behind them. The people dig trenches into which they drive the creatures and bury them or drown them. Sometimes they build fires and drive them into the flames.

Full-grown locusts come in such huge numbers that often they fill up wells and choke streams, polluting the drinking water over a whole country-side. When a change of wind carries them into the sea or rivers, their carcasses accumulate on the shores where they decompose and breed pestilences.

In eastern countries the natives often use them for food. The Arabs stew them in butter. Sometimes they are ground up and turned into a kind of meal. They are said to taste something like shrimp. You remember that St. John Baptist lived on "locusts and wild honey".

The prophet Joel does not say too much of them: "the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them . . . they shall run like mighty men; they shall climb the wall like men of war, and they shall march every one on his ways, and they shall not break their ranks . . . they shall climb up upon the houses; they shall enter in at the windows like a thief."

We Need That Air

OLD TOM, the engineer, and young Mike, the fireman, were having a little smoke in a corner of the engine-room and talking over the tenants.

"I don't like that young Dr. Jones, up in 316," observed Tom. "He acts as if he owned the whole building. You'd think he discovered the practice of medicine and him less than two years out of college. I don't like the cocksure air of him." Just then, Tom felt a hand on his shoulder and, twisting around and looking up . . . he saw Dr. Jones. Springing to his feet, he tried to stammer an apology, but the Doctor promptly stopped him.

"Cut out the apologies," ordered the Doctor. "I owe you eternal gratitude for those few words. You are the first person in the world who ever accused me of being 'cocksure' of anything. This is the turning-point in my life. My inferiority complex is licked and success is mine."

Grasping Tom's hand, he shook it warmly, pressed a two-dollar bill into the palm, turned and disappeared up the stairs. "Well, what do you know about that?" ejaculated Tom as he pocketed the bill.

As we practice our religion, why be so halting and half-hearted about it? Why not be Christian with an "Air?" For every one who will resent our cocksureness there will be a hundred who will be stimulated and encouraged by it.

THE CHURCHMOUSE.

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HIGH PRAISE FOR A NEW BOOK BY DON FRANK FENN

By Gardiner M. Day

When I saw the volume *Parish Administration* lying on my desk my first thought was, "There is one book that is probably so deadly dull that I certainly don't want to read it," as parish administration is the one thing I want to forget and not immerse as I am most of the time in my own parish administration.

As soon as I saw the name of the author, the Rev. Don Frank Fenn, rector of the Church of St. Michael and All Angels', Baltimore, and recognized him as an active member of the Church League for Industrial Democracy Chapter in Baltimore, I revised my thought for I knew that so alert and progressive a clergyman would make even this subject interesting. And interesting is no word for it. I can state that this is the most valuable and interesting book on *Parish Administration* (Morehouse-Gorham, $3.50), that I have ever read. The reading of a few pages of the volume is sufficient to reveal that the author is not only a consecrated servant of Jesus Christ, but a man of very practical resourcefulness with plenty of good common sense.

Mr. Fenn treats of practically everything pertaining to the administration of parishes, large and small. My own personal experience in the types of parishes I have served has been somewhat similar to that of the author and consequently my appreciation of the able way in which he advised dealing with the many problems he considered, is doubly great. I have ministered to two tiny congregations without any churches that worshipped in rented halls. I ministered to three mission churches in small towns with only a handful of communicants each. I have had the great privilege of watching for three years the Rev. Henry Knox Sherrill so magnificently administer Trinity Church, Boston. I have ministered to a small parish in a large city, and to a small congregation in one of the loveliest college towns of the country. I now have the privilege of ministering to a large city parish, with three parochial missions, a summer chapel and a summer camp. Fortunately, the three vicars in this parish so well exemplify the type of hard working clergymen that Fenn wants to encourage through his book and they do such splendid work that most of my time is free to try to help the mother parish with its twenty odd organizations. Hence, I believe I have a good basis on which to judge this book on parish administration.



DON FRANK FENN

It would be impossible, at least highly improbable that any one would read through a book that covered so many subjects and so much detail as that of Mr. Fenn, and be able to say that he agreed with everything in it. Each man must try out his own methods and no man can try out all possible methods. A number of my methods and opinions would not coincide with those of the author, but to practically all his main emphases I shout a loud "Amen." I believe this book should be put in the hands of all students in seminaries and of all our younger clergy; and I would be willing to wager that there are few older clergy that would not find many a helpful suggestion in its pages.

How many young ministers would have been saved difficult and delicate situations had they had this fundamental bit of advice impressed upon them, "No priest has a right to accept a call to a church where it is not possible for him to conduct a service which will be in accordance with his convictions about theology and which will permit him to offer in the chancel and at the altar the kind of worship which his own spirit and understanding demand of him in all honesty," or had they been given this kind of advice relative to the conduct of funerals: "If the service is in the church, try by all means to have the flowers sent directly to the cemetery. Don't bring them into the church."

I agree so completely with so many of Fenn's views that it is difficult to know which ones to cite here. I shall select two which I wish might be learned by candidates for the ministry, as the Hippocratic Oath is learned by the medical students. "In towns where there is but one parish

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. Spofford

Most people I am sure will agree with what Bishop Johnson had to say last week on the subject of gambling. However there is a story that comes from the state of Colorado where he presides that indicates that even clergymen did not always hold his view. In the early days of Leadville there was a beloved rector who was known throughout the state as Dr. Mackey. For years he had been trying to raise the money to build a church, without too much success. Meanwhile services were held in the only place available, over a gambling house. On a Saturday night the wardens and vestry assembled, greatly discouraged, to determine whether or not they should go ahead with the new building even though they had but $5,000 in the building fund. There was a long discussion. Then old Dr. Mackey arose: "Gentlemen, either God wants a church here in Leadville or He does not. I propose that we step downstairs and toss our $5,000 into the faro game. If God wants a church we win; if He does not we lose." Unskilled at the game they nevertheless multiplied their $5,000 many times and built a beautiful stone church which still stands in Leadville, 10,200 feet above the sea.

* * *

Federal Council Protests Bombings

The executive committee of the Federal Council of Churches has sent a resolution to officials in Washington protesting against the continued bombing of civilian populations in China and Spain and deploring the policy of the government which allows the shipment of war supplies to Franco and to Japan to make these outrages possible. The protest states that a substantial proportion of Japan's essential war supplies come from America.

* * *

Catholic Congress in Chicago

The first Catholic Congress to be held under the auspices of the American Church Union is to be held at St. Luke's Pro-cathedral, Evanston, Illinois, October 11-13. The Rev. Granville M. Williams, rector of St. Mary the Virgin's, New York, is to be the preacher at the Congress mass. Innovations will be a children's mass, celebrated at the Church of the Atonement and a conference for young people. Among those on the Congress program are the Rev. Allen G. Whittemore of the Order of the Holy Cross; Professor Hoxie N. Fairchild of Columbia

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University; the Rev. Otis Rice, instructor at General Seminary; the Rev. W. H. Dumphy of Philadelphia; the Rev. Joseph Fletcher of Cincinnati and the Rev. Daniel Corrigan of Oconomowoc, Wisconsin. Final plans were made at a conference held in Chicago on June 21st when the Rev. Frank Damrosch, national chairman of the Congress committee met with a Chicago committee headed by Dean Gerald G. Moore.

* * *

Secretaries Turn to Teaching

If you want to know where the executive officers of the National Council are for the next few weeks study the lists of faculty members of our Church summer conferences. These conferences are scattered throughout the land and there is hardly one from the Pacific to the Atlantic that is not starring one or more people from the headquarters in New York. The only conference that I can find that does not have a 281 representative is the one now being held at Wellesley, which is generally considered tops of the Church summer conferences.

* * *

A Degree for the Presiding Bishop

Presiding Bishop Tucker received an honorary doctorate on June 21 from Princeton University.

* * *

A Generous Sunday School

The Sunday school of St. Alban's Church, Washington, D. C., where the Rev. Charles T. Warner is rector, gave close to $3,000 to missionary projects during the year which closed on June 1. Japan received $559; China, $280; Alaska, $248; China Relief $112; the diocese of Washington received $1,300 for missions and smaller sums were distributed to various projects.

* * *

The Family Was All There

The Rev. Howard C. Ackerman recently baptized two children at Our Saviour, Mechanicsburg, Ohio, in the presence of their parents, two grandfathers and two great-grandmothers.

* * *

Clergy Study at Virginia Seminary

Forty clergymen enrolled in the summer school of the Virginia Seminary which came to a close on June 20th. The Rev. John C. Bennett, professor at Auburn Seminary, was the visiting lecturer. He dealt with the relationship of the Church to modern economic problems and declared that there is reason for optimism due to the fact that there has developed in the Church a spirit of self-criticism and repentance; that it has made an amazing intellectual readjustment to the assured results of modern thought; that it has developed a conscience about the handicaps of war, race and economic conditions, and finally because of the trend toward unity. Members of the Virginia faculty also gave lectures: the Rev. Alexander Zabriskie, the Rev. A. T. Mollegen and the Rev. Stanley Brown-Serman.

* * *

Bishop Ludlow Speaks For Civil Liberties

Bishop Ludlow, suffragan of the diocese of Newark, was one of the speakers at an outdoor meeting held in Newark on June 22 under the auspices of the New Jersey branch of the American Civil Liberties Union. Others on the program were Roger N. Baldwin, national director of the A.C.L.U.; the Rev. Archy D. Ball, Methodist of Hackensack and chairman of the New Jersey branch and T. Hubert MacCauley, formerly commander of the American Legion in Essex County. Bishop Ludlow was also the speaker on civil liberties on June 24th at Temple Em-anuel, Jewish synagogue in Jersey City whose rabbi has been threatened with physical violence because of his outspoken criticism of Mayor Frank Hague. Meanwhile Episcopal rectors in Hague's Jersey City remain completely silent.

* * *

Social Work Conference Is in Session

The social work conference of the Church is now in session in Seattle, Washington. The Rev. Thomas R. Thrasher of Columbia, Tennessee, delivered an address on Tuesday, June 28th, on the part the Church can play in the community welfare activities in rural areas. He declared that the Church is more of a power in the country than in the city, and is called upon to supply health, recreational and social centers since they are not otherwise provided as in cities. Today, June 30th, Bishop Parsons is delivering a stirring appeal for the defense of civil liberties—I know it is stirring because I have read it, but it cannot be presented to you in this number since to do so would violate a release date.

* * *

Former Rector Honored in Williamstown

The Rev. J. Franklin Carter, rector of St. John's, Williamstown, Massachusetts from 1900 to 1930 has been honored by having a new chancel window inscribed to him.

* * *

Bexley Hall to Continue

There has been a great deal of off-the-record discussion of theological education in the Episcopal Church. Dean Frederick Grant, formerly of Seabury-Western who is to join the Union Seminary faculty in the fall, has frankly advocated the merger of seminaries, it being his contention that the number, once necessary because of the difficulty of travel, are no longer needed, particularly since the per capita cost of preparing a man for the ministry is extremely high since the comparatively small enrollments make overhead expenses high in every seminary. However when there is any move to close a seminary or to merge it with another a cry is set up by alumni of the institution who point to its traditions and contributions of the past. For some time there has been talk of either closing or merging Bexley Hall, theological school of Kenyon College. Opposition however developed, with large numbers of graduates signing a petition of protest against any such move. It is now announced that at a recent meeting the trustees voted to maintain the school, though they did leave a loop-hole by declaring that the program for the institution could be wisely presented only after "there has been an opportunity to consult with those qualified to pass judgment on questions concerned with theological education, and with the General Convention committee on theological education." It was further announced that a special committee has been appointed to plan for "a vigorous, enthusiastic celebration to commemorate the centennial" of the building of Bexley which is to be observed next year. Meanwhile the criticism that

E. O. W.

IN THE ADVERTISING world E. O. W. means "every other week," and we are hanging out the E. O. W. sign for the summer. There are several reasons for doing so, all of them, we hope you will agree, good ones. First, we want to stop pulling on the oars for a bit and just drift. We can't do it completely but we can cut down the stroke and be better prepared to put our backs into it in September. Second, we believe a number every other week will bring to you all the inspirational articles you care to read in the hot summer days, and all the news that the Church supplies. Third, it will help us balance our budget, a thing that we are just old-fashioned enough to attempt. The next number of the WITNESS will therefore be the issue of July 14th and the paper will reach you every other week thereafter during July and August, returning to the weekly paper in September.

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Kenyon, a church college, was without a chaplain, was met at the commencement last week when the president announced that a chaplain in residence would be appointed before college opens in the fall.

* * *

Catholic Paper Changes Policy

The Commonweal, Roman Catholic magazine, has changed its policy on Spain with the new editorial staff that moved into the front office to take the place of the one formerly headed by Michael Williams, rabidly pro-Franco, issuing a long statement in the issue of June 25th. The new editors urge Americans to maintain "positive impartiality" and "a sanity of judgment". While condemning the Loyalist government for holding political and economic objectives that they maintain must be rejected by Catholics, the editorial is even more severe in its criticisms of the Rebel government under Franco, condemning it particularly for its alliance with Hitler and Mussolini. This the former editor always maintained never existed, insisting that it was a fiction invented by the Loyalists. And, I can add on the best of authority, there is a story behind the news. There has been in the United States, speaking on behalf of the Loyalist government of Spain, Mr. Jose Bergamin, a Spanish writer who is the editor of a Roman Catholic paper and, of course, himself a devout Catholic. Arriving in the United States some weeks ago Mr. Bergamin let it be known that he carried in his pocket letters from the Vatican, and when letters from the Vatican are produced the hierarchy of the Church pays attention. He was closeted with prelates and leaders on a number of occasions and told them a few facts about the Spanish situation in a straight-forward sort of way. Of course the meetings were behind closed doors, but things do get out and 'tis said that the Catholic leaders in the United States determined then and there to "soften" their attitude toward Loyalist Spain. The change in the editorial policy of the Commonweal is one indication of it and likely as not there will be others.

* * *

Unity with the Presbyterian Church

The following communication has been received from Bishop Parsons of California, chairman of the General Conventions Commission on Approaches to Unity: "The Presbyterian Church in the U.S.A. (the northern Church) has accepted the invitation extended by our General Convention last October to unite with us in a declaration of purpose to achieve organic unity.

"This puts an especially heavy responsibility upon our Church for we have taken the intiative in the matter. The declaration of purpose is not a mere declaration that it would be a fine and Christian thing to unite. It is not a mere gesture of friendly hope. It is not an agreement to hold conferences through our two Commissions (the official bodies representing the two Churches). It is a definite and solemn compact taken in the presence of God to accomplish what we believe to be in accordance with His will that all Christ's people should be one. We are only two small parts of that great Body of Christ; but we have determined to heal one of its wounds.

"The difficulties in accomplishing this task are obvious. They do not, thank God, concern the fundamental faith. Both Churches accept the Catholic Creeds. They do concern the orders of the ministry, the relation of faith and order and of ministry and sacraments. They concern in less degree questions of polity and worship. The working out of these problems must rest in the beginning with the official commissions, but those commissions can act successfully only if behind them is the earnest and sincere support of both Churches. This union is not a mere overhead agreement; it is a real coming together in one body.

"Two special ways of helping come to mind at once. The first is the way of conferences, especially of the clergy of the two Churches, to learn more about each other, to study the differences and likenesses and explore methods of approach. The second is gatherings of a more general character which bring together the lay people of both Churches to hear of what is going on, or the sending of speakers from one Church group to the other to present each the position of his own Church.

"But particular methods of bringing us closer together are easy to find if once we have committed ourselves to the purpose of union. We have entered into a solemn compact. We are seeking to do God's will. We must be faithful to our pledge."

"This letter is entirely unofficial since we have had no meeting of our Commission on Approaches to Unity since the action of the Presbyterian General Assembly, but I am quite sure that what I have said would meet with the approval of all the other members of the Commission."

* * *

The Picture On the Cover

There is pictured on the cover one of the buildings of St. Helen's Hall, the oldest Episcopal school in the northwest. It was founded in 1869 and has been in charge of the Sisters of St. John the Baptist since 1904. It occupies more than two city blocks in Portland, Oregon, and in addition has a recreational house on Lake Oswego where the girls enjoy swimming, boating and tennis. Academically the school stands high, with the faculty training along progressive lines. One of the features is field trips to correlate their school work with the life of the community. A forum also meets regularly for the discussion of all sorts of problems of the modern world.

* * *

To Attend Committee Meeting in London

Bishop Oldham of Albany is to sail on July 6th for London to attend the meeting of the consultative committee of the Lambeth Conference. In August he is to visit Norway for the meeting of the World's Alliance for International Friendship through the Churches in his capacity as president of the American branch. He winds up his conference attending by going to Switzerland for the meeting of the continuation committee of the World Conference on Faith and Order.

* * *

Newark Rector Is Honored

Parishioners of St. John's, Newark, N. J., gave a surprise party last week to their rector, the Rev. J. Frederic Hamblin to mark the 20th anniversary of his rectorship. Food, speeches and a purse.

* * *

Chapel Trailer For Los Angeles

Bishop Gooden of Los Angeles made a reference in a talk to the fine use to which a chapel trailer could be put. The Daughters of the King therefore got busy, had little banks made from toy trailers, and are now saving up their pennies, nickels and dimes. Half the cost for a chapel on wheels has already been raised. A bit more and they will build a trailer to contain complete living quarters and a small chapel so the diocese may minister to those in isolated districts.

* * *

Roger Babson Speaks His Piece

There must be an improved technique in church methods according to Roger W. Babson, stock market expert, in addressing the general council of the Congregational and Christian Churches, meeting at Beloit, Wisconsin. Mr. Babson spoke as the moderator of the convention. Ten changes are necessary, according to Mr. Babson, if a revolt is to be avoided. First ministers must provide more and shorter services and stop "hogging" the middle of the week-end; Sunday schools must be made more efficient; the church

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must get out of business (fairs, suppers, etc. that compete with merchants); there must be more cooperation between denominations to eliminate waste; there must be a greater stress on evangelism.

"I forecast that there will be a return to evangelism," said Mr. Babson. "After colleges have found that education cannot be sold; after Congress learns that prosperity cannot be legislated; after the voters learn that relief comes not through the distribution of funds, there will be a return to religion.

"Protestantism is now entering a sixth revolt due to the influence of schools, automobiles, picture magazines and radios. It is adapting itself to the spirit of the age. An honest search for truth and a determination for freedom to think and act are characteristic of our young people today. Modern science and modern Biblical criticism are becoming handmaids."

The five major revolts Protestantism has experienced were listed by the moderator as that against central authority in the twelfth century in Europe; the second, against central authority led by Wycliffe in England in the fourteenth century; the separation from the Roman Catholic church under Martin Luther in the sixteenth century; the revolt of Puritanism in the seventeenth century, and the revolt of rationalism in the eighteenth century which produced the liberal movement.

"There is now a revolt which will last for many years," he said. "It is, however, only another revolt against central authority and back to primitive Christianity. For this reason I am an optimist. The world is not going to smash. Religion—as in the past—will save us again. America must soon choose between Christ and chaos."

Mr. Babson stressed the importance of a changed attitude by the church toward the people's welfare. After each religious revolt, he said, the church regained its influence by tackling the prevalent difficulty of the time.

"I fully believe that if Jesus were here today he would give major efforts to securing work for people," he added.

* * *

Young People Meet in Southwestern Virginia

The Rev. Harry Lee Doll of Alexandria, Va. and Deaconess Edith A. Booth of Dante, Va., were the leaders at a young peoples conference held at Virginia Episcopal School, Lynchburg, June 13-17. There were 89 girls and 39 boys attending, representing 25 churches of the diocese. In addition there were 16 leaders.

* * *

Anniversary of Sewickley Parish

There were over 300 persons at a banquet which marked the 75th anniversary of St. Stephen's, Sewickley, Pa., celebrated from June 10th through the 12th. The Rev. Karl M. Block of St. Louis, bishop coadjutor elect of California, was the preacher at a special service held in connection with the affair. The Rev. Louis M. Hirshson is the rector of this parish which started in 1862 in an old Methodist Church building and is now housed in a complete plant with a communicant list of approximately five hundred.

* * *

Vacation School in Florida

Fifty-four children from 4 to 14 attended a vacation church school which just closed in Apalachicola, Florida, after a session of two weeks. There were 14 teachers, supplied by



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ENDOWMENT AT AGE 60	20.86	25.21	31.50	41.18	57.55	90.48
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the Episcopal, Methodist and Baptist churches which combined in sponsoring the project.

* * *

Marriage Clinic Parson Resigns

The Rev. Gilbert Appelhof, Jr., has resigned as rector of St. Thomas', Detroit, to take a job as a teacher at the new Robert Jackson School of Life, located in Antrim, New Hampshire. Mrs. Appelhof, formerly a teacher, is also to be on the faculty. Mr. Appelhof got his name in the headlines in February when he conducted in Detroit a Modern Marriage Clinic at which young folks as well as married couples were told all they needed to know. He is to do Church work under Bishop Dallas in New Hampshire as well as teaching at the new school which sets out to show that education can be entirely self-supporting.

* * *

Conference for Girls in Michigan

A conference for girls between the ages of 12 and 16 is being held this week, June 25-July 1st, in the diocese of Michigan. Leaders include the Rev. L. E. Midworth, Trenton, Michigan; Mrs. Midworth; Mrs. Allen J. Grey of Detroit; Miss Frances Robinson and Miss Florence Midworth—practically a Midworth conference. Bishop and Mrs. Creighton are visitors today, June 30th, which is "Bishop's Day".

* * *

Bishop Roots Speaks in Arkansas

Bishop Roots, returned to the United States after 42 years as a missionary in China, was the speaker last week at a meeting held at Trinity Cathedral, Little Rock, Arkansas, under the auspices of the China Aid Council of the American League for Peace and Democracy.

"I urge Americans not only to help China through material aid of her suffering thousands, such donations to be sent to the China Aid Council, 268 Fourth Avenue, New York, and similar organizations," Bishop Roots said, "but also to study the causes of present day international unrest and think where America's responsibilities and obligations lie." Bishop Roots described the spirit of the Chinese people as unconquerable.

Miss Frances Roots, daughter of the Bishop, also gave a piano recital at the Woman's City Club, Little Rock, on June 20th for the benefit of the China Aid Council. The Council is supporting a 300-bed hospital near Yennan and funds raised at Miss Roots' concert will be used for the $1500 monthly hospital maintenance cost.

Readers will doubtless recall articles on the China situation by both Bishop Roots and his daughter that appeared in a recent number of THE WITNESS.

* * *

New York Conferences in Connecticut

Conferences sponsored by the department of religious education of the diocese of New York are being held this week, June 26-July 2, at the camp maintained at Ivoryton, Connecticut, by the Church of the Incarnation, New York. It is here that families of the east side, New York, are sent throughout the summer by this New York parish. These conferences are arranged according to age groups with the following chaplains: Parents; the Rev. Charles Feilding of Staten Island; children; the Rev. Frank C. Lemming of Peekskill; juniors; the Rev. C. Avery Mason of Staten Island; seniors; the Rev. Shirley C. Hughson, of the Order of the Holy Cross.

* * *

English Lecturer For Berkeley

The Rev. Neville Vincent Gorton, headmaster of Blundell's School, Tiverton, is to be the visiting English lecturer at the Berkeley Divinity School this coming academic year. In making the announcement Dean William P. Ladd also announced the election of the following clergymen as trustees of the seminary; Dean Walter H. Gray of Christ Church

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Cathedral, Hartford, elected for life; the Rev. John Fitzgerald, Brooklyn rector, and the Rev. Louis W. Pitt of Ardmore, Pennsylvania.

* * *

Mark Anniversary of the Bible

The 400th anniversary of the first use of an English translation of the Bible in a church service was celebrated on June 19th at the Cathedral of St. John the Divine, New York City. Dean Fosbroke of the General Seminary, in a sermon extolling the grandeur and simplicity of the English Bible, said that the Bible was first translated into the English language because of an overwhelming demand for it on the part of the people. As a result of its translation, he observed, the Bible view of life has been woven into the mental, moral and spiritual life of the English-speaking people of the world.

Referring to the controversy that raged within the Church in the early sixteenth century as to whether the Bible should be translated into English, then regarded simply as the vulgar tongue, Dr. Fosbroke said that its translation, and the injunction of Henry VIII that it be placed in all churches for the use of the common parishioners, opened to the people a new view of life's meaning and gave greater reality to religion and more immediate knowledge of God.

"As we read the Bible," he said, "we find ourselves living in a world in which God is real, and in which men and women are real, and our own little day has significance for it is a part of the living purpose of the Almighty God." He contrasted that reality and the emptiness of a life in which man attempted to make his own ego, rather than God, the center of the universe. The emptiness remained, he added, even where the individual sought to extend his ego by identifying himself with a race or nation.

During his sermon Dr. Fosbroke called attention to an exhibition of ancient Bibles, lent by the General Theological Seminary. One of these, an original Coverdale Bible, published in 1535, was the first English translation of the Bible. Another was the Great Bible, printed in 1539, which Henry VIII ordered to be chained in every English church for the benefit of the people. The other Bibles were the Geneva Bible of 1560 and the Bishop's Bible, of 1568, translated by Matthew Parker, Queen Elizabeth's first Archbishop of Canterbury.

* * *

Community Services in Wilkinsburg

Twenty-one Protestant Churches of Wilkinsburg, Pa., and vicinity are uniting for community services on Sunday evening, with our St. Stephen's Church under the rectorship of the Rev. William Porkess in charge of the first one, held on June 19th that was attended by 629 persons.

* * *

Vacations in the Middle West

Trumpets sounded for Lou Gehrig when he played his 2,000th consecutive baseball game in the major leagues recently. They should be tooted also on August 14th for the Rev. Lyman Howes who on that day will have been on duty for three hundred consecutive Sundays at Grace Church, Galena, Illinois. He has done more than be on the job Sunday after Sunday since taking charge of the church in 1932. A large debt has been paid, a successful Sunday school built up and parish organizations made to function efficiently.

* * *

Opposes Free Buses for Catholic Schools

Miss Emily B. Gnagey, Church worker of Albany, writes in opposition to the contention of the Roman Catholic Church in New York state that the state should provide buses to carry children to and from parochial schools. "I am opposed to giving the Roman Church anything from public funds. It is wrong in principle and will work to further inroads and great political abuses." The proposal is being opposed by a number of religious journals, notably the Churchman and the Christian Century, the American Civil Liberties Union and many educational leaders, on the ground that it endangers the time-honored American policy of separation of Church and state. However it is clear that Roman Catholic forces are pressing the matter strongly, with every prospect of success due to the indifference of the rest of the population.

* * *

Episcopal Services in Methodist Chapel

Trinity is a Methodist Chapel located at Savannah Beach, Tybee Island, Georgia. There each Sunday during the summer there will be a celebration of the Holy Communion, due to the generosity of the Methodists in loaning their building. The

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services are to be taken by the Rev. David N. Peeples, Savannah rector, and it is the first time that the visitors to the summer resort have been provided with services of our Church.

* * *

Detroit Parish Celebrates

A hundred persons who have been presented for confirmation by the Rev. Milton S. Kanaga during his ten-year rectorship at St. Alban's, Highland Park, Detroit, attended a corporate communion recently to mark the 30th anniversary of the founding of the parish. Bishop Creighton was the speaker at a parish family supper at which over 250 persons were present. He spoke on the responsibility of Church people for vital Christian living at a time when so many are losing their ideals. One of the surprises of the evening was the announcement that a parishioner has donated $1,000 to be applied to the parish debt, a gift which had been anticipated by no one in the parish, not even the rector. In 1928 the debt was $25,000. Now it is $2,900.

The history of St. Alban's Parish is unique in that it began as an organized, but not dependent mission, under the care of St. John's Church, but not a parochial mission of that parish. The parish has been self-supporting from its earliest days. The first service, held in the offices of the late Dr. Nathaniel Webber, first warden and principal layman of the parish, was conducted by the late Bishop Wm. F. Faber, then rector of St. John's, Detroit. After the service it was discovered that the offering was not sufficient to pay Dr. Faber's transportation and provide a modest honorarium for conducting

MEMORIAL

IN THE death of the Rev. Robert Wright Trenbath, the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New Jersey has met with a very great loss. He was a Contributor of the Corporation for twenty-seven years; and a valuable member of its Executive Committee.

We remember him as a happy companion and a loyal friend, a man of great intellectual ability and unusual spiritual force. In the Diocese of New Jersey and then in that of Newark he rendered the Church notable service.

We extend our heartfelt sympathy to his widow and family, and to the congregation of St. James Church, Upper Montclair, which he served so faithfully for more than twenty years.

His constant, joyful Christian service most assuredly merits the Master's commendation: "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

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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: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector
Sundays: 8 and 11 A.M. Wednesdays: Holy Communion 12:15 P.M. Holy Days: Holy Communion 10 A.M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish
Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

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Rev. Frederic F. Bush, Dean's Assistant
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Daily services in the Chapel.

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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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, 5:30 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.

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The Rev. Harvey P. Knudsen, Curate
Summer Schedule
Sundays: 7:30 and 11:00 A.M.
Weekdays: Holy Communion—Mon., Wed., and Sat. 10:00 A.M.; Tues., Thurs., and Fri., 7:00 A.M.; Holy Days 7:00 and 10:00.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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the service. The laymen present retired to the back of the office, held a conference, took a further collection and made up the difference. The parish has proceeded along the pay-as-you-go plan ever since.

Within a year after the holding of the first service, St. Alban's had entered into an agreement by which a clergyman was brought to St. John's as a curate, giving half his time to the new mission, which paid half his salary. Since that time, the parish has never had an overdraft in any year for current operating expenses. There were two years when capital indebtedness was incurred: one being when the lot upon which the church stands was purchased, and the second when the present church was built.

* * *

Melting Guns Into Plowshares

The International Council of Religious Education and the World's Sunday School Association have proposed a peace axis made up of Canada, the U. S. and Mexico. Among the projects proposed for dramatizing this peace axis are: A Sunday School peace festival along the entire frontiers, the carrying of a peace emblem from coast to coast along the borderline, the placing of peace flags on the boundary line, a peace festival of the children of the three countries, and a dramatic ceremony of melting guns into plowshares.

HIGH PRAISE FOR A NEW BOOK BY DON FRANK FENN

(Continued from page 8)

of our Church, no priest has a right to conduct an extreme service, either with all of the ceremony possible, or with the absolute minimum." Have we not, all of us, wished that we could do something to help the layman who, when he moved to a new town, said that he scarcely recognized the service in the Episcopal Church there, let alone felt at home. simply because the rector conducted an extreme service of one form or another. I do not happen to believe in confirming children at the tender age suggested by Mr. Fenn, but I wish that there could be some way whereby adequate instruction of the candidates for confirmation, such as is suggested by the author, could be made the obligation of every priest in the Church who presents anyone for that rite. I should hate to have revealed the feelings of indignation and contempt for some fellow clergymen that arise in me when an Episcopal layman says to me, "I really don't know anything about the Episcopal Church, for I never received any instruction at the time of confirmation. The rector told me that since I was living a decent life, if I came to the church on Whitsunday he'd be glad to present me to the Bishop for confirmation. I thought that that was all there was to it." As Fenn states, if a man cannot come to a confirmation class he should be instructed privately but just as thoroughly. He tells the truth when he states that the clergy make a grievous mistake when they gather a group of people together once or twice and then think they are ready for confirmation, or when they simply go about the streets and urge people to be present at the time of confirmation. Without question "this gives us larger confirmation classes and more 'dead wood' in the Church."

I wish there was space to comment upon the valuable suggestions relative to every organization in the parish from the Church School to the rector's wife (who is in some parishes an organization). I can simply conclude with the hope that all candidates for Holy Orders will read, mark, learn and thoroughly digest the contents of this book.

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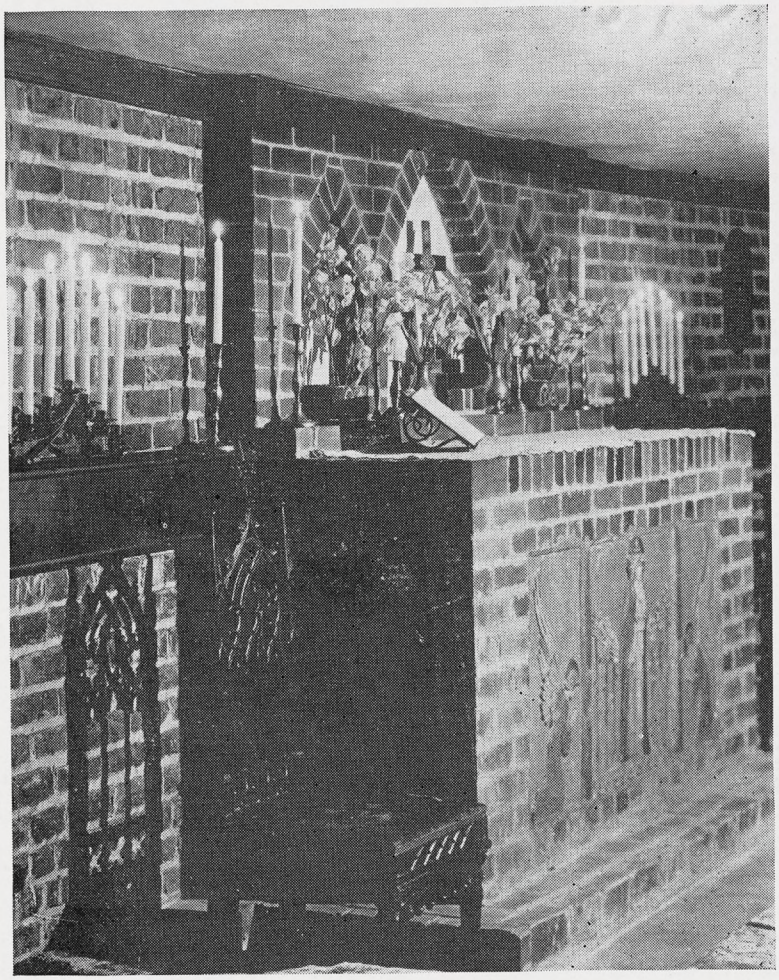
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CLERGY NOTES

BAILEY, LEONARD C., was ordained priest on June 24th at St. Edmund's, Arcadia, Florida, by Bishop Wing. He is in charge of the church at Arcadia.

BLANCHARD, ROGER W., was instituted rector of St. Peter's, Beverly, Mass., on June 19th by Bishop Sherrill. He was formerly assistant at St. Stephen's, Lynn.

BLOCK, KARL, bishop-coadjutor-elect of California, is to be consecrated in San Francisco on September 29th.

BRIDGEMAN, CHARLES T., missionary in Jerusalem, has been appointed residentiary canon of the Collegiate Church of St. George the Martyr, Jerusalem.

BRIDGES, ARTHUR D., was ordained deacon on June 26th at the Church of the Holy Cross, Sanford, Florida, by Bishop Wing. He is in charge of St. John's, Hollywood, Florida.

CLARK, ALLEN W., rector of All Saints', Brookline, Mass., has resigned.

CLINGMAN, ROBERT CORE, was ordained deacon on June 22 by his father, Bishop Charles Clingman of Kentucky. He is to be assistant at Grace Church, Anniston, Alabama, effective September first.

COBB, RODNEY F., rector of St. Paul's, Council Bluffs, Iowa, was married on June 22nd to Miss Margaret P. Franchere of Sioux City, Iowa.

CRAINE, JOHN P., assistant at Trinity, Santa Barbara, Calif., has accepted the rectorship of Trinity, Oakland, Calif.

CRANE, FREDERICK N., assistant at St. Thomas', Hollywood, Calif., has accepted the position of vicar of St. Stephen's, Beaumont, Calif.

CREASEY, SIDNEY W., has resigned as minister-in-charge of St. Paul's, Beachmont, and St. Ann's, Revere, Massachusetts.

DRIVER, FRANCIS, was ordained deacon on June 29 at St. John's, York, Pa., by Bishop Brown of Harrisburg. He has been layreader at St. Andrew's Mission, York, for twenty years and is to continue in charge there.

HERMITAGE, W. H., has been appointed assistant at St. Paul's unit of Christ Church Cathedral, Sacramento, with title of Canon.

JOHNSON, RUSSELL K., formerly in charge of St. Ansgarius, Minneapolis, Minn., has accepted the rectorship of St. Paul's, Winona, Minn., effective August first.

KRUMM, JOHN M., recent graduate of the Virginia Seminary, was ordained deacon on June 24th by Bishop Stevens at St. Mark's, Pasadena, California.

MILLARD, GEORGE R., recent graduate of the Cambridge Seminary, is to be ordained this summer by Bishop Porter of Sacramento. He hopes to serve in the foreign missionary field.

MORSE, GLENN T., in charge of All Saints', West Newbury, and All Saints', Georgetown, Massachusetts, has resigned because of ill health.

PALMER, H. MASON, was ordained priest on June 15th at St. Luke's, Portland, Maine, by Bishop Brewster, acting for the Bishop of Massachusetts.

PORTER, LIVINGSTONE, who has been doing special work at the General Seminary, is now in charge of St. Thomas', Clarkdale, Arizona.

REASONER, ARTHUR T., has resigned as vicar of Grace Church, Oceanside, California, to become resident chaplain of the Home for the Aged at Alhambra, California.

ROBERTSHAW, GEORGE A., rector of St. Gabriel's, Hollis, Long Island, is in charge of the summer chapel at Saranac Lake Inn, New York, during July and August.

STROUP, SAMUEL B., celebrated the 25th anniversary of his rectorship at the Ascension, Hickory, North Carolina, on June 26th. It is the only parish he has served. There was a purse.

THELIN, HAROLD B., vicar at La Mesa and Bostonia, California, has accepted a curacy at St. Mark's, Mt. Kisco, N. Y.

WASHBURN, CHARLES, has been granted a six months' leave of absence from missions at Grass Valley and Nevada City, district of Sacramento, California.

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THE WITNESS

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EDUCATION FOR LIFE

By
EVERETT H. JONES
Canon of Washington Cathedral

IT IS always possible to start an argument by asking the question, "What is the purpose of an education?" There are usually as many answers as there are people answering. In general the answers are of three kinds. There are those who say the aim of education is to train a person to earn his living, to be economically independent. Such people cite the greater number of well educated men who are employed as compared with those not educated, or the higher average income of the former group. Then there are those who say that education is to train a person to be a good citizen, to be politically prepared and effective. In countries like Germany and Russia, and to a large extent in Mexico, the whole power of education has been conscripted to saturate the oncoming generation with specific social and political doctrines. And then there are those who believe that education is to train a person to be a man. They point out that whatever else it may or may not do, it is supremely a method of developing the potentialities of an individual. It is, as the root of the word suggests, "to lead out" the imprisoned splendor of the human personality.

I would put before you the meaning of an education not so much in terms of making a living as in terms of making a life. What can education provide that will help a man to live a whole life? By way of answer, I turn back to a classic of several years ago, Dr. Richard Cabot's *What Men Live By*. Dr. Cabot there lists four essentials for a man's full life. The list is so valid it is always timely.

A man lives by *work*. While we do not think of education as primarily a means of learning how to make a living, we need not disparage the fact that man must work and that in work he finds the fulfillment of his best self. "No man is born into the world whose work is not born with him," said James Russell Lowell. An education helps a man find that work and give himself to it. It opens to a growing youth the larger world beyond his immediate experience; it shows him the range of possibilities within which he may find his own unique place.

But, beyond this, a valid education teaches a man the value and meaning of work. He is enabled to see that work is a blessing, not a curse. He sees work as the necessary discipline by which a man's best abilities are developed and released. We have seen quite clearly in our generation the moral and spiritual effects of unemployment. The picture is one that ought to make us forever thankful for the privilege of working, forever dedicated to providing that privilege for all men. The late Dr. Drury of St. Paul's School said in his last annual report: "The best way to help boys produce character is to make them work harder than they ever dreamed they could work." It is men who have learned to work harder than they ever dreamed they could work who experience the deepest satisfactions of creative living.

A MAN lives by *play*. Recreation is as necessary as vocation. The human being demands an alternation between work and play. Work without play leads to drudgery and dullness, as play without work leaves men superficial and morally flabby.

There is a problem of play in our generation. One result of our machine age and our high productivity is that more and more leisure time is being offered all the people. The leisure which was once a luxury is now a common possession. Whether this means a national blessing or a national curse depends wholly on the way in which this leisure is used.

Can we learn to play wisely? A professor has written a book called *The Civilized Use of Leisure*. He wrote it because so much use of leisure is not civilized. We often mistake dissipation for recreation. The latter term means literally re-creation; it is the restoring of the mind, body and soul through a healthy variety of self-expression. It leaves a man better prepared to attack the problems of his life.

J. B. Priestly, the English novelist, in a book of impressions of American life writes thus of his visit to New York City: "You could buy a drink openly when you wanted one; and somehow you were often wanting one. There was plenty of organized and expensive gayety at night. The famous dance bands had returned to their supper-rooms. New shows were

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opening. But people were excited rather than cheerful . . ."

There is a real difference between excitement and good cheer. If your education means anything in your life it has helped you to play—to turn from your work in some happy diversion that will enable you to take hold better when you return.

A man lives by *love*. Affection must be added to vocation and recreation. Man is a social animal and he must learn to live in relations with others. Love in its broadest sense is the ability to share life in friendly and co-operative association with those about us.

The place where love is first learned is the home. There we begin to get along with other people. And it is in the home that love is most perfectly expressed. That is why we have homes. The home is the protector of the affectional side of man's life. In a time when there is much loose talk about the passing of marriage as an institution, it is well to remember that the home is the result of man's need. It is the end product of a long history of trial and error and many forms of experimentation. It is the best way man has found to cultivate and release the highest forms of his human love. Anything that disintegrates or destroys home life ultimately means a weakening of our personal life.

While the home is the source of the life of love it is not the final field for its expression. When the home has done its work well a man goes into the world with an ever widening range of love. He sees the world as a potential family. He begins to break through narrow circles of family, class, race and creed. He senses the need for love as a healing force at work in countless areas of life.

ZONA GALE has said that it is her resolution in life to increase the area of her awareness. This is a practical expression of love. There are few of us who have panaceas for all the social and economic ills of our time, but we can bring to them sensitive souls and caring hearts. An educated heart is as important in our day as an educated mind. When Anne Morrow Lindbergh was a child she was taken by her mother on a week-end cruise on the Mayflower. When she retured her mother asked her "Which of the men did you like best?" "Why, Mr. Coolidge," said Anne, "And why?" asked Mrs. Morrow. "Because he was the only one who noticed my sore thumb," was the answer. A vital education today will make a man notice and care and act—because there are sore thumbs in the world!

A man lives by *worship*. Man is incurably religious. No matter where he is or in what period of history you study him, he has developed some form of approach to God. The more adequate that approach the more complete his life. The approach exists because in the heart of a man a hunger exists—a hunger for which God is the only satisfaction.

The peculiar need for religion today is suggested by the sign we often see outside a large city. It reads "Light and Power Company." This is the contribution of a real faith in God; it brings to men light for their souls and power for their wills.

We need light because we are groping in darkness. People all around us are going through the motions of living without a motive for living. They are moving but they don't know what their goal is. The reason they are distracted and confused is that they are looking only at the scene around them. They have no far horizon by which to correct their focus. They have no standards which will reveal the worth or worthlessness of their daily pursuits. Over the chapel at Columbia University are inscribed the words: "In Thy light shall we see light." It is only when we find God and the things of God which remain forever that we can see the things in this life which are worth looking for.

And then we need power. It is not enough to see the values in life if we lack the power to realize them. It is much easier to see the good than to do it. It takes power beyond our own, power which comes in as a re-inforcement of our own best, to enable us to be the men we would be. This power does not come from steam engines or electric dynamos. . . . It comes only from God. And it is available only through faith and prayer.

Talking It Over

By
WILLIAM B. SPOFFORD

ARCHIBALD WILLIAM SIDDERS, rector at Puyallup, Washington, comes up with an idea which has merit. Declaring that there are probably five hundred clergymen of our Church out of work, many of whom are in desperate need, he proposes that all clergy with jobs contribute five per cent of their salaries to a fund to be distributed among their brethren. If bishops and priests were to do this, he maintains, each of these unemployed men could be granted about $100 a month. "All that would be necessary," he writes, "would be for individual bishops to call together their clergy, present the proposition, and then after agreeing upon the percentage necessary, appoint a commission or committee to collect and disburse the money to the unemployed clergy in the diocese. In a little while a canon could be passed to make this compulsory, just like our Pension Fund. It seems to me that I've read somewhere in the Bible that one part of the Church sent relief to the brethren living in another part. Why not emulate their example?" I am sure that a number of reasons can be advanced why this should not be done, and no doubt will be by parsons with comfortable jobs. A hundred a month for no work will make loafers of a flock of clergy; we will hear the "unemployable" argument again and a lot about killing incentive. But none of these arguments are any good. The men can work for the hundred a month . . . after all there is plenty of work to be done; these men are ordained and if they are "unemployable" they should never have been

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allowed to take orders . . . now that they are in orders we have a definite responsibility to provide for them. I'm all for Sidders' idea and I hope a few bishops will act on the suggestion.

IT'S TOO BAD everyone cannot have a week or two each year at a Church Conference. All the essentials for successful living that Canon Jones sets forth in his article this week are present in a superlative degree . . . there is work, and plenty of it; the area of awareness most certainly is enlarged. At Wellesley for instance this year we learned from experts about India, China, Japan, the mountains of the south, the Canal Zone. We were told of the great world conferences of last summer. Nobody could possibly be at Wellesley without catching a vision of a world-wide Church at work in all the important areas of life. Worship of course plays an important part in all Church conferences, but if there are those who stay away because they fear they will be "prayed to death" they can forget it. These conferences are run by experts and they know perfectly well that there can be too much of even a good thing. It was at a conference in the middle west, years ago, that the faculty gathered to offer suggestions for another year. And it was a monk of the Order of the Holy Cross who surprised everyone by saying that he felt there were too many services and too much praying. There is also the story told of Bishop Johnson who, when asked how he had enjoyed a certain conference, replied: "Oh it was wonderful. I have but one criticism to make. Every time I took my clubs and started for the golf course, on turning the corner I was sure to run into someone saying 'Let us pray'." There are plenty of opportunities for worship but at all the conferences I have attended you can order your own life without fear of criticism if your standards are not those of the other fellow. Finally there surely is plenty of chance for play, and any kind of play you want . . . baseball, tennis, golf, bridge, dancing . . . or just holding hands in the moonlight if that is what you want. Better plan now to attend a conference next summer. I'll guarantee you'll have the time of your life whether you are nine, nineteen or ninety.

COOPERATE FOR PEACE

By

G. ASHTON OLDHAM

The Bishop of Albany

WE LIVE in an increasingly inter-related and interdependent world. The very food we eat and the clothes we wear contain elements and ingredients from all over the globe. The world has become a vast dining room, where we all eat from the same table. It is a great school, where we all study at the feet of the same teachers. It is a huge whispering gallery, whose slightest sound is heard around the globe. To prate of isolation in such a world is a sign of either insincerity or unintelligence. "We should have learned," said Secretary of State Stimson, "that the chief problem of the world today is war prevention, not isolation; that isolation in the modern world is a fantastic impossibility." To the same effect speaks Senator Pope: "The world today is travelling in the same ship. Whether we like it or not, attempts to isolate ourselves from the other passengers do not help if the ship is torpedoed. To endeavor to find a way to keep that ship afloat is a much more courageous and honest way of facing the situation than to attempt to say we are not even aboard." To attempt to keep America isolated from the poverty, sufferings, and strivings of such a world is at once monstrous and impossible.

All these efforts have failed because they are superficial or negative in character, or based on fear and selfishness. Peace is not an ideal in itself, but the result of justice, the benediction that comes upon the righteous community. We will not get it by striving directly against war or for peace, but by sowing the seeds of justice and goodwill whose fruit is peace. Moreover, we must take into account the kind of world in which we are living. God made a sphere, not a hemisphere. God created a human race, which man has broken up into races and castes and classes. Steam and the electric spark are demonstrating anew the world's unity. Recently, the whole world attended the coronation of a sovereign. Scientifically, economically, physically, the world is one. Mankind is one. These are the solid facts, which man is unable or unwilling to recognize and act upon; and, until he does, there can be little hope of progress. Their meaning is clear. The only sure way to escape a plague is to stamp it out completely. There can be no assurance of peace anywhere until there is peace everywhere. We must aim not at avoiding the consequences of war, but at banishing it from the earth. Such was the earnest wish of the founder of our country, George Washington, who wrote in 1785:

"My first wish is to see this plague to mankind banished from the earth, and the sons and daughters of this world employed in more pleasing and innocent amusements than in preparing implements and exercising them for the destruction of mankind."

Not "Keep America out of war" should be our slogan, but "Keep war out of the world."

That, of course, is a tremendous task and involves a price we may be unwilling to pay. It means first of all that we are to abandon our pharisaical practice of giving moral lectures to the world and set our own house in order. We are to set our face against all

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race prejudice, class antagonism and religious animosity. We are to strive for justice for all classes and groups within our borders and between all nations. We must be willing to sacrifice even some of our sovereign rights.

In the second place, it means that we must not be satisfied to save our own skins, to seek safety first, but instead cooperate courageously with other nations in our common task. In this regard, our record is none too good. While professing our love of peace in general, we decline to adhere to any plan in particular. We gave the world a League of Nations, and then withdrew from its responsibilities. We played a leading part in creating a World Court, and refused to join. We initiated the Kellogg Pact, and decline to take it seriously. We refuse even to consult with other nations in case of its breach. Alone among civilized powers, we failed to sign the protocol forbidding the use of poison gas. In a moment of pique we grossly insulted the friendly nation of Japan, and Congress has done nothing to right the wrong. Such a record scarcely indicates the fullest measure of cooperation.

TO BE SURE, there is honest difference of opinion about some of these acts. Our abstention may have been good or bad—no one yet knows. I am not now concern about that or these acts in themselves, nor am I at the moment pleading that we should cooperate in building new machinery for peace. Most of us have lost faith in mere machinery and organization. What we must be concerned about is the motive or spirit behind the acts. Have we refrained from cooperation for selfish reasons or because we felt we could so best help the world? Are we thinking primarily of ourselves or others? Do we want to play safe or to serve? Everything depends on the answer. If the spirit of cooperation and service be present, the right organization will be found in time, while the most perfect peace machinery will be both futile and dangerous if such spirit is lacking.

The alternatives are clear—war and annihilation or peace through cooperation. And cooperation must be worldwide. It can not work if even one important country abstains. America must do its share. Indeed, our geographical security, detachment from the old world, vast wealth and moral influence indicate a special responsibility. If ever mankind is to get out of its present chaos, some nation must lead, and none is so well fitted to do so as America. Mazzini well says, "Nationality means mission." What if our mission be to help rid the world of war? Long years ago came a call from Macedonia, "Come over and help us," and the glad response turned the current of history. Today many bewildered statesmen, multitudes of distracted peoples, multitudes of despairing youth—aye, multitudes of those yet unborn—are turning with wistful, though waning, hope to mighty America and saying, "Come over and help us." On the answer will depend the direction of history for generations to come.

Thus to cooperate and play a worthy part in the world is in full accord with the highest patriotism. Like all noble virtues, patriotism has its counterfeit, which scorns other races, looks condescendingly on other nations, and is forever harping on its sovereign rights, while neglectful of its obvious duties.

Such false patriotism constitutes the greatest single danger to the peace of the world. It needs to be purged of its base, vulgar and archaic perversions and directed toward nobler ends. Instead of a childish pride in being able to "lick the world," it should aim at making its country worthy of admiration. What makes a country great is not its material riches, physical power or military prowess, but its contribution to science, art, culture. What makes a country beloved is not its victories, but its service. The highest patriotism will be concerned chiefly with a nation's soul, not its body, realizing that even nations cannot live by bread alone.

A realization of these truths made Edith Cavell, when giving her life for her country, proclaim, "Patriotism is not enough." And doubtless this, too, prompted our own General O'Ryan to say, "The American people can end war in this generation if they get on the job. I would be a traitor to my country if I did not do all in my power to rid the world of war." A still more striking example comes from a well-known British imperialist, the late Lord Milner, who shortly before his death said: "When I think of the Empire, it no longer inspires in me the desire to wave the flag or shout, 'Rule Brittania!' It makes me rather want to go into a corner and get down on my knees in prayer." If Americans could emulate that spirit and, instead of flag-waving and national boasting, could humbly and earnestly seek God's will for our nation, we might rise to our divine destiny and save ourselves and the world.

Let's Know

By

BISHOP WILSON

Prayers for the Dead

A LETTER from a woman, not an Episcopalian, asks about prayers for the dead. One for whom she has always prayed has recently died and she wonders if she ought to stop praying for that one.

There are several points. At death the faithful departed do not go at once to their final destiny. They enter Paradise (or Hades, the abode of waiting souls). The Bible is full of references to the final Judgment. If one's eternal destiny is settled at the moment of death, what would be the sense of a Judgment for something which was already determined? St. Peter says that our Lord preached the Gospel to the dead for their edification and improvement (I St. Peter 4:6). This would have been after His crucifixion. But notice His words to Mary Magdalene after His resurrection—"I am not yet ascended to my Father" (St. John 20:17). Surely there was a distinction between Paradise and Heaven as all Christians believed for hundreds of years thereafter.

It was customary for the Jews to pray for their dead. If our Lord had disapproved of it, certainly

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there would be some record of His disapproval. On the contrary, the custom continued naturally in the early Church as is shown by many statements in the writings of the Church Fathers. Moreover St. Paul wrote to St. Timothy about Onesiphorus who had been kind to him. Twice he sends greetings not to Onesiphorus but to his family. Evidently Onesiphorus himself was dead yet St. Paul prays for him—"the Lord grant unto him that he may find mercy of the Lord in that day" (I St. Tim. 1:18). If there had been anything unChristian about the practice, St. Paul would have been quick to condemn it.

The Church compiled the Bible. During the very time it was being compiled, the record is clear that the Church prayed for the dead. It is unreasonable to think there could have been any conflict. The natural conclusion is that nothing specific is said about it in the Bible because it was taken for granted and no questions were raised. For fifteen hundred years Christians steadily followed the custom until the Reformation brought a change among some of them. The abuses attendant on the traffic in indulgences during the later Middle Ages produced a recoil and many Protestants discarded all prayers for the dead. It would have been more reasonable to have reformed the custom rather than to have dropped it. In fact that was the policy followed by the Anglican Church and many Protestant bodies today are gradually coming around to it.

The Kingdom of God is a spiritual realm not confined to this world. His spiritual laws are not restricted to one portion of His Kingdom and prayer is one of those laws. Does our love for a person cease because he dies? Is Christ to be adored any the less because He was crucified? To pray for our dear ones while they are in this world and to stop abruptly when they enter the world-to-come is a wrench upon our Christian sensibilities which is hard to reconcile with our Lord's teaching on eternal life. We may know little of their condition or their needs but every Christian instinct tells us that our prayers are acceptable to God who is their Creator as well as ours. And in doing so we are keeping company with those Christians who were nearest to Christ in the days of His earthly ministry when they could have asked Him all about it.

Prayer Book Inter-Leaves

PRAYER IN THE FIFTH CENTURY AND THE TWENTIETH

IT WOULD be a gain if the clergy preached oftener on the collects. First, it would be a novelty, and some novelty is always necessary if congregations are to be kept awake. Second, in preaching and teaching it is always a good plan to start from the familiar. Third, even the most familiar collects do not mean much to the average congregation who need to be taught to pray, not merely mechanically and by force of habit, but with the understanding. And fourth, sermons on the collects can teach Church history, a vital and challenging subject of which most laymen know little or nothing.

Take, for example, the collect for the approaching Fifth Sunday after Trinity. That little prayer was written in the fifth century, in a period of revolutionary change which has many points of resemblance to our own time. The old Roman civilization was going to pieces though many could not believe it. In the year 405 the emperor Honorius built a triumphal arch in Rome on which was an inscription saying the Goths were "forever extinguished," and in another inscription on the wall he built around Rome he called it the "eternal city." Five years later the city fell before Alaric's Goths. In the year 420 the Christian historian Orosius saw the empire breaking up—he was, in fact, driven from his home in Spain by the invaders—but he thought so much affliction would convert the Romans to Christianity, the good old times would come back again, and then everything would go on better than before. The world, however, went from bad to worse. Christians lost their property and their lives. Everywhere confusion, insecurity, fear, disillusionment, despair prevailed.

So the Church prayed that "the course of this world might be peacably ordered" by God's governance. We know that that old Roman and barbarian world of the fifth century never got to the point where it was peaceably ordered. We know that our world is not peaceably ordered, we do not see any immediate prospect of it being peaceably ordered, and we do not seem to be able to do much about it. That is because at the root of the world's disorder is original sin. But the Church continues to pray in faith, praying the same prayer in the fourth century and the twentieth, believing that world peace is not an impossibility.

In the collect we also pray for the Church. It is a significant sign of the times that the great English critic and one time agnostic, Middleton Murray, should have reached the conclusion in a book just published in England entitled "Heaven—and Earth" that the only hope of preventing this Christian civilization of ours from collapsing into sheer barbarism is in the refounding of a Catholic Christendom. Perhaps our slack and disunited Christendom needs praying for more than the world.

In the collect we pray that the Church may "joyfully serve" God. Meanwhile we are the Church. By God's grace we can answer our own prayer. "Joyfully serve"—what does it mean? Certainly not simply singing hymns, or living in happy-go-lucky irresponsibility, least of all being self-satisfied or congratulating ourselves that our own life flows on peacefully and happily. Christian joy is inseparable from penitence, a clear conviction of Christian truth, a constant choice of the eternal in preference to the temporal, self-sacrificing devotion to those things in the community and in our own lives which are clearly in accordance with the will of God. If the Church prayed in such a spirit there might well be peace in our time.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

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THE CONFERENCE AT WELLESLEY IS LARGELY ATTENDED

By Elizabeth McCracken

Notwithstanding the recession, the Conference for Church Work in session at Wellesley College from June 27th to July 8th, had a larger registration than last year and the largest in several years. Over 350 were present, of whom more than half were new members of the conference. Fifty dioceses and missionary districts were represented, as compared with thirty-one last year. Among the visitors were Bishop Perry of Rhode Island, Bishop Budlong of Connecticut, Bishop Beal of the Panama Canal Zone and Bishop Heron, suffragan of Massachusetts.

An unusually large and fine group of young people registered not only for the special course provided for them and given by the Rev. William Scott Chalmers, O.H.C., and took advantage of the seminar limited to young people and led by Dean Welles, of All Saints' Cathedral, Albany, N. Y.; but they also took as many of the other courses as the rules permit. Thus the general policy of the Wellesley Conference to include in most of its courses any who register, without regard to age, was still followed. Similarly, the clergy registered in large numbers for the special course limited to the clergy, and also took a full quota of other courses. The clergy course was that of the Rev. Otis R. Rice on Psychology; it dealt with the use of psychology by the parish priest. Many of the clergy also took Rice's general course on psychology, which considered the subject in relation to the better understanding of self. A considerable number of conference members attended the lectures on Prayer Book Worship given in the School for Church Music by the Rev. John W. Norris.

The influence of the Oxford and Edinburgh Conferences of last summer were seen in the unusual interest taken in the course by Canon Gilbert P. Symons of Southern Ohio. Canon Symons also was chosen to make the address on Sunday evening, July 3rd, before the joint meeting of the New England Institute of International Relations, also in session at Wellesley College, and the Conference for Church Work. His subject was "The Ecumenical Movement within the Christian Churches," and his address made a deep impression.

Another evidence of the increasing interest in the ecumenical movement was the keen interest shown in the course on "The Eastern Orthodox Church," given by the Rev. Thomas Huntington Chappell, rector of St. Paul's Church, Dedham, Mass. He stressed the importance of the present state of the Eastern Orthodox Churches in relation to the whole question of ecumenicity, and most particularly in respect to ecclesiastical relations between the Eastern Orthodox Churches and the whole Anglican Communion.

It was interesting to note that young and old, clergy and laity, evinced an increased interest in sociological problems. The Rev. Niles Carpenter, who has been absent from the Wellesley Conference for several years, was warmly welcomed back; and his course on "The City" was not only well-attended, but also furnished topics for numerous informal discussions. Carpenter also held the absorbed attention of the Conference when he spoke at the evening meeting on June 29th on "Religion and the City."

The Rev. William B. Spofford, Managing Editor of The Witness and Executive Secretary of the Church League for Industrial Democracy, who was away from the conference last year, visiting eight European countries including Russia and Germany, returned to find a large group eager to hear what he would say in his course on "The Church in the Modern World." This course, which was based directly on Spofford's trip, made with the American Seminar, discussed the relation of the Church to the modern radical political movements, both good and bad.

The dean of the School for Christian Social Ethics, the Rev. Norman B. Nash, also absent last year from the conference, was also warmly welcomed. He gave a course on "Nationalism and Religion in the Bible." He lectured at the evening meeting of July 4th, on "Independence and Inter-dependence"; and it was agreed that this lecture was one of the great events of the conference.

Large numbers attended the course on "The Sermon on the Mount," given by the Rev. Burton Scott Easton, Professor of New Testament in the General Theological Seminary. Dr. Easton's course on the Prayer Book, "The Principles of Christian Worship and their Realization in Modern Times," repeated by urgent request, attracted not only the new-comers to the Conference, but also many of those who had taken the course last year.

The Rev. Phillips Endecott Osgood, dean of the School of Religious Drama, gave a course on "Greek Drama" to a large and interested class. He also put on two religious plays in the College Chapel, with the help of Harrison Crofford and the other members of the Drama School faculty, and the students.

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. Spofford

Two national conferences of the Church have been held recently; the rural church conference held for twelve days ending July 8th at Madison, Wisconsin, and the social work conference which ended on July 1st after a five day session in Seattle, Washington. Bishop Davenport of Easton was the chaplain of the former conference which was attended by thirty-nine Church people from nineteen dioceses. The Rev. Mark A. Dawber, secretary of the home missions council, spoke on the place of the Episcopal Church in rural life; the Rev. Francis J. Bloodgood of Madison delivered lectures on the Oxford and Edinburgh conferences; the Rev. John W. Irwin of the publicity department of the National Council, gave a course on publicity and promotional methods; the Rev. F. H. Hallock of Nashotah, Wisconsin, presented the program of the Church Congress, and there were also addresses by leaders of the Girls' Friendly Society, the Church Mission of Help and other Church agencies.

At the social work conference the highlights were the addresses by Bishop Parsons of California who presented a strong plea for the preservation of American civil liberties, and Miss Margaret Bondfield, former minister of labor of England, who urged a closer relationship between religion and labor. Bishop Huston of Olympia, host of the conference, also declared that the Church should get into the fight to maintain freedom and democracy. Others to address the conference were the Rev. George Weiland of Seattle, the Rev. Thomas Thrasher of Columbia, Tennessee, Miss Rosemary Reynolds of the Family Welfare Association, the Rev. V. A. Peterson of Cleveland, the Rev. Thomas Sumners of Houston, Texas, and the Rev. Almon R. Pepper, the national social service secretary.

* * *

Imperative Needs of Domestic Missions

Bishop Fred Bartlett of Idaho, part-time executive secretary of domestic missions of the National Council, in a forthcoming report, sets forth the imperative needs of domestic missions as follows: a full time executive secretary; a full time secretary for rural work; at least $5,000 additional for Indian work in South Dakota in order to open two new schools; $5,000 additional for travel allowance to missionary districts; twenty new missionaries for

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Negro work and a restoration of all salary cuts; thirty new missionaries for the rural field. The total cost for financing these needs he sets at approximately $60,000.

* * *

Bishop Mitchell Is Married

Bishop and Mrs. Remington of Eastern Oregon have announced the marriage of their sister, Elsie Remington Carver, to Bishop Mitchell of Arizona at Portland on June 28th.

* * *

We Stand Corrected

The June 23 issue of THE WITNESS stated that "the first communion service was held on American soil on June 21, 1607 at Jamestown, Virginia." Reynold E. Blight, genial editor of the Los Angeles Churchman, reminds me that the Rev. Francis Fletcher, priest of the Church of England and chaplain of Sir Francis Drake, celebrated the Holy Communion in California on June 24, 1579, "to the great amazement of the simple, red-skinned natives who flocked in considerable numbers to the scene, to whom also he preached the Gospel with much fervency." The quotation is not Mr. Blight's, but is from the history of the diocese of California written by the Rev. D. O. Kelley, historiographer of the diocese. Incidentally Mr. Blight has just been appointed to the board of library commissioners of Los Angeles.

* * *

Archbishop Temple Approves Force

Archbishop Temple of England, speaking recently before a Church assembly, pleaded for concerted action to resist aggressor nations. He declared that an international society of peoples is necessary to secure justice and to enforce law. "There is a strong case," he said, "though I do not think it is a convincing one, for total disarmament; there is no case at all for inefficient armament."

* * *

Summer School in Maryland

The Peninsular summer school met at Ocean City, Maryland, June 26-July 1 with a registration of a hundred and a faculty of fourteen.

* * *

Missionary Conference at Adelynrood

Among the numerous conferences held during the summer at Adelynrood, Mass., retreat center of the Society of the Companions of the Holy Cross, is one on missions to be held August 12-14. The leaders are to be the Rev. F. Percy Houghton of the diocese of Pennsylvania, Bishop



NORMAN B. NASH
Leader at Wellesley Conference

Creighton of Michigan, Margaret C. Richey, medical missionary to China, Mrs. Frank Creighton, Miss Josephine Bumstead of Boston, Deaconess Harriett English of the Virgin Islands, and the Rev. Edmund Souder, formerly of China and now of Providence.

* * *

Campaign in Delaware

The diocese of Delaware is seeking $50,000 to be added to the episcopate endowment fund to provide an adequate salary for the new bishop that they plan to elect September 20th. The fund will be a memorial to the late Bishop Cook.

* * *

Encouraging Report From Headquarters

Payment of 104% of the amount due on expectations for the first six months of the year was reported on July 6th by James E. Whitney, assistant treasurer of the National Council.

* * *

Reaching the Children in Colorado

Vicar George E. Gooderham of All Saints, Sterling, Colorado, thought something ought to be done for the children during the summer even though there were only seven in the mission. So he announced to the congregation and through the local newspaper that there would be a vacation Church school. On the opening day there were fifteen children and before the school closed there was a registration of forty-six, with eleven churches represented. It closed with an exhibition of the work done, held on the church lawn, with over a hundred people attending.

* * *

Summer Services at the Ascension

The Rev. Donald Aldrich believes that people will go to church in summer if you give them something special. He has therefore started Sunday evening services to run through August, the general theme of the addresses being "Seven Steps Toward God." He has been doing this for five years and they have attracted large congregations.

* * *

Young People Meet in Mississippi

There were 126 registered at the young people's camp of the diocese of Mississippi, held at Pass Christian for ten days in June, with another 20 turned away because there was no way to provide for them. The staff was composed of leaders in the diocese, with Bishop and Mrs. Green visitors for several days.

* * *

The Old Church at Narragansett

The Old Narragansett Church at Wickford, Rhode Island, is to have special preachers next month; Bishop Perry, Bishop Bennett, the Rev. Charles H. Temple of Providence; the Rev. Clarence H. Horner of Providence. The church is 231 years old and has been in its present location for 138 years. The church was originally at Narragansett but a majority of the congregation lived in or near Wickford so they thought the church ought to be there. Others wanted it to stay where it was. So, picking a very dark night, some of the men of the parish got busy and, low and behold, the next morning the surprised residents of Wickford found another church in their midst. Anyhow that's the story, though there are skeptics who insist that no group of men could do such a job in one night.

* * *

A Few Scattered News Notes

Here is news that should have been in last week's number, except there was no last week's number—every other week during July and August. So this is the catch up paragraph: The Rev. R. Bland Mitchell, rector in Birmingham, formerly executive secretary of the field department of the National Council, and brother of Bishop Mitchell of Arizona, has been elected bishop of Arkansas. . . . Bishop Shayler of Nebraska was married on June 21 to Mrs. Frances Millbank of Los Angeles. . . . Indianapolis is to elect a coadjutor bishop at a special convention to be held on September 24th. . . . Bishop-Editor Johnson

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is to give a course at the Gearhart summer school, diocese of Oregon. . . . The Sewanee Conference opens on July 28, with the Rev. Moultrie Guerry as the director. . . . The Churchman did a swell bit of journalism in that story in their July Number on how rectors in Jersey City stand on the matter of Frank (I am the Law) Hague. Better get hold of it if you haven't read it. The upshot of the whole business is that the clergy there—the vast majority of them—are scared out of their boots at Hague's power. How else can you account for the fact that not one Episcopal clergyman in Jersey City has yet spoken up whereas the clergy of Newark, just ten minutes away, issued a statement condemning the denial of civil liberties in their city within a few hours after just one incident? . . . Open air religious meetings are being held in Madison Square Park, New York City each day at 12:30 with prominent clergymen as preachers.

* * *

The Prince Goes to Church

When they celebrated the 300th anniversary of the landing of the Swedes in America a week or so ago one of the most impressive ceremonies was the service held at Trinity, Swedesboro, New Jersey, where the Rev. J. T. Urban is rector. With due pomp Bishop Gardner welcomed Prince Bertil and conducted him to his place of honor. In the chancel was seated Bishop Rodhe of Lund. Bishop Gardner presented the prince a silver box containing a film which reveals the history of the Church in early days. This was the gift of the W.P.A. Writers Association. The prince made a speech, Bishop Rodhe presented the church with a Swedish Bible, which brought forth a speech from Bishop Gardner. Then a Princeton professor gave a historical address, after which the president of the Colonial Dames unveiled a memorial tablet. Taking it all in all it was quite a day. How would you like to be a prince and take part in several of these affairs each day? Personally I had rather spend my fifty cents for a sun seat in the bleachers.

* * *

Imagine—Profits From Ale—For Shame

That story about the church at Lead, Colorado, being built from the fruits of gambling brings this story from the Rev. James M. Stoney, rector at Anniston, Alabama:

Grace Church, Anniston, Alabama, was built largely from the profits of an ale house. It happened this way. When the Woodstock Iron Co. opened up the country where Anniston now stands, (the settlement was called Anniston in honor of Mrs. Annie Tyler, wife of one of the founders), there was a great deal of trouble with the laborers on account of drunkenness resulting from drinking moonshine whiskey. To give the workmen a sort of club, and to control the drinking, the company opened up an ale house. This proved very successful and considerable profit was made. But the owners were not willing to put the profits into the business so decided to devote them to religious work. The struggling congregations that were trying to build churches, especially the congregation of Grace Church, were voted the money. Hence it came about that most of the money that went into the construction of Grace Church, Anniston, came from the operation of an ale house.

* * *

Activities Building For Washington School

When St. Albans, national cathedral school for boys in Washington, opens in the fall there will be a new $225,000 building, the fourth unit in its fine equipment.

* * *

Summer Preachers at New York Cathedral

The preachers at the Cathedral of St. John the Divine, New York, for the summer: July 3; the Rev. John T. Golding of the Cathedral staff; July 10, 17, 24 and 31; the Rev. C. Leslie Glenn of Christ Church, Cambridge; August 7, 14, 21 and 28, Mr. Golding; September 4th, the Rev. Floyd Van Keuren.

* * *

We Are the Future Church

When the regional conferences of young people in Eastern Oregon heard reports of the last General Convention they requested that, at their conferences this summer, courses be given on the National Council, the Church's Mission, and the Christian's attitude and duty toward politics and labor, because, they said, "We are the future Church, and we must be better informed about everything connected with it."

* * *

Sons and Daughters of the Clergy

Here is a new sons and daughters organization—this time those who were brought up in rectories. It all happened quite simply when a few of the parsons' offspring met for a chinwag and decided that there ought to be a national organization with a president, a secretary, dues and everything. They are out to give recognition to the achievements of the children of the clergy, to accumulate cash for educational and philanthropic purposes; to promote fellowship and Church unity and to foster a closer understanding among nationals of other countries living in the United States.

* * *

Fine Conference in Washington

The diocese of Olympia held its largest attended summer conference at Tacoma, June 19-24 with Bishop Huston as president and two stars from headquarters in New York on the faculty, the Rev. Almon R. Pepper, head of the social service department and Miss Eleanor Deuel, field secretary of the Auxiliary. There were also courses by a number of leaders within the diocese.

* * *

Bill Keller's School in Session

The summer school for seminary students in Cincinnati, directed by Dr. Bill Keller, is now in its 16th session with an enrollment of 29 men from 12 seminaries and 19 states. In the group is Francis B. Sayre, Jr., son of the assistant secretary of the state department, who is a student at Union Seminary. There are two men from the far east: the Rev. Leighton T. Y. Yang of China and the Rev. Ken Imai of Japan.

* * *

Choir Festival in Ohio

Two hundred singers from a number of Ohio parishes took part in a choir festival recently at St. James', Painesville, with the church jammed with nearly 600 worshippers.

* * *

A New Kind of Conference

Of conferences there are no end, from birth-preventers to embalmers and all that rotates between. But there was something new in conferences when a number of Church people gathered recently at Salt Lake City to discuss ways and means of reaching and aiding the isolated people of the Church. A permanent organization came into being as a result with Bishop Jenkins of Nevada as the president. If you are interested in their findings you can have a copy by writing President Thomas Jenkins at the Bishop House, Reno, Nevada.

* * *

Dallas to Hold Conference

Bishop Moore, assisted by a large number of the clergy of his diocese, is to be the instructor at a vacation conference to be held at Camp Kiwanis, outside Dallas, July 21-28.

* * *

Having Fun in Chicago

Bishop-Editor Johnson and the Rev. Theodore O. Wedel of headquarters in New York were the

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speakers at a picnic staged by the Pencemen of the diocese of Chicago, held at Calvary Church, Batavia. There were 500 Church people present—so many that a lot of them had to sit out on the lawn and hear the speeches over a public address system.

* * *

A Degree for New Jersey's Bishop

Bishop Gardner of New Jersey received an honorary doctorate from Rutgers University at its commencement.

* * *

First Confirmation in Chocolate Town

A class of sixteen persons was presented to Bishop Brown of Harrisburg, the first class to be presented at Hershey, Pa., called Chocolate Town by the folks who live in those parts. The mission of All Saints, in charge of the Rev. William A. B. Holmes, was started only three months ago.

* * *

Chicago Young People to Meet

Dr. Harold S. Hulbert, psychiatrist, Miss Cynthia Clark of New York and the Rev. Walter K. Morley, director of social service in the diocese, are to be the speakers at a conference of young people to be held at Racine, Wisconsin, in September. It is hoped also that Bishop Stewart will be well enough to attend the conference. The closing address will be given by Bishop (Let's Know) Wilson.

* * *

Trinity President Announces Gifts

The Rev. Remsen Ogilby, president of Trinity College, announced last week that over a quarter million dollars has been received during the past year in gifts and bequests. The largest, $140,000, came from Mr. William G. Mather of Cleveland. He also announced a bequest of $60,000 from the estate of the late I. T. Beckwith, who was professor of Greek at the college.

* * *

Auxiliary Conference at Shrine Mont

A hundred leaders of the Auxiliary of the province of Washington attended a conference at Shrine Mont, conference center in Virginia, with the Rev. N. B. Hitchcock of Fairmont, W. Va., Miss Mary L. Pardee, chairman of the Auxiliary's executive board, Miss Margaret Marston of the national office and Mrs. John E. Hill, executive board member, as the leaders.

* * *

Large Classes in Kansas City

So far this year the Rev. Richard M. Trelease, rector of St. Paul's, Kansas City, Missouri, has presented 127 persons to Bishop Spencer for confirmation.

* * *

Romanists Protest a Movie

The Knights of Columbus, Roman Catholic fraternity, has protested against the showing of "Blockade," a commercial motion picture based upon the war in Spain. They declare that the picture is "historically false and intellectually dishonest" since, in their judgment, the invasion of Spain by Germany and Italy was preceded and precipitated by a reign of terror on the part of the Spanish people and is therefore "inimical to the ideals of American democracy."

* * *

New Head for Religious Community

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TWENTY PAYMENT LIFE	22.53	24.71	27.40	30.75	35.07	40.82
ENDOWMENT AT AGE 65	18.40	21.71	26.31	32.93	43.08	60.13
ENDOWMENT AT AGE 60	20.86	25.21	31.50	41.18	57.55	90.48
THIRTY YEAR ENDOWMENT	24.57	25.21	26.31	28.18	31.36	36.57
TWENTY-FIVE YEAR ENDOWMENT	30.21	30.69	31.50	32.93	35.43	39.73
TWENTY YEAR ENDOWMENT	39.14	39.51	40.12	41.18	43.08	46.46

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munity of the Transfiguration, succeeding Mother Martha who just completed her ten year tenure of office and was not therefore eligible for reelection. The order was founded forty years ago at the time the associate mission flourished in Omaha under the inspired leadership of such notables as Bishop Johnson, Bishop Matthews, Bishop Wise and others. The order has forty sisters and several novices and is in a healthy condition, with work in Honolulu and China in addition to its major work done at headquarters in Glendale, Ohio.

* * *

All Safe in Anking

Bishop Huntington of Anking, now in Hankow, cabled on June 24th that all members of the staff in his district are safe. He further reports that no Anking mission property has been destroyed.

* * *

Bishop Stewart to Return Home

Bishop Stewart of Chicago, ill in Michigan with a heart condition, announces that he expects to return to his home in Evanston, Illinois, the latter part of July. His condition continues to improve.

* * *

Bishop Johnson at Racine

Bishop-Editor Irving P. Johnson was the headliner at the Racine Conference which wound up its session on July 8th, substituting for Bishop Stewart. Racine wastes no time in calling together its "alumni" for a reunion. It was held two days after the conference closed at St. Luke's, Evanston.

* * *

Again This Seminary Problem

To close or not to close, to merge or not to merge, to move or not to move. These are the problems of most of our theological seminaries. The Bishop Payne Divinity School, where Negroes are trained for the ministry, is located at Petersburg, Virginia, and has been since it was founded sixty years ago. Seven years ago the trustees voted to move to Raleigh, North Carolina, in order to tieup with St. Augustine's College, and $40,000 was raised for this purpose. Southern Bishops, meeting earlier this year, unanimously said politely "get going." But now the trustees cannot agree whether to move or stay where they are, and therefore appointed a committee headed by the Rev. Charles T. Warner of Washington, D. C., to canvass all the bishops and all the Negro clergy for their opinions.

* * *

New Head for Settlement House

Isabel R. Pifer, social worker of Boston, has been selected as the head of the House of Happiness, Church settlement on the southwest side of Chicago.

* * *

Bishop Clingman Ordains His Son

Bishop Clingman of Kentucky ordained his son, Robert Core Clingman, on June 22nd at St. Andrew's, Fort Thomas, Kentucky. A graduate of the Virginia Seminary, the younger Clingman is to be the assistant to the Rev. J. M. Stoney, rector at Anniston, Alabama, and is to have charge of a number of neighboring missions.

* * *

Progress in Long Island Parish

They count them at St. Gabriel's, Hollis, Long Island. From January first to July first 17,151 attended services while during the same period last year there were but 13,979 worshippers. The men and boys of the parish held a corporate communion on a Sunday recently with 160 present and one is soon to be held for the women and girls at which 250 are expected. Then they staged a choir festival with the three choirs consisting of 95 voices taking part. The parish also runs a day school with an enrollment of 105 pupils and has a

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staff of eight teachers and a nurse. In September the Rev. Curtis W. Junker, newly ordained, is to become an assistant to Rector George A. Robertshaw and is to be the principal of the school. The parish has a communicant list of 888, with 625 of them regular contributors through weekly envelopes.

* * *

Young People Meet in Springfield

Young people of the diocese of Springfield (Illinois) held their first conference last month at Lake Decatur. The Rev. Jerry Wallace lectured on education; the Rev. H. L. Miller on the Prayer Book; the Rev. W. W. Daup on the Sunday school; Miss Florence Pickard, national young people's secretary, told them of work among the youth of the Church; Mrs. Marcus Goldman, wife of a professor at the University of Illinois, gave a course on drama; Miss Winifred Diller on handicraft; Professor Edward S. Boyer of Millikin University lectured on personal religion and the Rev. Arthur B. Cope offered a course on the Bible.

* * *

Successful Campaign in Chicago Parish

The Atonement, Chicago, staged a parish dinner on June 20th to celebrate the successful completion of a campaign for $35,000 with which to wipe out the parish indebtedness. The Rev. Harold L. Bowen, rector of St. Mark's, Evanston, who was the speaker, urged that the organization set up for the campaign be maintained and devote itself to the spiritual purposes of the parish.

* * *

One Thing Leads to Another

They needed a new organ at St. Paul's, DeKalb, Illinois, but there was little hope that the money could be raised. The job was tackled and the fund over-subscribed. When the organ was installed it was discovered that the roof was in bad shape. Not having money for this a portion of the brick wall of the church was relaid by Rector K. A. Morford and a number of parishioners, and after finishing that job they put on a new asphalt shingle roof. Lots of fun, except two men fell off the roof and were injured, though not too seriously.

* * *

Welfare Work in Chicago

Two hundred welfare agencies in Chicago spend more than twenty million dollars annually, exclusive of relief expenditures, the social service department of the diocese was informed on June 22 by Wilfred S. Reynolds, head of the Chicago Council of Social Agencies. He stressed the importance of the Church's contribution to the program and complimented the Churchmen on the fine cooperation given to various community enterprises.

* * *

With the Workers in Education

Ethel M. Springer, formerly of the Deaconess school in Philadelphia, has accepted the deanship of the Deaconess Training School of the Pacific, located at Berkeley, California. . . . Miss Alice Crothers, director of religious education at Christ Church and St. Michael's, Philadelphia, has resigned. Her marriage to George C. Bland has been announced to take place in the fall. . . . Miss Pearl Johnston is now the director of religious education at St. Paul's Cathedral, Marquette, Michigan. . . . Miss Emily P. Wilson of LaGrange, Georgia, a resident this past year at Windham House, New York, is to join the staff of the national Girls' Friendly Society.

* * *

It's True What You Hear About Choirs

The choir of Christ church, Chicago, may well be credited with providing the leadership of the parish. The choir celebrated its fiftieth anniversary recently and the fact was brought out that the rector, the Rev. Walter C. Bihler; both wardens, Roscoe B. Starek and Ralph D. Stone; the choirmaster, Roger Tuttle, and

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three of the twelve present vestrymen are former or present members of the choir. The Rev. Mr. Bihler sang in the choir as a boy. Out of the choir have come several other clergy, including: the Rev. Harold Brown Hoag, of Burlington, Iowa; the Very Rev. Victor Hoag, Eau Claire, Wis.; the Rev. Cleon E. Bigler, Western Springs, Ill. The Rev. Dr. Charles Herbert Young, for many years rector of the parish, returned for the anniversary.

* * *

Vacation School Becomes Permanent

The daily vacation Bible school at St. Thomas', Norris, Illinois, proved so successful that it is to be put on a permanent basis. Newly ordained Deacon Edmund M. Ringland is in charge of the mission.

* * *

Membership Gains For Chicago Churches

Non-Roman Catholic churches of metropolitan Chicago received more than 48,000 new members during the past year, according to a report by Walter R. Mee, executive secretary of the Chicago Church Federation. The 322 Lutheran churches of the city showed the greatest addition—14,530. The 183 Methodist churches were second with 5.106 new members, and the 126 Episcopal churches third with 3,106. Other denominations in order included: Presbyterian, 3,075; Congregational, 2,758; Evangelical and Reformed, 2,330; Baptist, 2,220; African M. E., 1,595; Disciples of Christ, 764; Evangelical, 571; Colored M. E., 353; African M. E. Zion, 351.

* * *

Young People Aid China

The young people's fellowship of All Saints', Harrison, N. Y. sponsored a supper recently to raise money for China relief. They got in touch with a Chinese-American firm that manufactures chow mein and were supplied not only the food but the cooks to prepare it. Wrote President Young Lee of the company: "By this we are not profiting at all, in fact we are losing, but we are not interested in profit and loss. What we are interested in is the

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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: 11; Evening Prayer and Sermon, 8 P.M.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.

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

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector

Sundays: 8 and 11 A.M. Wednesdays: Holy Communion 12:15 P.M. Holy Days: Holy Communion 10 A.M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

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Saints' Days: 10:30.

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Trinity Church, New York
Broadway and Wall St.

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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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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, 5:30 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.

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St. Paul and 20th Streets
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The Rev. Harvey P. Knudsen, Curate
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Weekdays: Holy Communion—Mon., Wed., and Sat. 10:00 A.M.; Tues., Thurs., and Fri., 7:00 A.M.; Holy Days 7:00 and 10:00.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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donation to our countrymen that will lessen their suffering. On behalf of our organization and I, we thank you for your good deed to our countrymen."

* * *

There's No War in Borneo

The little group of Japanese Christians at Jesselton, in north Borneo, continue to make their communions with their more numerous Chinese brethren, and the last class confirmed there included one Japanese among several Chinese.

* * *

One Per Cent Can Be a Lot

More than five hundred million dollars annually would be added to the resources of church, educational and philanthropic agencies if three per cent instead of the present two per cent of income were contributed to these purposes. This is the assertion of the national committee for Religion and Welfare Recovery which is sponsoring a conference in the fall to stimulate giving. The national income, it declares, increased 61 per cent in 1936 over 1932 and yet support for churches fell off 30 per cent, general benevolences 29 per cent, community chests 24 per cent, and gifts to colleges 18 per cent. At the same time expenditures for jewelry, theatres, cigarettes, automobiles, whiskey, beer and the army and navy—above all the army and navy—soared to increases varying from 25 per cent to 317 per cent. "Religion is losing ground and moral standards are growing worse" is the conclusion of the committee.

CONFERENCE AT WELLESLEY IS LARGELY ATTENDED

(Continued from page 8)

The missionary enterprise of the Church received special attention. The Rev. George Van Bibber Shriver, of Dornakal, India, gave a course on "India," and also told vivid stories of the work to a large audience on the occasion of an evening meeting. Among conference members were Chinese, Japanese, representatives of the Panama Canal Zone, Puerto Rico, Honolulu and several domestic missionary fields within the borders of the United States.

The course on "The Life of the Spirit in English Poetry," given by Miss Letitia Stockett, drew young and old. While primarily intended for leaders in religious education, Miss Evelyn Spikard's course on "Useful Principles and Techniques for Church School Teachers" attracted many others. The course on "Comparative Symbolism," given by Mrs. Elizabeth Hadley Hunt and her assistants from the School of Related Arts and Sciences at Utica, N. Y., was quite unlike anything ever before offered at the Wellesley Conference, and aroused much interest.

Bishop Keeler, coadjutor of Minnesota, the director of the conference, had a large registration for his course on "Personal Religion: The Art of Living." The chaplain, Fr. Chalmers, held many personal conferences with individuals. The attendance at the Holy Eucharist and at other services was unusually good: all showing the primary interest taken in both personal and corporate religion.

The School for Church Music gave a fine series of courses for organists and choirmasters. Frederick Johnson and Everett Titcomb drew large numbers, as usual. The newcomers to the Music School faculty, J. William Jones and Mr. Norris, were welcomed and appreciated. The Music School contributed to the Conference in other ways, notably by the organ recitals and the Choral Evensong of July 5th.

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THE WITNESS

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BUILDING OURSELVES IN STONE

By
JAMES E. FREEMAN
The Bishop of Washington

WE BUILD ourselves in stone. Even the literature of a people does not give more enduring distinction to their traits and characteristics, their aspirations and hopes than what they leave behind in the way of enduring buildings. We can almost judge a civilization by the kind of buildings it produces. This is conspicuously true concerning those monumental structures that still endure to witness to the religious aspirations of a people. Architecture literally interprets the spirit of an age.

It was said of the Roman Emperor, Augustus, that "he found Rome brick and left it marble." This transition marked the growing refinement of the people as well as their increasing love of the beautiful. Changing types and forms of architecture more than anything else indicates those great transitions in human thought that have marked the rise of man from lower to higher levels of thinking and living.

Nowhere is this more evident than in those great buildings that still stand as the witnesses of a growing and deepening sense of religion and its higher aspirations after things that satisfy the yearnings of the soul. It is little wonder that when man was engaged most assiduously in creating works of monumental grandeur to express his religious aspirations that he gave freshened impulse to the crafts and the arts. The very creation of these mighty buildings gave inspiration to painters, sculptors and musicians, and by their very majesty and beauty lifted the thoughts of men and led them to envision and produce that which was born of the soul.

When King Solomon built the great temple in Jerusalem he not only undertook to make it so rich and splendid that it would command the reverent admiration of those who worshipped in it, but he also sought to make it the focal point in the life of the nation as a whole. It was to be at all times to his people, whatsoever their condition, their fortune or misfortune, whether dwelling under its shadow or in places far remote their witness to Jehovah's presence in their life, the visible evidence of His unfailing guidance and support in all the concerns of their pilgrimage. What this building meant to this people, what conspicuous place it occupied in their thoughts and movements it would be impossible to say.

Again and again, such great buildings have been reared, representing the sacrifice and love of a people, and many of them have endured through the long ages, even in spite of changed and changing conditions of apathy and even of apostacy, to witness to an undying religious faith. Sabatier is right, "man is incurably religious." However he may stray from the path of rectitude, however he may change the forms of his religious expressions and devotions, he still continues to demand that which satisfies the deeper and finer yearnings and aspirations of his soul. The great cities, ancient and modern, have been builded about some splendid central house of worship, that has stood like some mighty sentinel or guardian of the community in which it was placed.

Our age, more than any other, has been one that has been distinguished by the rise of great cities. In the matter of building, and in some respects in the matter of architectural splendor, it has no parallel in the known history of mankind. One sometimes wonders as he marks this amazing growth and development, what future ages will think of the civilization that produced the cities of the present time.

ONCE religion and the arts reared their noble temples and made them the outstanding features of the community in which they were placed. Once the things of the spirit articulated themselves in such forms of beauty that they outdistanced all competitors. What are we producing today that shall speak to succeeding generations of the spiritual aspirations and hopes of the age in which we live? Is there in our modern life that which adequately witnesses to our love of beauty and to our deep sense of religious values?

The observation made by two discriminating English visitors concerning our modern cities and their architecture is suggestive: "the things that have impressed

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BEAUTY AND UTILITY ARE COMBINED TO MAKE ST. JOHN'S, AMES, IOWA, ONE OF FINEST OF PARISH PLANTS

us most," they observed, "are your amazing railroad stations and your superb banking institutions." They had seen our great American cities, they had felt the throbbing life of this great western continent, they had been overwhelmed with our growth along material lines and our commanding place as a commercial nation. They had evidently seen little that spoke to them of the soul of America. We recall that when Henry James visited the nation's capital some fifty years ago he observed the noble character of its splendid buildings erected for administering the concerns of the state. (Even then, Washington gave promise of being one of the beautiful capitals of the world.) Turning from these, he sadly remarked that he saw in the nation's capital nothing that gave adequate testimony of the spiritual ideals of our people.

In an age that is producing as ours is the evidences of our commercial sovereignty as well as the witnesses to our growing love of luxury, it is imperative that we give heed to those things that affirm our trust in God and our belief in His superintending care and guidance. Perhaps at no time in the world's history has there been greater need of these than in this present pregnant hour. We are staggered if not overwhelmed as we contemplate the amazing growth of this country. We have risen in a brief space to occupy a commanding place among the nations of the world. Our growing wealth and power is the wonder and the envy of the older nations of Europe. Our leadership in the things of commerce is unchallenged. What do we suggest to the world concerning the things of the spirit? Where are the evidences that along with our unparalleled growth in things material that we are conserving the things of the soul?

Selecting Memorials

By
MARION HENDRIE

ONE very startling fact in so many of our churches, a fact which a church art commission often encounters, is the desire of the clergyman and vestry, when a donor of a memorial dies, to junk that memorial. The reasons are not hard to find.

In the first place the donor is usually guided largely by his own personal taste, and in most cases has had no art training. In the second place the clergyman—who according to a questionnaire sent by the Colorado Church Art Commission to one hundred clergymen—has had no training in art. He has no knowledge of proportion, spacing, or how to look at the church as a whole, and yet the final decision is in his hands. Then in the third place (I would almost like to put it first) is that ever present desire to have the memorial at once. Lastly there is the factor of expense, the thought of expense rather than of the spiritual significance.

A memorial should be chosen for sincerity of workmanship, and planned for the spot which it is to occupy; with the thought of not merely today but of its lasting for generations to come. Two memorials come to mind—one which was the wrong kind was a flimsy, poorly proportioned, rude screen made of two by fours with a showy brass plate. Another, the right kind, a very beautiful handwoven cover for the credence table—and the only record in a closed book.

All churches should have a memorial fund which would go toward beautifying the church in a consistant, beautiful way, resulting in a quiet harmonious whole.

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HISTORY OF STAINED GLASS

By
HERBERT SPIERS
Of the Payne-Spiers Studios

THERE is a story attributed to Flavius Josephus, that glass was first discovered by some Israelites who had set fire to a woods. The terrific heat this generated melted the sand, which poured down the mountain-side crystallizing into what we now know as glass. A more common story of the discovery of glass is ascribed to Pliny, who relates that some Phoenician sailors (about 2000 B. C.) were shipwrecked on a fine white sandy beach in Assyria. One day after breaking up their campfire, they discovered that a great quantity of sand had melted, which upon cooling formed into a flat, brittle but translucent mass. It seems the hearth of alkali taken from their deserted ship, in which the fire was built, had acted as a flux. It is much in this same fashion that glass is produced today.

Colored glass was made in ancient Greece and Rome, for early histories tell us of jewelled thrones and palaces of gems, many of which have been recovered from ruins and found to be of glass. The Egyptians are known to have mixed glass imitations with real gems in their trading with other nations. In the Byzantine temples of early centuries, windows were formed of colored lumps of glass held in place by plaster and stone. These crude bindings were later supplanted by the narrower metal strips, allowing for greater freedom of design. The steps leading to these developments abound with interesting and thrilling tales, such as the story of the Roman architect, who was beheaded because he had discovered a formula for making malleable glass.

The earliest examples of stained glass in existence today are the 6th Century windows in Saint Sophia's, Constantinople. The finest example, for those who have learned to look at and revel in colored glass, are the famed 11th, 12th and 13th Century windows of Chartres Cathedral in France.

As a guide to a correct understanding and evaluation of stained glass, it would be well to clear up a common misapprehension, regarding the term itself. Used in its literal sense, we might say it has to do with a silver stain, applied to the back of the glass, which when fired comes out a beautiful transparent yellow. In this connection there is a 14th Century legend concerning Blessed James of Ulm, who just as he heard a visitation order, unwittingly dropped a loose button from his clothes on to a piece of white glass as it was about to go into the kiln. The silver-tin alloy of that button spotted the glass a brilliant yellow. And so by accident, was this important adjunct to the glass man's palette discovered, (although this story has oft been disputed). It was now possible to obtain two colors on a single piece of glass and this was put to valuable use in the 15th and 16th Century's demand for blazonry and escutcheons.

But to use the term "stained glass" in its general sense, what we actually mean is colored glass, i.e. glass mixed with the pigment in manufacture, cut into small pieces, painted, fired and leaded together to form a pattern or design. In other words, the correct term would be "stained and painted glass". Glass that isn't painted should rightfully be called leaded glass or leaded colored glass. However, there have been some good stained glass windows made with very little paint, tiny pieces of glass and broad leads, making up for the deficiency.

The painting of glass consists of nothing more than a black tracing color of iron oxide used to outline intricate patterns, folds of drapery and flesh. After this, a black or brown matt color is used to bring out expressions of high-lights and shadows and often to narrow down large areas of rich color. The best traditions do not allow for the application of any colored paint.

The finest windows of early centuries even though filled with figures, gave the impression of overall patterns of color. The medium of richly painted and fired colored glass, heavy lead work and iron armatures



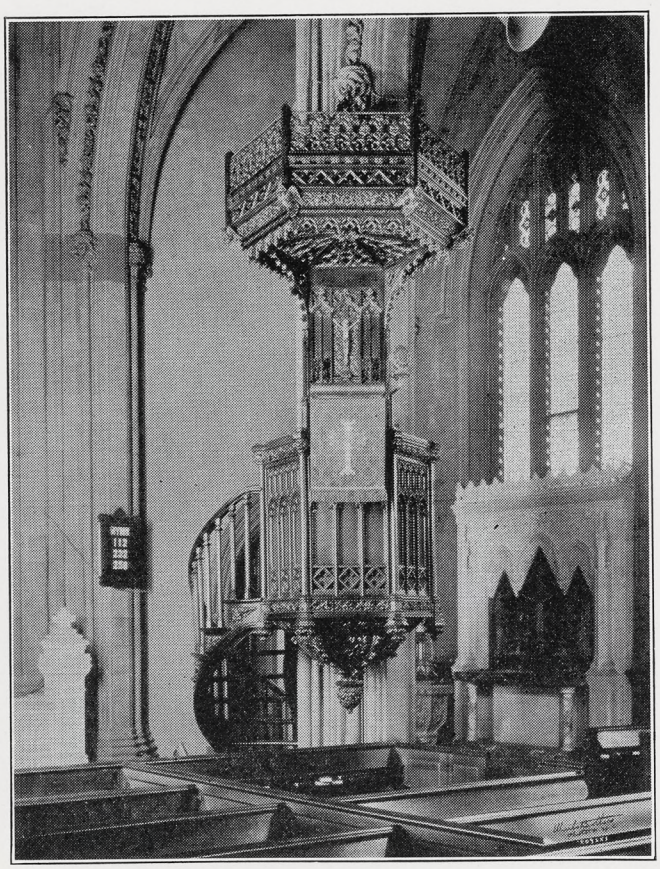
SIMPLICITY MARKS THIS CORNER IN THE MEMORIAL CHURCH, BALTIMORE

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were combined to form symbolic and decorative panels, which cast long streaming rays of colorful light to dark nooks and corners of vast Gothic Cathedrals. This fine example, set by medieval craftsmen has been grasped quite effectively by many of our contemporary glass workers in present day churches.

THE tendency toward perspective and pictorial treatments in stained glass started late in the 14th Century and developed extensively through the 15th, 16th, and 17th Centuries. Through these periods, the greater use of silver stain came more and more into vogue. And there also appeared a flashed glass which at first by chipping and later by etching allowed for several colors on a single piece of glass. Windows up to this time, though too pictorial, still retained a good deal of their purity of color and hence their decorative value. However, by the 18th Century, the prolific use of enamels (i.e. the application of dense colored paint) set in, and windows no longer exhibited brilliancy of color, quality of tone and translucent softness. They became instead panels of dull, muddy and opaque pictures.

This development has been called the "Decline of the Art" and so, stained glass was referred to by writers of even Macauley's and Stevenson's eminence as a "lost art". And rightly so, for the supporting bars' nature as decoration was forgotten and even the smaller indispensable leads were objected to. Attempts were made so to plan the design as to hide and disguise them. But this loss was one of sympathy and understanding only, and inevitable during the 17th and 18th Centuries to which the Gothic spirit was entirely alien.



THE ELABORATE PULPIT AT ST. GEORGE'S, NEW YORK CITY

This is perhaps the reason for a distaste by many for painted glass windows. Then again it may be that these objectors are versed in an entirely different glass technique, that of the so-called Tiffany school of opalescent glass. This glass is a development of the 19th Century and derives its name from a similarity to the precious irridescent stone, the opal. It was definitely manufactured for pictorial treatments and put to use so effectively by such great artists as John LaFarge and Louis C. Tiffany. But this type of glass work also has its many enemies, for it has been so mishandled, by all but a few craftsmen, that 50 years of churches in this country are strewn with some awful examples of stained glass. Just as the execution of an antique window requires great skill in the selection of color combinations, the opalescent glass demands even greater patience and ability for selection of gradation of color and motion in the glass itself.

The best opalescent windows were not painted, in fact the glass would not properly "take the fire". Perspective and shadows were obtained by the application of layers of glass on top of one another. These were held together with narrow strips of copper foil which allowed pictorial effects without the interfering bulkiness of lead cames. This process of course was quite expensive and many subterfuges were used as a short cut to obtain similar effects, with little success.

With the sincere belief that nothing can ever supplant the masterpieces of the 12th Century, we wish to state, that opalescent glass properly fashioned in the Tiffany manner, has a definite place in the craftsmen's world. Of course it has great limitations for architectural treatments, but its distinctive quality of coloring, especially the genuine Tiffany glass, does admit a peculiar glow of cheerfulness not quite obtainable in the antique glass.

Designed and executed by our sympathetic and specially trained artists and craftsmen, the spirit and sentiment of early glass is even today conveyed in very full degree. Our antique glass used is the result of enthusiastic research and careful experiment by specialists, who not only practised the art but lived it. It excellently reproduces the famed qualities of the medieval glass, whether it be the sombre richness of the 12th Century's Early Gothic windows, or the silvery toned whites of the Grissaille and quarried windows, which followed them.

Today the right evaluation of stained glass as a noble art, steadily extends and increases. Such experiments as are made, even the more audacious of them, accord always with the art's real character, that of colored light applied to definitely decorative ends. And so the craft is assured of fuller understanding as more acquaint themselves with the finest famed examples that remain to a world now sensible to their glory.

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Seek Beauty

By

LEONARD WOLCOTT

NOT being entirely sure that the industrial revolution did a good thing when it taught us to turn to catalogues and retail shops instead of to craftsmen, I want to urge a return to the craftsmen when things of particular beauty for a particular place are sought.

In the train of the industrial revolution came the habit of shopping for values, so the first thing I want to say is that if you will take the trouble to fine out individual craftsmen-artists and interest them in your project you will find their work far more satisfactory than ready made things and very little if any more expensive. When you consider beauty, and the fact that the thing designed and executed by an artist for a particular place will fit the place and be at home there as a part of the place or structure, instead of as an addition or as something new, the price, if slightly higher, will gladly be paid by the donor if he has any sense of proportion or beauty. It is always advisable to seek a donor who has artistic sense, or to arrange with the donor to leave that to those who know. Of course you must also be sure of your craftsmen. If you have not yourself a sense of the artistic, and of the fitness of things, and such a sense is not universal, find someone who has. The art museum in any city would be glad to help you, or the art teacher in the local school. I beg you not to have false pride in the matter of art. You wouldn't be ashamed to admit that you don't know enough mechanics to put new rings in your automobile cylinders, and that you save time and money in having the garage man do it. The artistic sense is no more diffusely given, and there is no disgrace if you lack it. So leave the artistic end to those who know. It is not necessarily the rector's part.

In order to illustrate, listen to the unadorned tale of a chapel fitted up in an unstairs room in the parish house of a church in a mid-western city. The altar was made in the mill of a local lumber yard by a carpenter who could do careful work, from plans drawn by one who knew what the proportions of an altar should be. The wood was carefully chosen for grain, but cost very little. The cross and candlesticks were executed by a local woodcarver from designs by an artist whose services were an offering to the beauty of holiness. This same artist, by the way, supervised the whole work and kept it in harmony. The sacred vessels were designed and executed by one who has made some of the loveliest sets in the country. The motif is taken from the American Indians to be in keeping with the place, the designs having been suggested by an artist who, as an adopted member of an Indian tribe knew well which signs were significant. The vestments, again to be in keeping with the place, were Spanish "fiddle back" in shape, and made of fabrics which are reproductions of ancient ones designed for ecclesiastical purposes. They were made up by a local dressmaker. The hangings behind the altar and credence are pongee stamped with wood blocks carved by a local art student. The lighting fixtures are of lead and, having been locally drawn, were executed by a local tinsmith. A stained glass window was designed and made locally by one who has since gone east and is doing remarkably good things. The only things in the chapel which were bought from catalogues are the chairs and the cruets, both of which are very plain and thus fit in with the rest.

This shows what a wide range of things can be done, and done inexpensively as well as beautifully, by local artists and craftsmen.

Church Lighting

By

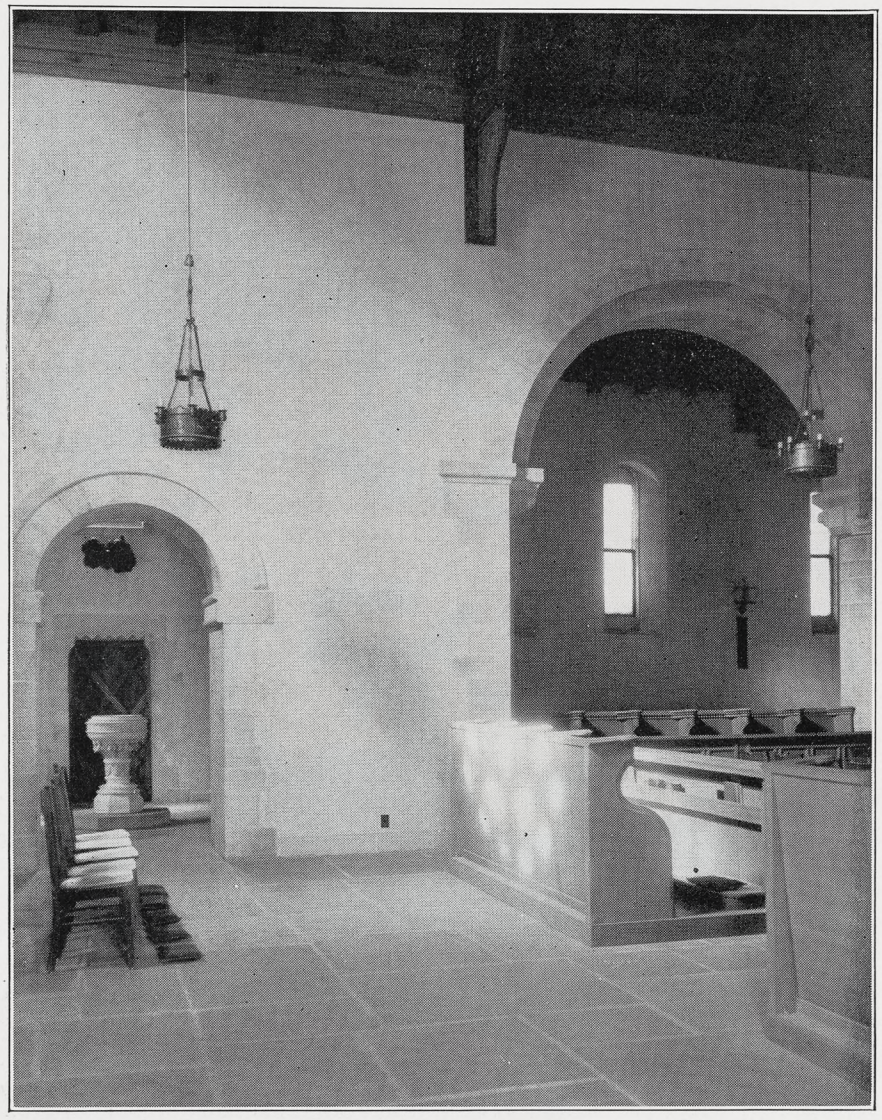
ARTHUR A. FISCHER

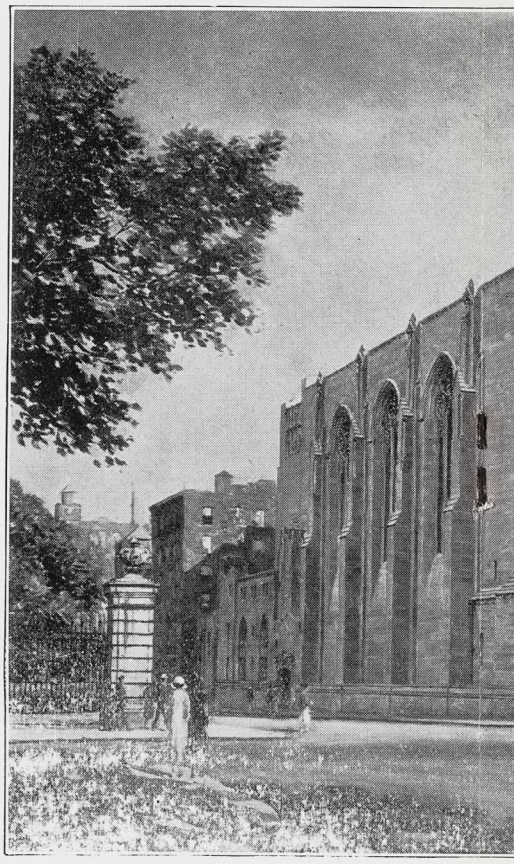
THE tradition of the flame has long retarded lighting progress. Until recently designers have resorted to the use of the imitation candle and oil lamp in the creation of light fixtures. This tradition may always remain, but lighting fixtures of this character will demand shading or diffusion in order to eliminate the unpleasant glare, as this sort of lighting requires a great deal of power in order to give a sufficient amount of illumination. Also the initial cost of such lighting is far in excess of the cost of proper lighting.

With modern lighting facilities there is practically no limitation as to what may be accomplished. Today we should strive to illuminate the objects and areas to be seen, to avoid sharp contrasts and dark shadows, while preserving soft shadows for roundness and relief, and emphasizing those parts which should command first attention. A good example of this way of lighting is to be seen in the simple Gothic interior of the Church of the Heavenly Rest, New York City. Here there are no lighting fixtures. In the triforiums, unseen from below, are placed batteries of light reflectors which flood-light the stained glass windows on either side of the nave. The rose window over the altar as well as the altar itself is flood-lighted so that the whole church has a soft and beautiful distribution of light. The stained glass windows give the effect of sunlight shining through.

In order to obtain the best results certain standards should be followed. General lighting should effectively illuminate all objects and areas to be seen with due regard to their relative importance. Light sources should be subordinated in visual importance to the things they are intended to illuminate. Glare should be completely eliminated. General illumination should be related to or controlled to suit the congregation.

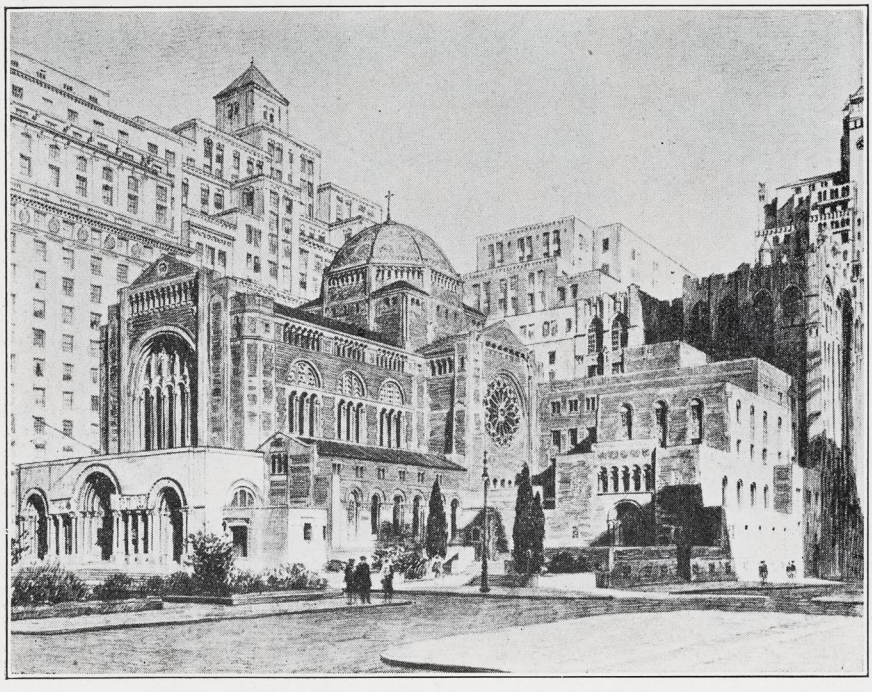
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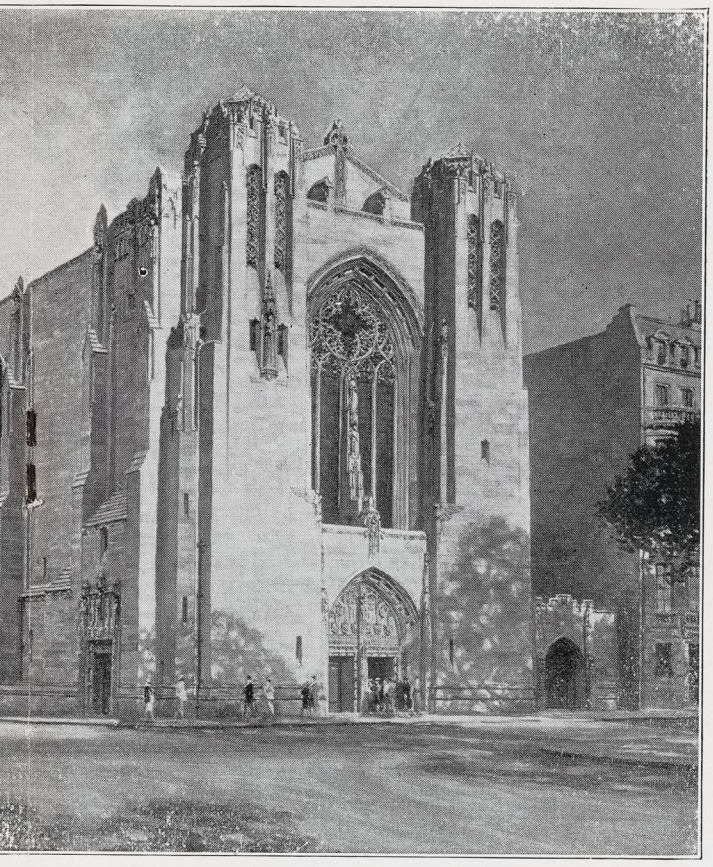
The Church of the Heavenly Rest, New York

ABOVE: Simplicity marks the Norman Chapel at Kent School
BELOW: St. Bartholomew's, New York, one of the country's finest church plants

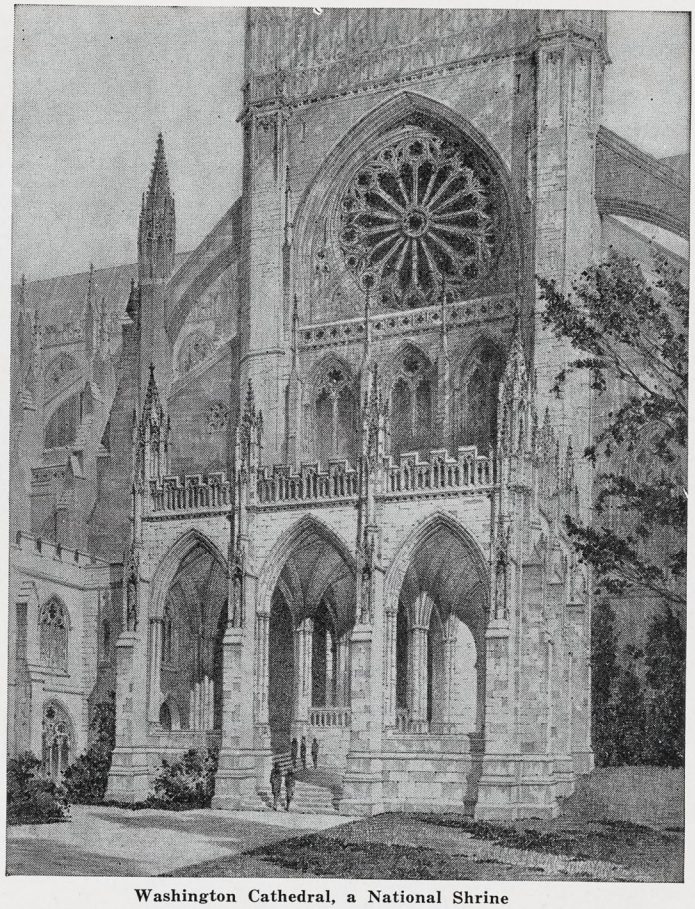




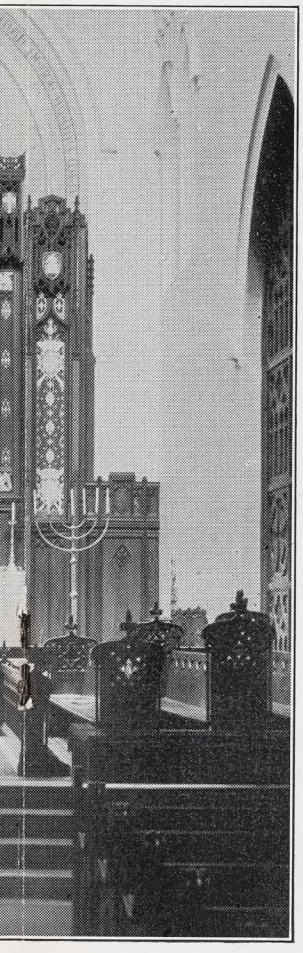
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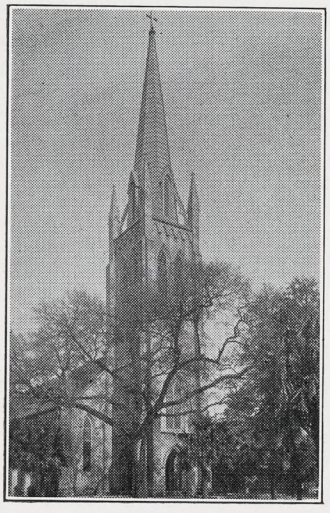
w York, is considered beautifully adapted to crowded urban life

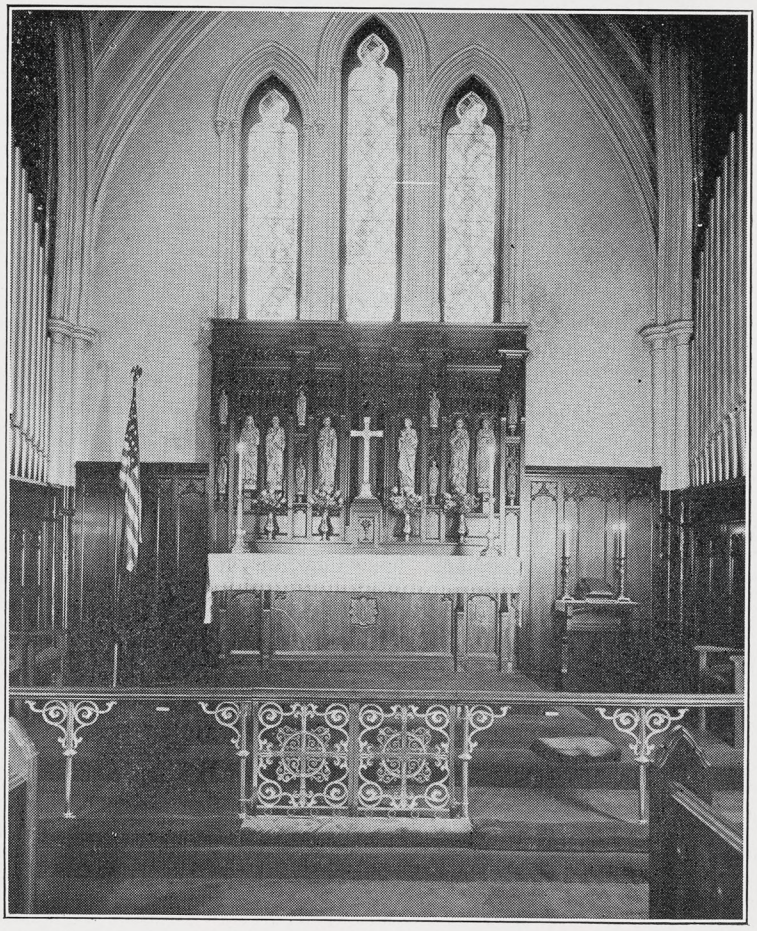


Washington Cathedral, a National Shrine



LEFT: The Beautiful Altar and Reredos of St. John's, Savannah. BELOW: The Spire of St. John's, Savannah. RIGHT: Chancel of All Saints', Omaha, Nebraska.





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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

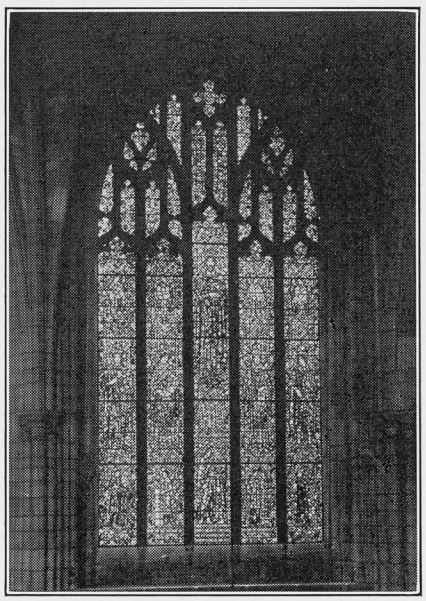
Edited by W. B. SPOFFORD

Imagine, over in Brooklyn here is a parson who figures there is work to be done in the summer and announces in his parish bulletin that he plans to remain at home. The unusual parson is the Rev. Thomas Lacey of the Redeemer, who, in making the announcement, tells that story about Dr. Chevalier Johnson. A patient once remarked to the good doctor that he didn't seem to be getting any pleasure out of life; "you don't smoke, drink or dance; you don't hunt, fish, play golf or tennis, you never attend football games or baseball games or movies. What in the world do you do with your spare time?" To which the physician replied, "I have no spare time." Like Dr. Johnson, Rector Lacey announces that he has no spare time, what with office hours daily, correspondence, parish visiting, sick ministrations and funerals. So my hat, if I had one, would be doffed to him in a very shamefaced manner since a check on the pleasures that Dr. Johnson did not have time for reveals that I indulge in most of them. I can get along without hunting or fishing, but if I took time out to think the matter over I presume I could dig up a couple of others for substitutes. Oh well, there is no sense in worrying about it to the point of getting a fellow down . . . double-header this afternoon . . . come on you Gehrig.

* * *

Plans for Meeting of House of Bishops

The resignation of bishops and vacancies in missionary districts are the chief matters to be considered at the meeting of the House of Bishops, to convene in Memphis, November 2-3. The bishops are to gather the afternoon of November 1st for a quiet hour to be conducted by Bishop Scarlett of Missouri. There will be a lot of new faces, if all elections and consecrations now pending are completed by November, since thirteen new bishops have been elected since the Cincinnati convention: Roberts of Shanghai; Wilner of the Philippines; Heron of Massachusetts; Brown of Southern Virginia; Carpenter of Alabama. To be consecrated in September: Dandridge of Tennessee; Phillips of Southwestern Virginia; Block of California. Elections now in process of completion: Peabody of Central New York; Tucker of Ohio; Mitchell of Arkansas. To be elected in September: a diocesan for Delaware and a coadjutor for Indianapolis. The only bishop to be elected for a missionary district is a successor for Bishop Hulse for Cuba. Resignations to be acted upon: Bishop Shayler from Nebraska; Bishop Davenport from Easton; Bishop Ferris from Rochester and Bishop Gravatt from West Virginia.



A MEMORIAL WINDOW
In St. Thomas', New York City

* * *

Dates for Consecrations

The Rev. Edmund P. Dandridge is to be consecrated Bishop Coadjutor of Tennessee at Christ Church, Nashville, on September 20th. The Rev. Henry D. Phillips is to be consecrated Bishop of Southwestern Virginia at St. Paul's, Lynchburg, on September 27th. The Rev. Karl M. Block is to be consecrated Bishop Coadjutor of California at Grace Cathedral, San Francisco, on September 29th.

* * *

Rhode Island Churchmen Petition the President

A group of Church people in Rhode Island, many of them returned China missionaries, have organized as "Friends of China," and at a meeting the other day drew up a petition to the President calling upon him to prevent the shipment of arms and other war supplies to Japan. They also went on record as favoring the action of seamen, longshoremen and other workers' groups in refusing to handle war supplies destined for Japan.

* * *

Churchmen Take Hand in Strike

A citizens committee in New York of which the Rev. William Sperry, vicar of Grace Chapel, is chairman, issued a statement on July 18th supporting the strikers at the Eagle Pencil Company where 800 employees have been on strike for four weeks. The decision to support the workers came after three weeks of fruitless effort on the part of the committee to mediate the disagreement, with the conferences coming to an end when the president of the company declared: "There is nothing to arbitrate. They (the workers) can take it or leave it."

* * *

Bishop Huston Is Robbed

Bishop Huston of Olympia (Washington) has a nice home in Seattle



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and a pleasant summer cottage across Puget Sound . . . which is all very nice except that when he goes to the cottage burglars move into the town house. It has happened no less than five times. He got home on July 11th after a week at the cottage and found the house turned topsy turvy, the burglars evidently looking for valuables. The only thing stolen however was a rifle. To the newspapers Bishop Huston said: "Tell that man he had better not come back. I still have a 22 caliber rifle which I used to shoot coyotes in Wyoming. And I can shoot straight."

* * *

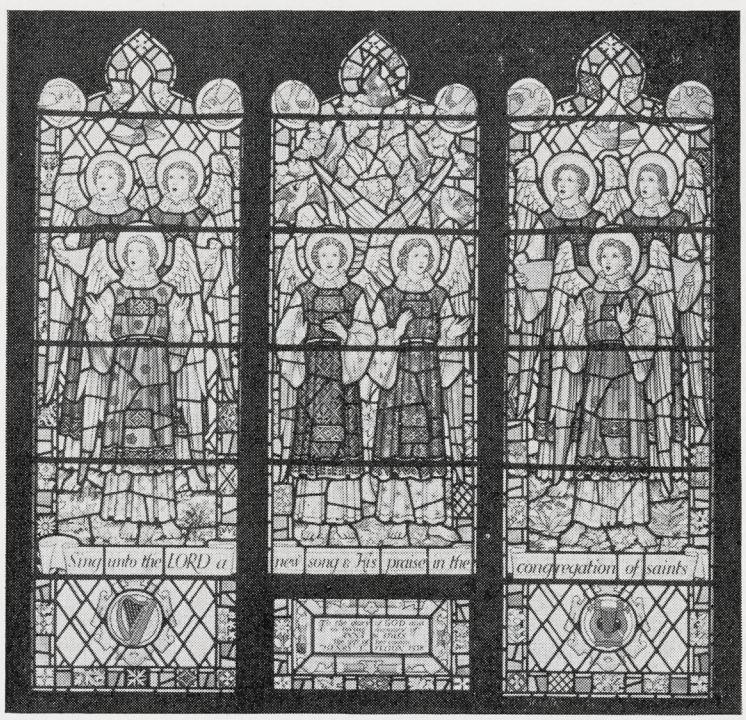
Discuss Unity at Adelynrood

Presbyterians, Congregationalists, Methodists, Baptists and members of other churches joined with Episcopalians from July 7 through the 10th at Adelynrood, the conference center in Massachusetts of the Society of the Companions of the Holy Cross. They were there—one hundred or more—to consider Church Unity. The chaplain was the Rev. Floyd W. Tompkins, secretary of the American division of the World Conference on Faith and Order, who celebrated the Eucharist daily, "to which all baptized persons desiring to receive were welcomed"—which ought to give the editors and letter-writers something to do for the rest of the hot days. Those to address the conference were the Rev. William Adams (Two-Beds) Brown, Presbyterian; the Rev. Angus Dun of the Cambridge faculty; Mr. Glenn Clark of MacAllister College, St. Paul, Minnesota, a Presbyterian, and the Rev. Charles Ashworth who is, I think, a Methodist though I am not quite sure. Mrs. Mary K. Simkhovitch of New York, in reporting the conference, declares that "the consciences of all were stirred by the conference to present a Christian front to a world where so many powerful influences are at work either hostile or wholly indifferent to the way of Jesus. Especially was it urged that the revolutionary implications of Christianity in the fields of personal sacrificial living and in social change be brought to the young people of America who are not inspired by the results of Christian alignments as they have seen them in their elders, but to whom the figure of Jesus shines out undimmed."

* * *

Death Takes David Hamilton

The Rev. David Stuart Hamilton, for forty-three years the venerated rector of St. Paul's, Paterson, New Jersey, died on July 17th at Mohonk Lake, New York, of a heart attack. He was 74 years of age. One could write a long piece about this man, known throughout the church, relating the fine leadership he gave his own parish, his diocese and the national church. But I can tell another story about him that is not generally known. Some years ago there was a bitter strike in the silk mills that dominate his city. A group of Church people met at Grace Church, New York, to discuss the situation and the suggestion was then made by Mr. George Foster Peabody, who recently died, that someone go to Paterson to find out if anything could be done about the situation. I was selected for the task. The first person I called upon was Dr. Hamilton, a very conservative gentleman. I told him I was there to do what I could. Whereupon he said, "Spofford, this strike is ruining the city. The church is taking no hand. None of us are experienced in such matters and do not know what to do. From this moment you are on the staff of St. Paul's Church. Go around and see these people; the manufacturers, the workers, city officials. Tell them that you have been sent by me. If they refuse to see you let me know. Let's see what can be done about this busi-



WINDOW RECENTLY DEDICATED IN

ST. THOMAS' CHURCH
NEW YORK CITY

REV. ROELIF H. BROOKS, D.D., RECTOR

DESIGNED BY

JAMES HOGAN

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ness." The name of the rector of St. Paul's was magical in its power to open doors. I saw whomever I cared to see, and during the several weeks that I worked in Paterson this conservative rector stood squarely back of me. If he had any doubts as to my wisdom in dealing with a tense situation he did a grand job in hiding the fact. A report was issued based upon our findings. Manufacturers, labor leaders and city officials finally met in a conference called by Dr. Hamilton. It was an all day affair. And that strike was settled to the satisfaction of all involved—which meant the entire city—solely because this rector was courageous, kind but firm, good humored and possessed a vision of civic responsibility.

* * *

Church School Bombed in China

A cable from Bishop Gilman of Hankow received July 14th by the national department of missions reports that damage was done St. Hilda's School, Wuchang, China, on July 13th, during an air raid that killed and injured several hundred people. The Church General Hospital, already fully occupied with its normal number of 175 patients, took in 100 victims.

* * *

Successful Conferences in Michigan

There was a capacity enrollment of over 200 at the summer conference of the diocese of Michigan, held at the Cranbrook School. There was also a capacity enrollment at the girls' conference, held at Pine Lake under the direction of the Girls' Friendly Society.

* * *

Conferences in Rochester

The dioceses of Western New York and Rochester joined forces for a young people's conference that was held June 26-July 2 at Alfred University. The leaders were the Rev. William T. Heath, rector of Trinity, Buffalo, and the Rev. Harry S. Longley Jr., rector at Corning, assisted by diocesan leaders. The week of July 4th 65 boys of the acolytes guild of the diocese of Rochester were in camp under the direction of the Rev. Thomas Withey of Belmont and the Rev. John Dennis of Rochester.

* * *

New Trial Granted in Slander Suit

As reported some weeks ago, the Rev. Franklin H. Spencer was recently awarded an $8,000 judgment against Bishop White of Springfield in a slander suit. On July 7th Circuit Judge William B. Wright granted a new trial which will be held in the fall according to the lawyers.

* * *

The Catch-Up Paragraph

Here are a few important items that would have been in the issue for last week, had there been one. Bishop Stewart of Chicago, still confined to a hospital in Sault Ste. Marie, Michigan, following a heart attack, is steadily improving. . . . Methodists, holding an annual conference in Los Angeles, held daily devotional services at our St. Paul's Cathedral, conducted by Methodist Bishop G. Bromley Oxnam of Omaha. . . . The Rev. R. Bland Mitchell of Birmingham, Ala., has accepted the election to be the bishop

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of Arkansas. . . . The Kanuga Conference had the largest attendance in twelve years. . . . Bishop and Mrs. Fenner of Kansas are spending the summer in Mexico.

* * *

Plans for Sewanee Conference

The Sewanee Conference opens today, July 28th, and runs through August 11th, the sessions being held on the campus of the University of the South, on the sacred mount of Tennessee. There are several notables on the faculty, including Reinhold Schairer of London University, formerly of Germany until "Butch" Hitler ran him out. Others to address the conference will be Frank Bane, secretary of the social security board; Malcolm G. Little, director of the training division of the T. V. A.; Miss Cora Rowzee of the Family Welfare Association. Courses are offered by the Rev. Almon R. Pepper, top man of the national social service department; Spencer Miller Jr., of the same department; the Rev. Ernest E. Piper of Detroit; Miss Mabel Lee Cooper, who was formerly with the national department of religious education; Miss Annie Morton Stout, secretary of religious education of the province; Miss Margaret Jefferson of the G. F. S.; Dr. John W. Wood, national secretary of foreign missions; Dean Elwood Haines of Louisville; the Rev. Fleming James of the Berkeley Divinity School and ever so many more.

* * *

Bishop Jenkins Wants Protests

Bishop Jenkins of Nevada is disturbed about the amount of help that the United States is giving to Japan, as well he may be. Over fifty-four per cent of the war materials that Japan is getting from outside with which to kill civilians in China reach them from our shores, as this paper has reported on various occasions. Writes the Bishop: "Are we Japan's allies? There are certainly millions in America who pray we are not. Why not flood the President of the United States with telegrams and the press with letters? Public opinion will do what the politicians and big business are afraid to do." To which I add my hearty Amen.

* * *

Paul J. Tillich to Lecture At Cambridge

Professor Paul J. Tillich, formerly of Germany and now on the faculty of the Union Seminary, is to lecture at the Episcopal Theological Seminary, Cambridge, the first half of the coming academic year on "The Kingdom of God and History." He is to give Cambridge twenty-four hours each week, thus allowing an opportunity not only for his two hour lecture period but for conferences with faculty and students. This course of lectures is the first of many made possible by a gift of $50,000 by the late Professor Max Kellner.

* * *

Having Fun in Kansas

Nine ministers of Kansas have blasted at Preacher Gerald B. Winrod who hopes to be a United States Senator. It is in the form of a pamphlet which contains photostatic reproductions of Winrod's published statements, designed to show the racial, religious and political intolerance of the candidate. Winrod, in his magazine, draws the usual red-herrings across the trail. Thus he denounces the Federal Council of Churches as being in favor of the soviet form of government and of being atheist; both the Y. M. C. A. and the Y.W. C. A. are attacked, the charges against them being that they have been known to allow groups to discuss communism, and what is even worse, one of their publications once printed a poem by a Negro. But Preacher Winrod is quite impartial

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since he also goes after Jews and Catholics, and has launched attacks on many well-known "reds", including John D. Rockefeller, who is a "red" because he supports Harry Emerson Fosdick's church in New York; Bishop McConnell of the Methodist Church who, according to Winrod, stands for "unadulterated communism"; the Rev. John Haynes Holmes of New York who has so many sins that they are not even listed, and Mrs. Franklin D. Roosevelt who is a "red" because she spoke once at a meeting of the National Association for the Advancement of Colored People. However one should not get the idea that Preacher Winrod is entirely negative for there are things he is for, notably the Nazis whom he praises for having persecuted the Jews and for having silenced the Christian ministers "of the ultra-liberal type, resembling the Federal Council group of the United States, who have insisted upon mixing political radicalism with heretical doctrines from their pulpits." Among the ministers to sign the pamphlet revealing the convictions of Preacher-Candidate Winrod are Dean John W. Day of our cathedral in Topeka and the Rev. Ben Harry Smith, our rector at Atchison.

* * *

Notes On This Troubled World

A group in England, banded together to promote peace, has started a book club through which books dealing with peace are loaned to members. One of the committee of three responsible for the selection is Miss Maude Royden, famous woman preacher of the Church of England. . . . Political prisoners in Germany are kept busy making toy figures of Hitler, Goering, Goebbels and Mussolini which are later distributed among the children of the country. . . . 10,709 children in Loyalist Spain have been killed by Rebel bombardments up to March 1st with 15,320 wounded. . . . The German bible, Hitler's *Mein Kampf*, declares that the Tyrol, now held by Italy, is German and "must be re-conquered, not by solemn appeals to the Divinity but by force". . . . The last war is not yet over. The announcement recently appeared in an English paper that there were 34 new cases of blindness in a home for the blind caused by the delayed action of mustard gas inflicted in the war twenty years ago. . . . And in Yugoslavia a peasant stopped to investigate when his plow struck a hard object with a grating noise. He dug up a rusty ammunition box containing 6,300 cartridges, 3 hand grenades and 2 bombs. The box probably had been buried by Austrians during the world war. . . . Said a German educator recently: "The field gray soldier who throws his last hand grenade; the dying seaman, who, felled by a murderer's hand, pronounces the Fuehrer's name as his last word, these are for us divine figures much more than is the crucified Jew." . . . The billion, one hundred and sixty million dollars being spent by the U. S. on a bigger navy would provide fully-equipped school buildings for three million children. . . . There are 117,000 Britishers in the Peace Pledge Union, started by the late Canon Dick Sheppard, who have pledged themselves not to fight under any circumstances.

* * *

Education in New York

The board of religious education of the diocese of New York is making plans for a school of Christian living to be held on Monday evenings from October 17th through November 21 at the cathedral. The new president of the board is the Rev. C. Avery

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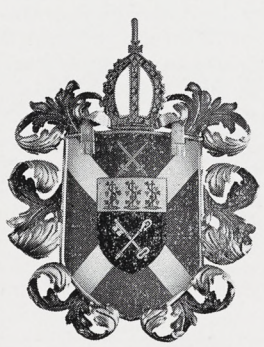
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Mason of Staten Island and the vice-president is the Rev. Frank R. Wilson of Hyde Park (Roosevelt), New York. Subjects to be presented: What is the Faith?; Preparation for Christian Marriage; Christian Healing; Church History; Symbolism; How to Teach. Plans are also under way for a similar school in the upper Hudson Valley under the direction of the Rev. H. Ross Greer of Millbrook. New work is also being planned for the young people by a committee of which the Rev. Francis Craighill, assistant at St. Bartholomew's, is chairman. The Rev. F. Ray Garten has been appointed to work with the youth of the diocese and is at present promoting a conference which is to be held in the fall.

* * *

Conference Protests Shipment of Arms

Those attending the Kanuga Conference sent an appeal to President Roosevelt to put a stop to the shipment of arms and other war materials to nations which are bombing "civilian populations." The names of 31 clergymen and 325 lay communicants were signed to the document, and also the signatures of the following bishops: Bishop Finlay of Upper South Carolina; Bishop Thomas of South Carolina; Bishop Gribbin of Western North Carolina; Bishop Darst of East Carolina and Bishop-elect Dandridge of Tennessee. Hurrah! Meanwhile Bishop Robert L. Paddock and a group of ministers urged clergymen to protest against the bombing of defenseless people in Spain and China on July 17th, and I know of at least one who did so. The Rev. Charles B. Ackley, rector of St. Mary's, New York, preached on the matter and dealt with it with his gloves off and no punch-pulling, denouncing particularly those Americans who are willing to make profits at the cost of human lives in China. In addition to Bishop Paddock, the appeal was signed by Bishop Benjamin Brewster of Maine and Bishop Oldham of Albany.

* * *

Memorials for Cleveland Cathedral

A number of memorials were recently dedicated at Trinity Cathedral, Cleveland, Ohio, including a stained glass window, given by Mr. William Mather. The window is of 13th century Fleming glass which was shipped to Norfolk, England, and later was set up in a castle in that city. Dean Emerson stated that other windows were now being done by Wilbur Herbert Burnham of Boston which would be dedicated in the fall as memorials to the late Bishop Leonard.

* * *

Catholic Priest Condemns Hague

The Rt. Rev. John A. Ryan, director of the National Catholic Welfare Association and a professor at Catholic University, warned Roman Catholics against Mayor Frank Hague in an address delivered the other day in Duluth, Minnesota. "Many Jersey City Catholics do not realize that the real conflict is between Americanism and civil rights on the one hand, and on the other hand, the subserviency of city officials to selfish employers who seek to prevent effective organization of labor."

* * *

North Carolina Church Is Reopened

Calvary Church, Fletcher, N. C., destroyed by fire nearly three years ago, was reopened for services on July 17th, Bishop Gribbin officiating, assisted by the Rev. Charles Boynton, chaplain of Christ School, Arden. The church, seating 300, was crowded to capacity.



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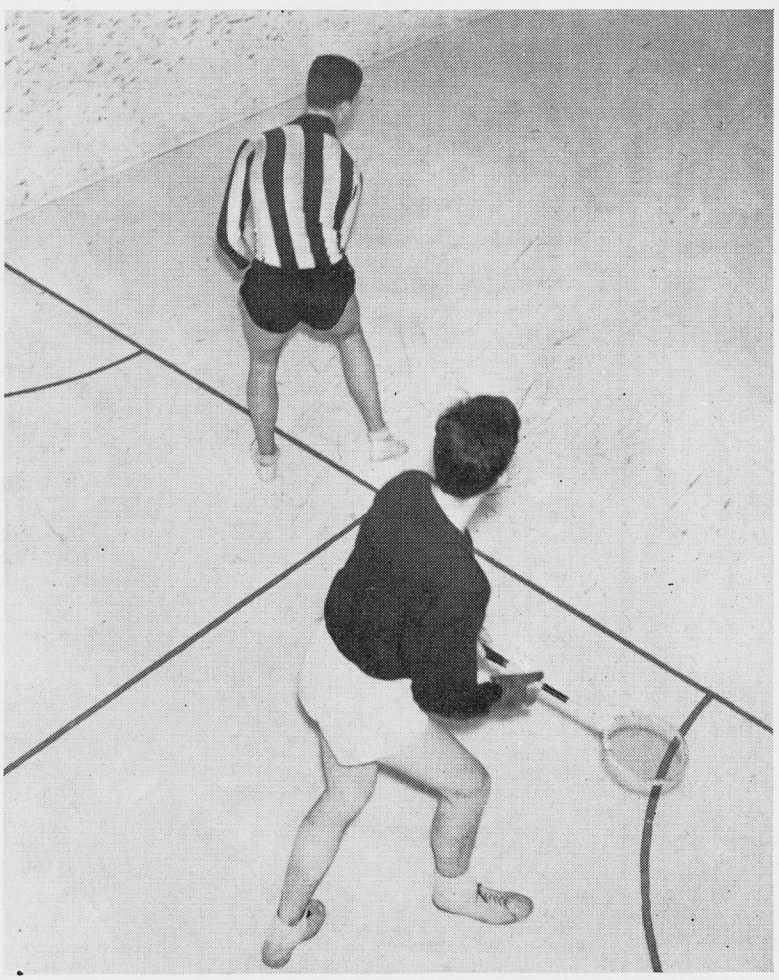
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THE WITNESS



THERE IS FUN AT CHURCH SCHOOLS

AN EDITORIAL BY BISHOP JOHNSON

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CLERGY NOTES

BARRETT, THOMAS V., formerly of the staff of Trinity, New Haven, Connecticut, has accepted the chaplaincy of Kenyon College.

BURKE, GRAFTON, director of Hudson Stuck Hospital, Fort Yukon, Alaska, was ordained priest on June 29th by Bishop Rowe.

CROFT, NATHANIEL C., was ordained deacon on July 10th at Aiken, S. C., by Bishop Thomas, and has been placed in charge of St. Paul's, Graniteville, N. C.

DAVIES, CHARLES R., has resigned as rector of Grace Church, Chanute, Kansas, to accept the rectorship of St. Paul's, Manhattan, Kansas.

DEWEES, WILLIAM LeROY, was ordained priest on July 10th at the Transfiguration, Blue Ridge Summit, Pa., by Bishop Brown. He is on the staff of the Philadelphia City Mission.

GRAHAM, JOHN, retired, died at his home in Brooklyn, N. Y., on July 6th in his 87th year.

GOODRICH, HERBERT J., formerly chaplain of Salisbury School, Connecticut, is now the assistant at St. James the Less, Scarsdale, New York.

HUSTON, S. ARTHUR, Bishop of Olympia, has his office now at 1008 American Bank Building, Seattle, Washington.

JETT, BISHOP ROBERT CARTER is now residing in his new home at 670 Wellington Avenue, Roanoke, Virginia.

JOHNSTON, HENRY JR., student pastor at the University of Alabama and assistant at Christ Church, Tuscaloosa, Ala., is now the rector of Franklin Parish, Franklin County, diocese of Southwestern Virginia.

KRONE, ARNOLD, was ordained deacon on July 17th by Bishop Rowe at St. Philip's, Wrangell, Alaska, where he is in charge.

McCOMAS, JOSEPH P., has resigned as vicar of St. Paul's Chapel, Trinity Parish, New York.

MITCHELL, H. H., has resigned from churches at Grants Pass and Ashland, Oregon, to retire.

MULLIGAN, JOHN M., ordained priest on June 15th, has accepted appointment as chaplain of Salisbury School, Salisbury, Conn., and is also to do religious work at Hotchkiss School.

PINCKNEY, JOHN A., has resigned as rector of the Holy Cross, Tryon, N.C., to accept the rectorship of St. Paul's, Charleston, S. C. Address: 26 Montague Street.

POLLOCK, WILLIAM D., formerly of Rayton, N. M., is now the rector of Nelson Parish, diocese of Southwestern Virginia, with residence at Arrington, Va.

PURTON, CECIL C., retired priest of the diocese of Michigan, died on July 10th after a long illness. He retired last year as rector of Grace Church, Mount Clemens, after a rectorship of fifteen years.

RIDDICK, ELBERT D., was ordained priest on July 25th at St. Mark's Cathedral, Seattle, by Bishop Huston. He is in charge of St. Paul's, Bremerton, Washington.

SMITH, G. L., has resigned as vicar of St. Augustine's Chapel, Trinity Parish, New York.

TERRY, JAMES H., formerly in charge of Christ Church, Las Vegas, Nevada, has accepted the rectorship of St. James, Kent, Washington. Address, 207 South Third Street.

THOMAS, LOUIS, formerly rector of several small parishes in the diocese of Upper South Carolina, has accepted the rectorship of All Saints', Birmingham, Alabama.

TROOP, G. W. H., has resigned as rector of Calvary Church, Ashland, Kentucky.

WATERS, HORACE B., in charge of work for deaf mutes, diocese of Michigan, died on June 30th after a long illness.

WILLIAMS, THOMAS J., curate at St. Paul's Chapel, Trinity Parish, New York, has been appointed vicar of St. Augustine's Chapel, Trinity Parish.

WRIGHT, DAYTON B., rector of Christ Church, Hudson, Ohio, has been serving this summer as chaplain of Camp Wa-Li-Ro for choir boys of our church, located at Put-in-Bay, Ohio.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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"I GO A FISHING"

An Editorial by
BISHOP JOHNSON

THE Christian life is an endurance test. When Christ called His disciples to follow Him He led them through a trail of opposition and hardship, promising to him that overcometh an entrance into His kingdom. Like St. Peter we grow weary of waiting and like him we say, "I go a fishing".

After Christ's resurrection He appeared unto the Apostles in Galilee and then there was a long period in which He did not confer with them. As the days passed and Christ did not reappear, St. Peter grew impatient. There is nothing more wearisome than to wait for someone who does not appear. At last his impatience prevailed and what he said implied something like this: "We have seen the risen Christ and our hopes were aroused but he has not reappeared. We have been the victims of a beautiful illusion. Let us go back to our worldly business. I go a fishing."

The beautiful vision was over and they must needs turn their attention to the task of making a living. It is easy to visualize their attitude of mind. They had the same responsibilities that we have today. They had those who were dependent on them. They were surfeited with unemployment. They could not live on visions, however beautiful. They must go back to the dull monotony of their daily routine. St. Peter's cry is quite understandable. And to make the situation more dismal they caught nothing during the night. Seemingly their venture of faith in following Christ had produced no results and their return to secular tasks had been unprofitable. They had paid the penalty of their religious faith by a loss of business profits.

It was with this background that the Lord appeared to them in the morning and turned their misery into joy by the miraculous draught of fishes. Surely their dreams had come true. They had made a good haul. But who was this strange figure on the shore who had performed the miracle? It was St. John who whispered, "It is the Lord". After all He had not forsaken them. It as the devout Apostle who sensed the fact. It was the impulsive one who jumped into the sea and swam ashore. When the eager fishermen had dragged the net ashore and the pile lay on the beach, it was then that the Master, pointing to the fish, which were their business assets, said, "Lovest thou me more than these? Then if you really love me do the things that I have asked you to do, 'Feed my sheep.'"

THE whole scene is a parable in action in which the comparative values of life are set forth. When the morning comes which is the real concern in our lives, our little pile of fishes or the love of Christ?

In the mind of the apostles, after this episode, there was no question and they cheerfully understood the mission assigned to them and fed the sheep as faithful shepherds in spite of the martyrdom which endured. They loved Him unto death. As a result instead of being forgotten men they have been the inspiration of millions who have followed their example. They died poor, yet making many rich.

After all our spiritual ideals are, like the air we breathe, not appreciated until we are deprived of them. We are face to face with a similar situation in the world today. Political leaders have told the people that Christ has failed them. Even leaders who claim to admire Him as the most lovable of men, yet declare that He has no power to carry out His promises. He has disappeared and so in a very real sense they say, "I go a fishing", and the multitude says in response, "We also go with thee."

The Christian gospel has been a lovely dream but material facts are the important things. And thus far it is true that they have caught nothing and have abandoned the one source of love, joy and peace that man has ever experienced. Men have sold their ideals for a mess of potage and justify their action by assuming that there is no morning with Christ on the shore. Christ has assured us that He has prepared a place for those who love Him. He has promised to meet us in the morning on the shore.

Is it possible that Stalin and Hitler are right and that Christ, and not themselves, is the great deceiver?

The answer will be found in the question, "Lovest thou me more than these?" Those who love righteous-

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ness are convinced that He is the truth and the way and the life. Those who trust in themselves that they are right and despise all who differ from them, reject Christ today as they did when He was on earth.

If character forms the credential upon which promises are believed then we have the choice between Christ and the dictators. "Doth a fountain send forth at the same place sweet water and bitter?" "If ye have bitter envying and strife in your hearts lie not against the truth. This wisdom descendeth not from above but is earthly, sensual, devilish."

IS OUR feeling that Christ has failed us due to the falsity of His promises or to the failure of men to meet the conditions upon which these promises are based?

If Christ assures us of certain results providing we enter into a certain intimate relationship with Him, it is not reasonable to expect the fulfillment of these promises if men refuse to accept the conditions. The intrinsic value of His teaching would be ascertained only when society accepted them. Just as in scientific research men do not create the laws that must be obeyed but discover them in order to avail themselves of them, so in moral and spiritual values men must seek and find them in order to experience the results that follow.

Christ would have appeared on the shore only to those who for three years had learned to love Him. There must be a background of love if we are going to be able to comprehend the dimensions of the Christian life. A belief in the appearance of Christ upon the shore in the morning must be preceded by a hunger for the truth that Christ represents.

In the pursuit of the true, the beautiful and the good it is only earnest seekers who are capable of finding the ultimate satisfaction that comes to the scientist, the artist and the saint.

It is significant that when the Christian religion is rejected both science and art are reduced to agencies for political propaganda. Modern education and art had their inception in religion and when it is repudiated the liberty of personal initiative also departs. When idealism ceases all ideals disappear.

Prayer Book Inter-Leaves

S. John Before the Latin Gate

IT IS a pleasant occupation to criticize other people. And it may be a profitable one as well, for if we have sufficient humility we can turn the criticism of others into criticism of ourselves. Let us then, in all humility, take a little fling at the "Proposed Book" in use today in many parishes in the Church of England, which the preface tells us is the Prayer Book of 1662, with additions and deviations, approved in 1929 by a large majority in the Convocations of Canterbury and York, in the Church Assembly, and in the House of Lords, but voted down in the House of Commons.

We open the book at page 736, and there we find a provision for "Lesser Feasts", the first of which is that of "St. John before the Latin Gate". What does this mean? Let us with such fragmentary data as survive try to reconstruct the historical situation. The place is Rome, and the time between 450 and 550 A.D., let us say the year 496 when Gelasius was the Roman Bishop. There was a slum section of the city inside the Latin Gate where it was generally agreed there ought to be a church. Money was collected, a dignified church in a somewhat oriental style (ancestor of the church still standing) was built, and in due time the priest in charge went up to the Bishop's office at the Lateran palace to consult him about the dedication of the church. Gelasius was a busy man, fighting heretics, carrying on a voluminous correspondence, writing and rearranging prayers, some of which undoubtedly survive in the famous "Gelasian Sacramentary" and in our own Prayer Book. So he sent his secretary out to talk with the priest, the dedication (under the patronage of S. John) was fixed for May 6, and the day duly entered upon the episcopal engagement pad. And that dedication day became not only the annual parish festival, but a day on which all the churches in Rome prayed at their altars annually for the little church inside the Latin Gate.

And not only in Rome, for when the Roman missionaries came to England they taught the English that it was the correct thing to observe this as well as other days in the Roman Kalendar, which the English, good children as always of the pope, proceeded to do, and kept on doing until Cranmer in 1549 swept "Joannis ante portam Latinam" completely away, along with Adam's birthday on March 23 and many other holy days and commemorations which had cluttered up the medieval calendar. May 6 must have meant a great deal to devout Churchmen in Rome in the sixth century, but Cranmer did not see that it had any particular significance for England in the sixteenth century.

Today the English are no longer the obedient children of the pope, and many of them are not particularly interested in Church kalendars or in the Book of Common Prayer. Indeed, far too many, along with the rest of the modern world, have lost interest in religion altogether. The sudden eruption of paganism and barbarism in the world war and since has brought the Church face to face with the question whether England, America, and the modern world will ever again listen to the gospel of Jesus Christ.

One might have hoped some light would come from the assembled archbishops, bishops, deans, archdeacons, and other clergy who composed the Convocations of York and Canterbury, the distinguished laymen of the Church Assembly, and the whole English aristocracy in the House of Lords. Their proposal to revive the minor festival of "St. John before the Latin Gate" does not seem to point the way very clearly out of the present obscurity.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

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CHRIST AND RACE

By
C. F. ANDREWS
Noted Missionary of the English Church

"AM I a *Jew?*" asked Pilate in scorn, when the Saviour of all mankind was brought before him.

You can almost hear the contempt of the proud Roman hissing in the word "Jew" as he uttered it. Thus Christ bore the humiliation which is continually poured out by one race upon another, age after age. Inside the Christian Church today it is hardly less pronounced than in certain regions of the outside world.

It was not so within the Church at the first. In the radiance of the first dawn of the Christian Faith there was a real racial unity in Christ. St. Paul expressed this in an often-repeated phrase, "In Him," he says, "there *cannot* be Jew or Greek, barbarian, Scythian, bond or free; but all are one man in Christ Jesus."

This glorious, universal principle goes back to Christ Himself, who taught us to pray, "Our Father" and proclaimed to us along with it, "One is your Father, in heaven, and all ye are brethren." This is the universal Charter of the Gospel, based on the character of God Himself.

At first, even the apostles, like Peter, could not understand all its implications. They clung to their Jewish distinctions. But in quick succession Stephen's martyrdom and Saul's conversion made a breach in the old Jewish conventions. Peter himself is converted by a vision, and he converts others. Little by little the glorious news spreads, that all racial barriers between Jew and Greek are broken down by Christ's amazing love.

The struggle to reach this new position of racial unity in Christ was not an easy one even in that early age of the Church when enthusiasm was high. The Jew hated both the Roman and the Greek, and was hated by both in turn. There was also the great gulf of slavery which had to be crossed. "Count him no longer as a slave," writes St. Paul concerning the runaway slave, Onesimus, "but as a brother beloved."

The victory was won in a great measure through the common Eucharist. The one cup, the one bread, were shared by all alike. "We, the many, are one bread, one body: for we all share the one bread." So St. Paul summed up the meaning of the Sacrament of the Body of Christ. At that Sacrament, before communion, the Kiss of Peace was given by the Roman to the slave, by the Jew to the Greek, as a living symbol of unity in Christ.

Again, we read how in the arena, before death came, Perpetua and Felicitus and those with them, Roman matron and slave alike, gave each other the kiss of peace. "See how these Christians love one another!" was the cry that came spontaneously from the lips of the pagan onlookers as they saw how every barrier was broken down in Christ.

But today a dreadful thing has happened, which would have provoked from St. Paul an indignant anathema. There are churches where Christians of a different colour and race are not allowed by the white race to share the Sacrement side by side together with themselves. A barrier is set up in the holiest place of all; Christ is divided. The Body of Christ is torn asunder. The Church today has lost its universal character.

It seems incredible to us in England that this should have happened; but yet it is true in South Africa, and it is true also in what is called the Negro Belt in the United States. It is true also over many other areas, where colour prejudice has become far more powerful than the direct command of Christ.

When I was in Florida, I begged the minister in charge on Christmas Day at least to let us have a united communion together on that day, but he was not able to agree to my request, though he wished to do so.

Those who have never been abroad do not know that these things are happening every day in different parts of the world. We wonder why the witness of the Christian Church is so weak in our own lands. Is not this one of the answers? Suppose Mr. Gandhi, at the most impressionable time of his life, had seen a united Church in South Africa standing out for the Christian principle, "In Christ there *cannot* be Jew or Greek, barbarian, Scythian, bond or free, but all are one man," might not *such* a witness have completely won his heart by its beauty of love and service? But what he saw was the opposite.

People have continually asked me the question, "Why is not Mr. Gandhi a Christian?"

My answer has always taken the form of a question, "Why are *we* not Christian?"

Even in England and Scotland of recent years there have been signs of an intrusion of this race spirit, which is altogether contrary to the mind of Christ. Indian and African students have constantly told me how difficult it is for them to find lodgings because the landlady is afraid of offending the other lodgers.

The terrible anti-Jewish hostility in modern Germany has hardly any counterpart in England. Yet is our own treatment of the Jews, who are in our midst, such as would in every way commend the Gospel of our Lord and Saviour Jesus Christ?

If we are to regain what Dr. L. P. Jacks has called the "lost radiance of the Christian faith" we must determine by God's grace to cast aside altogether these prejudices of colour and race, which lead directly to a denial of Christ Himself, the Son of Man, the Saviour of Mankind. For all time and for all countries the Christian charter is this:—

"In him there *cannot* be Jew or Greek, barbarian, Scythian, bond or free, but all are one man in Christ Jesus."

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Let's Know

By
BISHOP WILSON

WHAT LANGUAGE?

WHAT language did our Lord actually use in teaching His Gospel? Four possible languages were available—Latin, Greek, Hebrew and Aramaic. He might have used any one or more than one. What do the scholars say?

Quite certainly Latin is out. The Jews hated the Romans and everything connected with them. The few Jews who had official or political connections might have had to possess some knowledge of Latin but it certainly was not spoken among them and there is no hint that our Lord paid any attention to it. The inscription on the cross was in Latin as well as in Greek and Hebrew but that would have been merely a concession to the Roman authorities.

Three centuries before our Lord, Alexander the Great had spread his conquests everywhere and established centers of Greek culture. This led to a very wide use of the Greek language. Indeed it became the international language and was spoken by educated people in all lands. A Greek translation of the Old Testament was largely used among the Jews, called the Septuagint and there is little doubt that our Lord had a working knowledge of this language. Nevertheless it was not the language of the people of Palestine and it is not likely that one speaking to crowds up and down the highways would have used a tongue which they would have understood only with difficulty.

Hebrew, of course, was officially the language of the Jews. It formed their common speech when, five centuries before Christ, they were carried away into captivity in Babylon. But after spending two generations in foreign servitude, they returned to their own land with many habits changed. Hebrew had ceased to be used in ordinary conversation tho it was still the sacred language in which the Scriptures were read in the synagogues and it was studied diligently by the Scribes and scholars. It is quite certain that our Lord must have learned it in receiving His own education in the traditions of His people.

Aramaic was a Semitic tongue, quite similar to Hebrew, which was used in Babylon and neighboring parts. During the period of Persian ascendency over Asia it spread far and wide as the most common spoken language. The Jews picked it up in Babylon and brought it back with them to Palestine. In the course of time it superceded Hebrew as the spoken language of the common people and some of the late passages in the Old Testament were written in Aramaic. At the Synagogue services the Scriptures were read in Hebrew but were translated into Aramaic verse for verse so the ordinary hearers could understand it. A paraphrase of the Old Testament Scriptures was written in Aramaic called the Targum for popular reading. It would have been the natural channel of communication for anyone preaching to mixed groups in Palestine in our Lord's day and was the most likely language for Him to use. Of course, as the Church grew and took in many Gentiles, the New Testament had to be written in Greek but there are three places where our Lord's actual words were preserved in the Greek text — once when He raised the daughter of Jairus and said "Talitha Cumi"; again when He cured a deaf man and said, "Ephatha"; and on the cross when He cried out "Eli, Eli, lama sabachthani". All of these are straight Aramaic. It seems, therefore, that our Lord must have known Greek and Hebrew but did His teaching in Aramaic.

The Parish Pest

THERE is perhaps no parish without one, and few indeed are the clergy who complain except in secret or in outburst of impatience after a hard siege.

There is the man who feels it is his obligation, since he was elected by the vestry, to do all the thinking for the parish and the vestry, and to change the whole set-up; who can not understand why the Church should not be run exactly as his business is run, and who is not a sufficiently good business man to reckon on personalities involved.

Then there is the mother of the marriageable daughter, in evidence of course only when the rector is unmarried. The daughter is quite often likeable and seldom a nuisance, but the mother brings to one's mind a familiar phrase of the Litany.

Then there is the questioner. One who in every meeting, or on every occasion, wants to ask a question regardless of whether it is pertinent or not; invariably merely a method of attracting attention to himself or herself.

Then there is the late pest who must be late on all occasions, and not satisfied with that, must be importantly late, i.e., take a front seat interrupting, or ask that the finished business be unfinished for his or her particular benefit.

Then there is the heritage pest, the one whose great grandparents seem to have said something about or at least had an idea upon every problem and discussion which comes up in this day and time. Why the people with such ultra-modern ancestry are not more up to date, has always been a problem to me.

Then there is the collection pest. One who has some idea for extracting money from everybody else. No, you can not say he or she will not do his or her part; they are always ready to lead off their own scheme with the first contribution or subscription, but the secret is they are seldom one of the regular steady weekly envelope givers upon whom the whole Church is dependent.

Then there is the traveled pest. Not every traveled person is a pest, but the type I refer to is the one who when they took the trip, found a mission station somewhere in the hinterland where the missionary failed to display good salesmanship; that is, hospitality to the visitors. Perhaps that missionary had entertained on a meagre and unpaid salary until he was fed

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up; or perhaps he had some really worthwhile work to do; anyway, authority speaks against missions.

Then there is the moral pest. One who has some idea about how most everybody else should control and bring up their children. This would not be so hard to listen to if there were not the ever present danger, that if the rector lends too much of a sympathetic ear, he will find himself quoted as being in accord with the sentiments.

Then there is the perennial office holder. One who is always being elected or seeking a job, who is terribly hurt if not elected or selected, and who promptly tires and quits if chosen.

Then there is the "you don't know me" pest. Oh, how that one makes me groan!

The telephone pest, who calls to ask every sort of thing from the date of Easter next year or last year, to a Biblical word for a crossword puzzle. I am not classing as a pest the person who occasionally calls the rector, I am thinking of that person who continually uses him.

The *Poor Parson* was provoked into this outburst by an advertisement on his desk which reads, "we positively guarantee to exterminate all pests, without damages to the finest fabric," etc.

I wonder if a parish could stand that treatment—anyway, I would like to see someone else try it.—

The Poor Parson.

The Family Altar

By
CHARLES EDGAR HAUPT

THE WORLD IS SICK. Evidence thereof is found in the barbaric ruthlessness of war; the low moral tone of the people; the bewilderment of business; the prevalence of divorce, murder and financial crimes; the counterfeit of genuine religion by the substitution of superstition and formalism.

Intelligence demands a search for a remedy. It is conceded by all men, of whatever belief, that the consistent following of Jesus Christ, who is the Light of the world, would transform our social state and save our civilization.

How is it to be brought about? Certainly the family is the norm of the state. For 600 years, in the old Roman kingdom, the Lares and Penates, their household Gods, stood upon the hearth-stone; the home was sacred and Rome achieved her greatness, but when wealth, power and idleness undermined the morale of the people; when the populace demanded corn and the circus; when human beings were slaughtered in the arena to furnish a Roman holiday; and when emperors took wives only to divorce them, Attila, the Hun, the Scourge of God, destroyed the city, and the empire fell.

History repeats itself. What of the American home? Is there a family altar? Is there grace at meals? is there time for a moment of prayer? Is there the recognition of the being of God? We plead for the Christian education of the children, but what of the parents? The home must of necessity lay the foundation for the building of character and give the impetus for a noble life.

Must not the Church devote her best energies to the sanctification of the home that the image of the Christ may be formed in the souls and minds of our children, that our civilization may be saved and our God-given, American liberties preserved.

Poor Brain

TOM CRAIG, the Egg Man, lunched with Churchmouse, the other day, and Churchmouse asked him why he never went to Church. Said Tom, "I had a dear friend, once, who went insane over religion. It really isn't safe to think too much about that subject. The human brain can't stand it."

"That reminds me," remarked Churchmouse, "of the patient at the Psychopathic who was always asking visitors for a piece of dry toast. When they would inquire what he wanted it for, he would reply that he was a fried egg, and was looking for a place to sit down."

"What has that old chestnut got to do with my going to Church?" demanded Tom.

"Nothing," innocently answered Churchmouse, "it only suggests that even eggs may be dangerous, if you get to thinking too much about them. Better be careful. You are liable to go insane, any time, and imagine you are an omelet. 'The human brain,' you know."

Would you believe it? Tom accused Churchmouse of being flippant, and was highly offended.

THE CHURCHMOUSE.

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By BISHOP JOHNSON

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CIVIL LIBERTIES IS STRESSED BY MANY EDUCATORS

By GARDINER M. DAY

One of the pleasures of summer is to observe the subjects which educators select for addresses at various conferences and commencements. The heads of our universities stand somewhat apart from our rushing stream of life and, therefore, can observe the current of our civilization more objectively than most of us. Consequently, these addresses are fairly accurate barometers of the trend of thought among our most intelligent citizens.

Notable this year, were the number of speeches which showed that educators are becoming increasingly aware that the first line trench in the defense of democracy is the preservation of our civil liberties, and that these civil and political liberties are rooted and grounded in religious liberty. Take away the liberty to worship God, and you automatically take the Divine out of the Universe. What you leave is simply pure and unadulterated matter. As a result, man instead of being a reflection of the Divine, a child of God, and an inheritor of the Kingdom of Heaven, becomes simply the flowering of the highest form of matter. He becomes no more valuable than a machine, and almost overnight, like the machine, he may become nothing more than the slave of the state and the pawn of anyone who can set himself up as a dictator or human god. Civilization then is no longer made for man, but man is made for civilization.

But our defense from such a catastrophe, which has already occurred in several European countries, lies essentially in the Church and the universities was clearly pointed out by former President Angell of Yale.

He declared: "If there be any great forces to which we can look to preserve those things, which, after all, we know to be of enduring value in that civilization, the university and the Church are certainly the two forces to which we must look."

Lord Tweedsmuir, who was honored by degrees from both Harvard and Yale, in speaking at the latter university said: "As I see it, the world today is a contest between the spirit of merriment and kindness, as represented by my distinguished fellow-graduate, Walter Disney, and these dismal people in Europe who preach and enforce what they call "ideologies." But, gentlemen, it is also a very exciting world. A Yale graduate who goes into an ordinary business or profession has to take part in preserving that delicate compromise, which we call civilization, in the face of many destructive forces. He has to show that the patient methods of democracy are more efficient than authoritarian regime."

But perhaps the most significant statement that was made in any commencement address was that of President McConaughy of Wesleyan: "Progress," he said, "never comes from bewailing changes. Constructive criticism of innovation is worth while, but condemnation without consideration is futile. The energy daily devoted by the majority of college trained men and women in America, in condemning the administration at Washington, is the best current illustration of wasted effort. Democracy depends upon two points of view, vigorously presented; blind partisanship always narrows the mind. Fear, futility, and mental blindness result. In place of indiscriminate condemnation we recommend thoughtful analysis of the innovations you believe inexpedient, and well organized protests wisely directed. This is an essential phase of American citizenship; fulminations are indications of decadence."

Nor did President McConaughy leave the matter in the realm of generalization. But obviously referring to Jersey City as "a great menace to American ideals and freedom," he declared, "if you suppress what you do not like, someone soon suppresses you, as Russia and Germany have proved."

Presumably referring to the same city dictatorship, Secretary Morgenthau, after receiving a degree from Temple University asserted, "Failure to defend those liberties in one city, county, or state, strikes at the liberties of all of us, when we are indifferent to repression, when we tolerate the curtailment of Constitutional Rights in any place, by any individual or group of individuals, no matter how powerful, no matter how close to the seat of government, we make easier an attack upon our constitutional rights."

After all the college presidents and degree winners had their say, and apparently left little more to be said, President Roosevelt in a speech (which we would nominate as the best speech of the year) made to the National Educational Association on the last day of June expressed the challenge to liberty of the present world situation and the obligation it thrusts upon every American citizen, and indeed every Christian individual in the following splendid declaration: "Freedom to learn is the first necessity of guaranteeing

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

Announcement was made in the churches of the diocese of Colorado on July 31st that Bishop Irving P. Johnson would tender his resignation as bishop of the diocese at the meeting of the House of Bishops in November. In a letter to the clergy and laity of the diocese he further announced that the entire administration of the diocese had already been turned over to Bishop Ingley, and that he and Mrs. Johnson were moving at once to Minneapolis where he was rector of Gethsemane before going to Colorado as Bishop twenty-two years ago. Bishop Johnson is to continue as editor of THE WITNESS.

* * *

Bishop Ingley Preaches in New York

Bishop Ingley of Colorado is the preacher during this month at Old Trinity, New York. At the Cathedral the preacher during the month is the Rev. David W. Norton Jr., rector at Marlboro, Massachusetts. The Rev. Donald Aldrich is continuing the popular preaching services at the Ascension each Sunday evening, while at Grace Church the preacher during this month on Sunday afternoons is the Rev. Wilbur L. Caswell of Yonkers.

* * *

Hungarian Christians Issue Appeal

A large number of artists, writers, journalists and others recently issued an appeal in Hungary against the persecuting of the Jews. The signers, all Christians, included Count George Apponyi, Count George Szechenyi, Bela Bartok. Appealing in the name of Hungarian culture and patriotism and for the sake of the honor of all human beings and of true Christianity, they called upon people to oppose the proposed law which would discriminate against the Jews. The bill however passed.

* * *

Peace Parade in New York

New York was the scene on August 6th of a huge Peace Parade, with thousands marching carrying banners calling upon the government to stop allowing munitions to go to Japan; urging the boycott of Japanese goods; expressing loyalty and pledging help to the government of Spain. Marching in the parade were numbers of Church people who marched under the banner of the Church League for Industrial De-

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mocracy. The parade ended in Madison Square with an outdoor mass meeting at which a representative of the C.L.I.D. was one of the speakers. Other speakers were Rockwell Kent, the artist; Professor Harry Elmer Barnes; David Lasser, the president of the Workers' Alliance and Rafael de La Colina, Mexican Consul General.

* * *

Spence Burton Sails for Japan

The Rev. Spence Burton, superior of the Cowley Fathers, sailed on August 5th from San Francisco for a visit of four or five months in the Orient, chiefly in Japan where the order has two centers.

* * *

Memorial Chapel in South Carolina

Bishop Gribben of Western North Carolina conducted the first service last month in the little rustic chapel at Cedar Mountain, erected to the memory of the late Bishop Capers. He was assisted by the Rev. A. R. Mitchell of Greenville who is largely responsible for the erection of the new chapel as a place of worship for the many families who summer in the neighborhood.

* * *

More Jobs Than Applicants

Miss Bertha Richards, head of Bishop Tuttle Training School for Colored workers, Raleigh, N. C., reports that there are more jobs in Church positions for Colored workers than there are people to fill them.

* * *

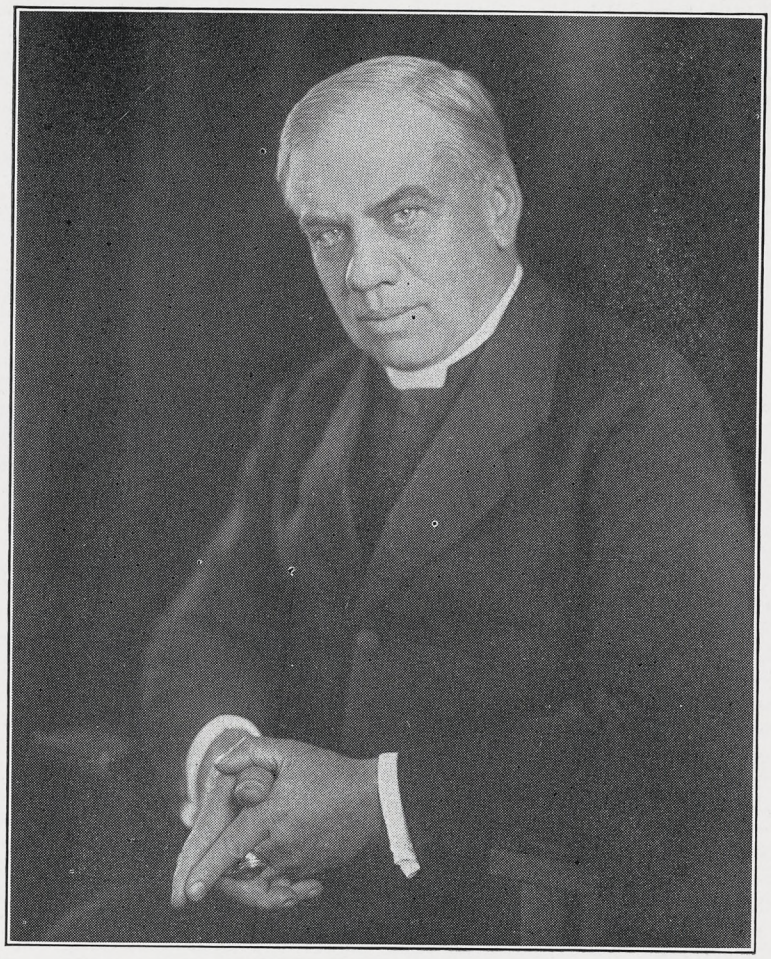
Death Takes Ohio Churchman

Ralph W. Hollenbeck, senior warden of Christ Church, Springfield, Ohio, and a leader in the affairs of the diocese of Southern Ohio died on July 26 of a heart condition. He was 57 years of age. He has been a member of the National Council since 1934.

* * *

Missionaries to Meet in India

About 450 delegates are expected at the International Missionary Council to meet December 10-30 at Madras, India, with the foreign mission boards of the chief non-Roman communions throughout the world represented. North America is to have forty-five delegates, with our Church represented by the Rev. Artley B. Parson, assistant secretary of the National Council's department of foreign missions. Besides the official delegates a number of men and women have been invited to attend as guests, including Bishop Hobson of Southern Ohio. There are five chief topics to be considered: The faith by which the Church lives; the witness of the Church; the inner life and power of the Church; the Church in its relation to its environment; possibilities of closer cooperation within the Church.



IRVING P. JOHNSON
Resigns as Bishop of Colorado

* * *

Missionary Murdered in Dominican Republic

The Rev. Charles Raymond Barnes, in charge of Epiphany, Trujillo City, Dominican Republic, was murdered on July 26 according to a cable received at the Church Missions House. No further information is known, except that a police investigation is proceeding.

* * *

College Moves After Air Raid

Central China College, Wuchang, China, has been moved to Kweilin, a city five hundred miles southwest of Wuchang. Wuchang has been repeatedly bombed and when five of the one ton affairs landed on the campus the authorities decided it was time to get out. The college is made up of three schools, affiliated since 1924; Boone College, belonging to our Church; the school of science maintained by Yale-in-China, and the school of education that is supported by the Methodists in England.

* * *

A Retreat at St. Katharine's School

Bishop Ivins of Milwaukee is to conduct a retreat for women at St. Katharine's School, Davenport, Iowa, September 14-16.

* * *

Churchman Reports On China War

Japan's invasion of China has already cost China more in lives and property losses than the total losses of the world war, according to Wilmot D. Boone, Red Cross worker in China now in this country on leave. He is a member of the famous Boone family of missionaries and delivered a lecture on July 28th at the Evergreen conference. He also startled his audience by declaring that the atrocities of the present war are much worse than those of the world war. Casualties he estimated at about a million each month. The United States, he said, was much to

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blame in that we are supplying Japan with a large part of the materials she needs to carry on the invasion. "If American aid to Japan stopped for six months the war would be over," he said. "Americans can help stop the war by fostering public opinion against sending material to Japan." Which means, if you agree with Mr. Boone, that you have a job to do. Write or wire Secretary Hull, President Roosevelt, your Senators and Congressmen demanding that the neutrality act be invoked against Japan.

* * *

Retires As Vicar of Historic Chapel

The Rev. Joseph J. McComas is to retire as vicar of St. Paul's Chapel, Trinity Parish, New York, on September 19th which he has served since 1918.

* * *

Youth to Meet in Chicago

The various youth organizations of the diocese of Chicago are to hold a conference at Racine, Wisconsin, September 23-25. The leaders are to be Bishop Wilson of Eau Claire; Psychiatrist Harold S. Hulbert; the Rev. Walter Morley, social service secretary of the diocese; the Rev. Stephen F. Bayne of St. Louis and Miss Cynthia Clarke, national secretary of young people's work.

* * *

Tenants Have No Places to Go

The Roman Catholic Church of New York owns a number of apartments, now occupied by twenty-four families. The other day the families received an order to vacate. They therefore picketed the property with signs addressed to Cardinal Hayes which read: "We have sincerely looked for other places to live but there are none we can move into. They are fire traps and filthy holes. We cannot afford to pay for the studio apartments they are planning to put up on this land while we live on the sidewalk. We must stay here until we can find other places to live." The plan of the Church is to tear down the tenements in order to erect studio apartments, rent from which will be used by the Cardinal for charitable purposes.

* * *

Civic Center At Corpus Christi

The Church of the Good Shepherd, Corpus Christi, Texas, recently dedicated a fine building to be known as the Corpus Christi Civic Center. The building started as a parish house but was changed in order that the entire community might be benefited by it. And it really is a community affair, with an interdenominational board controlling its operation. The president is a Roman Catholic, and practically every denomination in the city is represented on the board. Our church has the exclusive use of the building on Sundays but the rest of the time it will be shared with the entire community. The Rev. William C. Munds is the rector of the parish.

* * *

Arthur McKinstry Goes to Nashville

The Rev. Arthur McKinstry, for the past seven years the rector of St. Mark's, San Antonio, Texas, announced to his congregation that he has accepted the rectorship of Christ Church, Nashville, Tennessee, succeeding the Rev. E. P. Dandridge, soon to be consecrated bishop-coadjutor of the diocese.

* * *

Family Life Is Conference Theme

Religion and Family Life is to be the theme of the annual conference of Michigan's Auxiliary, meeting September 21-22 at Pine Lake.

* * *

A Little Story for Papa

Here is a story for the head of the household which came to me from the Los Angeles Churchman by way of Church Management:

A vestryman went to his rector, concerned because his seventeen-year-old son was losing his interest in the Church. "You know it looks," he said, "as if his mother and I cannot do very much with him to make him change his mind. He thinks a lot of you, and we believe that if you would speak to him about missing him at the services that it would help a lot."

Gladly the rector promised to do so, and at his first opportunity opened up a conversation on the matter with the boy. Among the many reasons that he advanced why the young man should keep up his interest in the Church was the fact that his father was so interested in it.

"You don't know dad very well, do you, Dr. Blank," the boy asked suddenly. "Why, of course I do John," was the reply. "What do you mean anyway? You know that your father is one of our Church officers."

"How much does dad give a year to the Church?" asked the son, ignoring the reference to the fact that his father was an officer. "Why, I don't know that I can say exactly," the rector replied. "Let's see, I believe that he gives $5.00 a Sunday; that would be about $260 a year, wouldn't it?"

"I thought that was about what he was giving," said John. "By the way, Dr. Blank," he continued, "you don't belong to the country club, do you?" "No, indeed, John," the rector replied, "that's just a little too rich for my blood."

"Well dad does and it costs him $600 a year. Not only that but there's another thing I want to tell you, and this is in the strictest confidence," he continued. "The last time we had an election in this town my father gave $5,000 to help elect our present mayor because he was his friend.

"You tell me that I ought to be interested in the Church because my father is so interested in it? Dad is not really interested in the Church, Dr. Blank. You go and ask him to double his pledge to the Church for the next year; to give you $500 instead of the usual $260 and see what he says."

* * *

A Substitute for the Sermon

Mr. D. H. Nelson, on a pleasure trip through the United States this summer, is the organist of a Presbyterian Church in Scotland. He visited Pontiac, Michigan, to see a former pupil, now the soprano soloist at All Saints'. Rector Bates G.

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Burt asked him to give an organ recital. So on July 24th he played the prelude, continued his recital during the sermon period and completed the program at the conclusion of the service. Everyone was happy, including the rector who didn't have to prepare a sermon on a hot July day.

* * *

Rural Dean Presents Large Class

The Rev. Calvin Barkow, rural dean of Clearwater deanery, Idaho, presented 74 candidates to Bishop Cross for confirmation the other day. He is rector of the Nativity, Lewiston; Trinity, Grangeville and in charge of the Orofino mission. Since coming to the field two years ago he has presented 170 for confirmation.

* * *

Bishop Ingley Sees Revolution

First declaring that he had the greatest confidence in the future of the United States, Bishop Ingley of Colorado told those who gathered at the Evergreen Conference that they should recognize that "we are in the midst of a social and economic revolution which holds implications for the future. The greatest need of our nation today is religious, not economic. There has been too much waving of the flag; too much talk about our rights and responsibilities. We must make the building of character and not the obtaining of cash the great objective of our nation in the future if America is to make her God-ordained contribution to the world."

* * *

New Secretary for the Brotherhood

W. W. Naramore Jr., native of Bridgeport, Conn., who is at present an attorney in government service in Washington, has been appointed field secretary of the Brotherhood of St. Andrew.

* * *

Divinity School Announces Plans

The Divinity School of Philadelphia has announced the reorganization of the graduate curriculum. It is now in charge of the Rev. Walter Klein with courses in many subjects leading to various degrees.

* * *

A New Method of Raising Cash

The Auxiliary of St. Stephen's, Longmont, Colorado, has come up with a new one. Each day the sun shines the women drop a coin into their "Sunshine Offering" box. Genius there since the sun shines most of the time.

* * *

The Cincinnati Summer School

Twenty-nine men . . . wait a minute . . . twenty-eight men and one woman . . . are enrolled in the Cincinnati summer school, directed by the Rev. Joseph Fletcher. They are from twelve different seminaries, including Boone Divinity School, Wuchang, China, and Central Theological College, Tokyo, Japan. They are all at work in the various social agencies of the city, with lectures and seminars each evening and over the week-ends. No loafing at Joe Fletcher's summer school.

* * *

Mountain Mission Gets a Cross

Maude Beheler, a missionary at St. John's in the Mountains, diocese of Southwestern Virginia, attended the conference of the province of Washington, held last month at Sweet Briar, Virginia. Looking over an exhibit of church furnishings she admired a brass altar cross and expressed the hope that some day there



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might be one on the altar in the mountain mission. Members of the conference got their heads together, collected cash, drove over the week end the 225 round-trip miles to St. John's, and presented the cross. Surprise . . . surprise.

* * *

Young People Leaders to Meet

Bishop Rogers is to be the chaplain of the annual leaders' conference for young people of the diocese of Ohio, to meet at Marblehead, Ohio, August 25-28. Other leaders are to be the Rev. G. Russel Hargate, chairman of the commission on young people for the diocese and the Rev. Paul R. Savanack, secretary of the department of religious education.

* * *

Educational Conferences for Georgia

At a recent meeting of the newly organized social service department of the diocese of Georgia it was decided to sponsor educational conferences in all parishes and missions during the coming year. They will be led by a clergyman and a professional social worker with an idea of informing Church people on the federal, state, local and Church social service activities. The Rev. Harry S. Cobey of Albany is in charge of the programs.

* * *

Chinese Students Hold Meeting

Brent House, Chicago, was the scene recently for a conference of Chinese students, attended by 135 from all parts of the country. Defense and resistance, relief for sufferers, the ultimate victory of justice, the contribution of Christians to the welfare of China were among the subjects presented by distinguished Chinese leaders.

* * *

Rhode Island Church to Build

St. James, Woonsocket, Rhode Island, is to restore the church to its colonial simplicity, according to the announcement of Rector Augustine McCormick. Built 106 years ago, it has been remodelled several times and much of its original simplicity lost. The two side towers are now to be removed and a central tower and spire built. The church also is to be enlarged. The cash has already been raised to complete the job.

* * *

English Churchmen Issue Manifesto

A manifesto has been issued by the Archbishop of York and many other leading churchmen declaring that "the maintenance of international law must, on moral grounds, come first." The government should take action to check outrages such as the bombing of British ships in Spanish harbors "not so much in defense of British interests as in defense of law." It is a paramount obligation, they say, to avoid general wars, but an even greater evil is involved in international anarchy.

* * *

California Dean Is Honored

Perhaps the most beloved clergyman in the diocese of Los Angeles is Dean Arnold Bode, who has held pastorates in Long Beach, Anaheim and Sierra Madre. He recently announced his retirement at the age of 72. The other day a few hundred people gathered to witness the unveiling of a picture which the artist, Alfred Dewey, called a painting of "The Good Samaritan." When unveiled it proved to be a portrait of the venerable dean. Newspaperman Lee Shippey, writing in the Los Angeles Times of the event, said:

"I do not like to embarrass the beloved little dean, but that unveiling was a most remarkable tribute from an entire community, in which many religious sects were represented. Wherever the dean has lived the stories of his unselfishness and his kindness have become legendary. Whenever he has seen any man in trouble, he has tried to help him, without asking his creed. He is a

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When Children Need a Laxative

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greater musician and a deeper scholar than many who are far better known for their music or their scholarship. I doubt that he ever tried to be eloquent. He has never tried to show off in the pulpit. But I do not hesitate to say that there are many thousands of people in Southern California who have been more influenced for good by merely knowing this simple, kindly, modest man than by all the eloquence they ever heard. His life—of giving to the poor, of strengthening the weak, of comforting the grieving—has always been a greater sermon than any man's words can be."

* * *

Description of War in China

The Right Rev. Philip Lindel Tsen, Bishop of Honan, China, graduate of American mission schools, a former priest in Anking, and known to many American Church people, lives in the city of Kaifeng, the provincial capital which fell into Japanese hands on June 7. No word has come from him since, and as communications were cut off it may be some time before he is heard from, but a letter has come which he wrote just a few hours before the fall of his city. It may be read as a statement of how one Christian Chinese has been facing danger, loss and the approach of not improbable death. Writing to friends of the Canadian Church Missionary Society, who support most of his work, Bishop Tsen says:

"As I write, the thundering sound of big guns and bombs is approaching. The windows in my house are rattling. It seems to be only a few miles from here. War is coming on and more buildings may be destroyed, but the Temple of God is not built of lifeless bricks and stones.

"I was fortunate to have visited hurriedly all the parishes in the eastern section of our diocese, and gratified to have confirmed more than one hundred people who were well prepared and instructed. Religious activities were going on with a new vigor in every parish. Quite a few of these parishes had already experienced the trying days of air raid.

"Three days after my return, Yuncheng fell. Telephone lines were cut and I cannot locate our people. One young man jumped from the city wall and ran here with serious news of some of them. Shangkiu had been badly bombed before it fell. Three other places, on the Lunghai railway have been fought over, back and forth, many times. During one of the terrific air raids, a catechist was deadly frightened when he suddenly saw human entrails on himself and thought they were his own. The shock left him unconscious a long time. Another catechist had a narrow escape, running under showers of gun shells. I have no news of our workers in many other places. Reports of most brutal atrocities, allowing for all exaggerations, are true,—raping, looting, burning, murdering. I am exceedingly anxious about our people.

"Here in Kaifeng there has been severe fighting around us within a distance of ten to fifteen miles for more than a week. Air raid alarms are continuously sounding. Last Saturday five bombing planes of our 'neighbors' visited Kaifeng and dropped large bombs upon the city.

"Two heavy bombs fell on the Cathedral compound. The whole ground shook like an earthquake with a tremendous crashing sound. The air was thickly black with dust and debris. Canon Wei in his usual calmness of mind, writing at his desk, ran down stairs and laid himself flat on the floor. Pastor Wang was also running from his office to the Cathedral tower for safety.

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minutes while the exploding was going on they were counting every second of the time as the last moment of their existence. When all was quiet they rose and ran to the back of the Cathedral. To their great dismay they saw the smashed building of the W. A. Hall. They quickly investigated the Cathedral and other buildings and found serious damages in the walls and roofs. A few more concussions might bring the buildings to the ground. As soon as the 'All Clear' was sounding Miss Watts and I rushed to the city to see our people. We are exceedingly sorry for the shattered buildings but we are most grateful to Almighty God for the safety of our people.

"Our parishes in the west section of the diocese have been subject to constant air raids. So far our buildings and people in these places have been well and safe. But war moves mysteriously. It often comes upon a place unexpectedly. There is no telling when the people of our Church in these places will have to flee for safety.

"May the Lord give us strength to pass through all the trying days and come out even stronger to serve Him and His Church in Honan."

* * *

He Received a Perfect Mark

The school teacher was having difficulty in persuading her class of boys to write compositions. With a flash of genius she had them all busily at work by asking them to write an account of a baseball game. All but one—he merely sat back in his seat and chewed the end of his pencil. When the teacher opened his paper it read, "No game, rain." She marked it 100 per cent.

* * *

A Few Things Not To Do

Don't say Sabbath when you mean Sunday or the Lord's Day. Remember that you are a Christian.

Don't expect the rector of the parish to know you are sick unless you send a messenger to tell him.

Don't speak of confirmation as "joining the Church." We are made members of the Church in our baptism, whether in infancy or in adult years.

Don't say Easter Sunday. Our brethren of other names may talk about Easter Sunday or Easter Sabbath, but a Churchman keeps Easter Day.

Don't complain if members of the Church don't call on you when you are sick until you count up how many sick members you have called upon during the past ten years.

Don't "lean toward the Church," but stand squarely on your feet. The Church represents principles, duty, loyal service. Study her claims. If they are worthy of your support give



Services in Leading Churches

The Cathedral of St. John the Divine
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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: 11; Evening Prayer and Sermon, 8 P.M.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.

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

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector

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

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. JAMES CHURCH, NEW YORK
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saint's Days 12 o'clock.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

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Rev. J. Francis Sant, Vicar
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Saints' Days: 10:30.

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Rev. Frederic F. Bush, Dean's Assistant

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Trinity Church, New York
Broadway and Wall St.

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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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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.

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Weekdays: Holy Communion—Mon., Wed., and Sat. 10:00 A.M.; Tues., Thurs., and Fri., 7:00 A.M.; Holy Days 7:00 and 10:00.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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them enthusiastic support. Remember your religious life is a matter of principle, not inclination.

Don't ask to have baptisms, marriages or burials at private residence. The church is erected for these offices. There everything can be done decently and in order. These are sacred offices. Let them be performed in sacred courts amid consecrated surroundings. They are a part of our religion.

Don't say you are going to church to hear Mr. ———— preach, just as if preaching was the only thing we go to church for. This assembling of ourselves together is for the worship of Almighty God.

Don't use the phrase, an "Episcopal minister," inasmuch as the clergyman to whom you refer may be only a priest or a deacon. The only "Episcopal ministers" we have in fact are bishops (Episcopos). Better not use the term at all. It is not churchly. Refer to the clergy according to their rank—as bishop, or priest, or deacon, as the case may be.

Don't say "Catholic" when you mean the Roman Church. Don't give away your heritage, for do you not say in the Creed, "I believe in the Holy Catholic Church"?

Don't be misled by the saying that "one Church is as good as another," for we confess in the Creed that the Church is one, as well as Holy and Catholic and Apostolic.

Don't wait for the rector to hunt you up. Go to church and introduce yourself to him. Tell him you are ready for duty. Let him know in what direction your talents lie, and at once take up the work assigned you.

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(Continued from page 8)

that man himself shall be self-reliant enough to be free. Such things did not need much emphasis a generation ago; but when the clock of civilization can be turned back by burning libraries, by exiling scientists, artists, musicians, writers, and teachers, by dispersing universities, and by censoring news and literature and art, an added burden is placed upon those countries where the torch of free thought and free learning still burns bright.

"If the fires of freedom and civil liberties burn low in other lands, they must be made brighter in our own.

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"If in other lands the eternal truths of the past are threatened by intolerance, we must provide a safe place here for their perpetuation."

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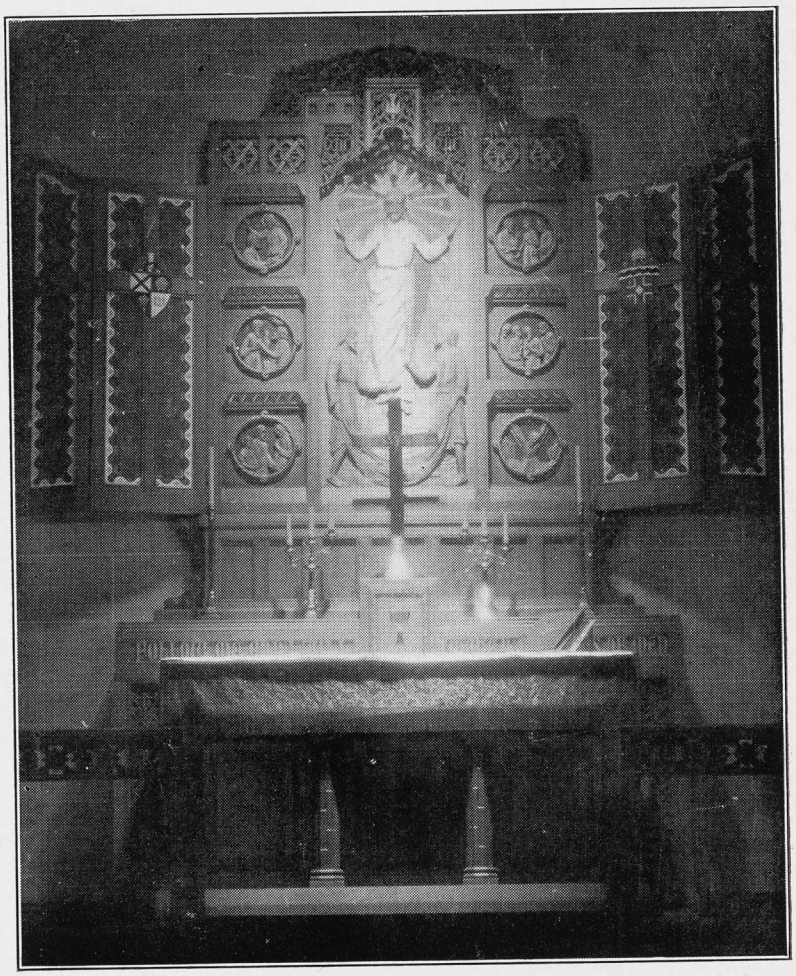
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THE WITNESS



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WHAT ABOUT UNEMPLOYED CLERGY?

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CLERGY NOTES

HATFIELD, J. LYON, has resigned as rector of St. Mark's, Dunmore, Pa., to accept the rectorship of St. John's, Ashland, Pa., with charge of the Church of Faith, Mahanoy City.

OCKENDEN, ALBION CHARLES, rector of St. John's, Northampton, Mass., died suddenly at his home last week.

PRITCHARD, JOHN F., died on August 2nd while at sea. He was 81 years of age and was a retired clergyman of the diocese of Olympia.

SAYRE, SAMUEL HUNTTING, formerly rector of St. Mary's, Williamsport, Pa., has accepted the rectorship of St. John's, Bellefonte, Pa. **Address: 12 West Lamb Street.**

TATE, MARTIN LUTHER, rector emeritus of Holy Trinity, Memphis, Tenn., died suddenly of a heart attack on July 29th.

TIEDEMANN, KARL L., has been elected assistant superior of the Order of the Holy Cross.

TODD, E. R., formerly the rector of St. Mark's, Aberdeen, S. D., is now the rector of St. James, Taylor, Texas.

TURKINGTON, WILLIAM, of the Order of the Holy Cross, formerly in residence at Holy Cross House, West Park, N. Y., is now stationed at St. Andrew's School, St. Andrew's, Tennessee.

WALENTA, EDMUND J., was instituted rector of St. Mary's by the Sea, Point Pleasant, N. J., on July 31st by Bishop Gardner.



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THE WITNESS

A National Paper of the Episcopal Church

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WHAT'S THE USE?

By
BISHOP JOHNSON

TO MAN creation is a mystery, but this does not imply that it is meaningless. We cannot explain the bar sinister in nature but we can trace a process of life which would seem to end in an adequate purpose. If the Saurian age began with serpents and snakes, it emerged into spaniels and setters. If human life started with savages it resulted in scientists. If the Kingdom of Heaven originated in sinners (if the same process continues) it may ultimately terminate in saints.

Also the methods by which these results emerge are curious, and not those which the intellectual would have chosen. The vales and vistas which we admire were the result of floods and earthquakes. Civilization has been attained by wars and revolutions. So the Kingdom of Heaven is preceded by persecutions and martyrdoms. As St. Paul expresses it, "We know that the whole creation groaneth and travaileth in pain together until now." And the Master assured us that it must needs be that offences come without telling us why evil is a necessity. So also St. Paul says that "the natural man receiveth not the things of the spirit of God for they are foolishness unto him," just as foolish as science was to a savage.

We are in a strange procession but it is insulting to the intelligence of the Creator to say that because of the evil in nature it has no adequate objective; that God is merely a mechanic who can create the several parts in a marvellous whole, but that He has no plan for the structure that He has made.

It is like the house of a hundred rooms—each room perfect but having no relation to the others so that the home is not fit for habitation.

To say that the solar system or the human eye is the result of chance is nonsense, but to say that this whole marvellous universe has no ultimate purpose is equally foolish. Truly the fool hath said in his heart there is no God, for he never could have said it with his head. He says it in his heart because he wants no power to rule over him and no judge to evaluate his life.

Either God is the Alpha and Omega, the beginning and the ending, or else the universe is not worth studying in its several parts. It is as though one spent his time inspecting the parts of an automobile without any intention of ever having them assembled into a going machine, intended for an adequate use. To assume that a universe, full of ordered parts, should end in futility is to accuse the Creator of colossal stupidity.

When the modern materialist is asked to explain the process of creation he says "evolution!" which explains nothing, either of the origin or of the purpose for which the whole universe was created. When we study the process from the crudity of barbarism to the achievements of scientific research we find that God has used human intellects as the instruments by which civilization emerged from the jungle. The world in which we live is not the one which God created but one in which man's efforts have cooperated with God's gifts. Man has become a partner with God in making a civilized world. By the same token God calls us to be sons in creating a new heaven and a new earth.

THE miracle is not the future world but this one in which we now live. Whence it came and whither it is bound is a mystery but it is not meaningless because man cannot explain it. Man is given certain intellectual and spiritual gifts but their development is dependent upon man's faith in and use of the gifts that he has received. It was through the faith of a few scholars who believed in an ordered universe that we enjoy the results of their efforts. In the same way our spiritual progress has been attained by the lives of a few saints and martyrs who had faith in man's destiny.

And why should we despise faith? It was men of faith in the unseen and the unknown who were pioneers in science and the discoverers of continents. Faith in what? In the fact that whenever man has needed that which he has sought, it has been given him as the result of his faith, so that if he asked bread God has not given him a stone. We must either believe or remain inert and as Carlyle said, "The most ignoble vice in man is inertia." The man who says, "What's the use?" has never contributed anything to human progress. Rather let us believe that if we seek we shall find, for that is the way and the only way in which good things have been found.

As in the world of science progress was attained through individual minds working in cooperation with sympathetic minds, so in the spiritual realm it is through the grace of God's operating with sympathetic souls that progress has been made. Christ avoided groups and contacted individuals who in turn were to

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leaven the lump. The fact that God has given man an urge for righteousness is a sufficient guarantee that in the last analysis God will supply, through human souls, the atmosphere in which righteousness is attainable, if not in this world then in the next; but somehow and in some way God will not disappoint the seeker after righteousness. Moreover, it will not come from groups or isms, but from individuals who in their lives bear witness to the Gospel of Christ.

It cannot be imposed upon men from above but must spring from the urge within. "Blessed are they that hunger and thirst after righteousness for they shall be filled."

What is needed in the social order today are individual souls who are true disciples of the Master, for the Kingdom is within the reach of each one of us who seek it.

It is an easy thing to criticize the existing social order, but it is a more necessary thing to confess one's own sins and live a self-sacrificing life. So many vocal reformers are most difficult to live with. One doesn't attain perfection by being expert in confessing the other man's sin—particularly when we ourselves are expert in criticism because of our own familiarity with the evil.

The world is full of intemperate prohibitionists, of salacious purists, of bellicose pacifists, and of narrow-minded liberals. If we want really to improve society we must begin within ourselves, where we will find simple opportunity for reform. Let us not thank God because we are not as other men are, but rather let us pray, "God be merciful to me a sinner."

Talking It Over

By

WILLIAM B. SPOFFORD

NOW THAT THE YANKEES are in (knock on wood) I can get down to serious business. And one of the things that I am concerned about is the unemployed clergy. I was a reporter in the House of Bishops at a General Convention, I think it was Atlantic City, when the big-wigs got together a committee to look into the matter. But if my memory serves me right their pow-wow was about as prefunctory as one of those sessions when the infield pulls into the pitcher's box to tell him to bear down or get out of there. They reported a few hours after they were appointed, which was hardly time enough to do the job. It was a whitewash of what is, and that isn't good enough. They allowed as how there were parsons without jobs but handed out the opinion that these men were no good to begin with and therefore didn't rate jobs. A few deserving men weren't eating regularly, they admitted, but time would take care of that situation if they all did their duty, which they agreed to do just before adjourning to the dining room in the swanky hotel for $2.50 dinner. I won't agree that it is "deserving" men who alone are entitled to jobs. You can't define "deserving" to begin with. And even if the bishops had undertaken such a job, which they were smart enough not to do, they set up no machinery to take care of the situation. It was all going to be looked after in God's good time by the men on top, who were in a loving frame of mind as well they might be with a porterhouse and mushrooms coming up if we can only get out of here.

IT IS BAD ENOUGH to have no machinery in the Church for placing the first rate men who are out of jobs through no fault of their own. And don't let anyone tell you there are not a lot of them. I'm getting letters from them all the time: "Here's my record. If you hear of a vacancy won't you please let me know?" Some of these fellows I know personally—for instance a note just came from a chap I know intimately. He is honest; sincere; is in the ministry because he believes in Christ and His Church; he has worked his head off for years at starvation wages. I know his history for the past twenty years and it is tops. He is now out of a job solely because he accepted a parish with a large debt, due to the mania of his predecessor for building (and then moving to a larger parish because of his reputation as a builder), leaving it to my friend to raise the cash to pay the notes at the bank. It is a suburban parish where the parishioners for the most part work in what New Yorkers call The Street, and these fellows have been so hard hit that they can't pay their own bills, let alone contribute anything to the church. So the rector is blamed, moved out, and today is gathering subscriptions for magazines and raising four kids on supply jobs at $15 a Sunday that he gets from brothers fortunate enough to get vacations. He is fat and forty and no thriller of debutantes, but he is a devoted, hard-working priest and rates a job. This is but one case. I could present the facts on a dozen others who are without parishes in spite of excellent records.

BUT I WOULD go further and maintain that the Church has a responsibility also for those priests who are characterized, rather too easily by their brethren who are eating regularly, as being "unemployable." After all they were examined before being ordained deacons, and further examined before being advanced to the priesthood. Those were the times to determine whether or not they were fit men for the ministry. The fact that they were ordained means that okey tags were pinned on them. The Church therefore has a responsibility to provide them with opportunities to exercise their ministry. It will never be done with the buck-passing system that is our present one. A priest, out of a job, writes letters to a few bishops. He gets courteous answers; "It would please me very much to have you in my diocese but unfortunately there is nothing open at the moment. However I shall keep you in mind. Meanwhile may I suggest that you write to Bishop Blank who, I understand, has several places open in his diocese." After receiving a dozen or two letters like that the poor guy is apt to take to hard liquor in a serious way and really become unemployable. I think something ought to be done about it. I don't know just what but it should be possible for a committee of the National Council, or the General Convention if we have to wait that long, to devise some workable scheme.

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MUSIC IN OUR CHURCHES

By
STANLEY E. SAXTON
Professor at Skidmore College

SINCE the earliest attempts at Christian religious service, it has been generally recognized that the most effective way to encourage religious fervor, to express praise to the Almighty and to instill that sense of Divine Presence so necessary to the atmosphere of the church is through music. Even in the catacomb meetings hymns were sung and in every age since then great stress has been placed upon the importance of music in the Christian service.

Today a very serious problem is beginning to confront the church regarding its musical programs. With expenses rising and income depreciating, it has been natural for church financial committees to start with their choir and organists in an effort to make ends meet. And as they have reduced choir funds and music appropriations the quality of the music has steadily declined until in a large proportion of our churches in the smaller cities and communities the highest praise we can give the musical program is to say that it is adequate.

The vocal music has suffered seriously from a lack of salaried soloists who can take the difficult solo parts and lead a less skilled volunteer choir section along the chorus parts. Not only is it impossible for the director to get good singers, but his rehearsals have become ineffectual and poorly attended, mainly because the singers realize their own mediocrity and find little pleasure in perpetrating it upon the congregation.

And what about the congregation? We all know that attendance at churches is becoming an ever increasing problem for the minister and the boards of trustees. Has it occurred to these worthy gentlemen that one important reason may be that cultured people, especially the young people who have had musical training in our schools and colleges, refuse to listen to second and third rate music in a church when they can hear first rate music over the radio?

Just a few days ago another important phase of this problem came to my notice. A brilliant preacher from a nearby city stopped in my office. His church has a splendid four manual organ—one of the best in the vicinity. His organist, thirty-five years on the job, had recently died. He needed a new organist. But, he also realized that the previous organist had not had the skill nor the training properly to use the magnificent instrument his church had purchased, nor to develop a fine choir from the volunteer material available. He wanted a fine director and a concert organist who could take hold of the music and make it a thing of beauty and a joy to the participants and the listeners. I was asked to suggest such a director. Inquiry revealed that the church was willing to pay $13 a Sunday for such a person. There were two services, and the regular choir rehearsals plus extras. I ventured the opinion that no one could consider making the trip to his city from very far away for a salary that would hardly cover expenses! This did not seem to impress him. "Why don't you hire an organist in your city?" I asked. "None of them have had the necessary training to handle our large organ and carry out the music as we want it," was his answer. However, he insisted that no more could be paid for a competent director.

AFTER he had left I sat thinking of my own problems. I am head of the organ department in an eastern college. Until now there have always been a good proportion of organ majors, preparing to go into the field of church organ work and choir training. With the graduation of one remaining major there will be no more organ majors. I have talked with numerous students interested in the music field and in organ. They ask me what future there is in playing or directing in churches. At best I can hold out a possibility of a ten or fifteen dollar a week position and in most cases a small organ with five dollars a Sunday is about all they can hope for. They are practical people, these students —one can't live on five or ten dollars a week—so they pass along to the public school music course in the hopes of finding a place there. But my question is: "What will the churches do for organists when their present organists pass away or leave? What sense is there in having expensive organs if there are no organists to play them? Why not admit that we do not want music in our churches and stop bothering with poorly organized and directed volunteer choirs and makeshift organists?"

It is up to the churches to hold another "Council of Trent" and make a decision regarding the future of their music. If they decide that music is an important part of the religious service, they should pay a living wage to their organists and choir directors and should encourage the young musicians in their cities and communities to prepare themselves to carry on the work. They should let many of the older organists who have carried on faithfully and courageously for many years retire to a well earned rest and introduce new life into the music with younger talent. They should encourage choir singing by requiring the director to teach theory and voice practice and let the volunteer sections be led by trained and paid soloists who can encourage and help the choir singers. They should insist that the organist be able to demonstrate the solo possibilities of our magnificent organs, the finest and most beautiful in the world, and lead the congregation into a love and appreciation of the beautiful by giving them the most beautiful in music.

When our churches decide to do this, I prophesy that the pews will no longer be empty, the collection box will no longer contain but a few pennies, our church gatherings and meetings will no longer be made up predominantly of folks over forty and once more the church

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will begin to have a cultural and spiritual as well as a social influence on the community.

Remember, the Lord said, "It is more blessed to give than to receive." When the churches begin to apply this to themselves by giving their organists a fair salary, their choir trained direction and their congregations beautiful music, they will be repaid a thousand-fold.

Prayer Book Inter-Leaves

SAINT AUGUSTINE

IT SEEMS silly to keep the day that Gelasius's secretary picked out for the dedication of S. John before the Latin Gate in Rome as a minor festival in the English Church, but how about some of our own major festivals? We observe S. Philip and S. James on May 1 for exactly the same reason—because a church in Rome, perhaps the union of two parishes, was dedicated on that day. And we keep August 24 in honor of S. Bartholomew, although Bartholomew is nothing but a name. There is, of course, an historical explanation of these commemorations. A medieval monk once developed the idea that every name in the New Testament must be that of a saint, so he canonized Caesar Augustus and Pontius Pilate; and something of this same idea was in the mind of Cranmer, Calvin, and the other Protestant reformers. The name of an apostle was sacrosanct even if nothing was known of the man to whom it belonged. We do know something of S. John, and a little of the church inside the Latin Gate, but of S. Bartholomew we know nothing at all except that his name appears among the apostles.

To us it seems very foolish to think that God abandoned the Church after the last syllable of the New Testament was written, and gave it no more saints. We believe, as the medieval Church did, that there are saints in every age, and we like to commemorate them as the medieval Church did. But in the Church we are usually too timid or too lacking in imagination to go beyond what the Prayer Book expressly prescribes. Perhaps we are waiting for some enlightened Cranmer to come along and repair the first Cranmer's mistakes; but if so we may have to wait another four hundred years.

If we want to make a beginning we could not do better than to start on Sunday, August 28, S. Augustine's Day, one of the festivals that Cranmer abolished, which commemorates the death of one of the greatest of saints, Augustine, Bishop of Hippo, on August 28, in the year 430. No saint of the Church has ever exercised a more beneficent influence than S. Augustine; his influence towered over the whole Middle Ages in the theological, the practical, and the mystical spheres; at the Reformation he was the hero of both Protestants and Catholics. He was a great philosopher, theologian, author, psychologist, the most modern of the ancients, as well as a man of the most saintly life. We have still a great deal to learn from him.

Two of his books are among the world's masterpieces. The "Confessions" gives an account of his conversion and religious development. The "City of God," written in the face of the downfall of the Roman Empire, forecasts the medieval empire and papacy, and shows how though the earthly city fails there is still a city of God eternal in the heavens of which the Catholic Church on earth is a shadow and a promise. In these days, when civilizations and traditional institutions are crumbling, we can find much by way of instruction and inspiration in this notable book.

The clergy have a great opportunity on August 28 to bring the life and theology of Augustine before their congregations. They do not even need to prepare a lecture or sermon; they have only to read extracts from the "Confessions." Nothing could be more edifying. Romans XIII, the passage which converted Augustine, could well serve for an epistle or second lesson. On the following Sunday, the octave of the saint's day, passages might be read from the "City of God."

Why not keep a real saint's day instead of one which has no meaning?

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

Let's Know

By

BISHOP WILSON

FOR SEAMEN

HOW many of our readers know that the Episcopal Church maintains and operates the greatest welfare organization for merchant seamen in the world? It began far back in 1834 under the imposing title of The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York. Somehow it struggled along under that ponderous monicker until 1906 when the title was simplified to the Seamen's Church Institute. The organization was incorporated in 1844 for the purpose of building floating or other churches and to provide chaplains for the seamen. Ten years later its scope was extended to include lodging houses and various facilities for entertainment and the moral, mental, physical, and spiritual edification of the sailing fraternity. Three floating chapels have been used, moored in the East River, before the present splendidly equipped building was erected in 1912—a large thirteen-story building at 25 South Street which was expanded in 1925 to cover almost an entire block. This structure now includes a beautiful chapel called the Chapel of Our Saviour.

The Institute provides sleeping accommodations for sixteen hundred men, restaurants, reading rooms, an auditorium seating a thousand men, a library, a branch post office, baggage room, clinics—and endless other facilities for seafaring men. The chapel will seat four hundred and provides both daily and Sunday services.

Everybody is welcome and everybody comes. In the past few years of general depression all manner of emergency relief has been extended in addition to the

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usual services offered. In 1935 more than a million meals were served and lodgings provided for 345,000 men. In that same year 209 entertainments were attended by 157,000 sailors while 173,000 pieces of baggage were stored and sixteen thousand relief loans were extended.

The "missing men" bureau is always busy locating seamen all over the world. An employment agency finds thousands of berths for them every year. A School is conducted where ambitious ones may study navigation, radio, and marine engineering. The Institute inaugurated the scheme of sending medical advice by radio for sick and injured seamen while out on the open sea—a service which proved so valuable that it has been taken under government regulation.

In recent years branches have been established in other ports under the auspices of the Church and they are linked together in a general association known as the Seamen's Church Institute of America. There are fourteen of these diocesan Institutes besides the main one in New York. They are located in Mobile, Alabama, in San Francisco and Los Angeles, California, in Honolulu, New Orleans, Boston, Philadelphia, and Manila, in Newport, Rhode Island, in Charleston, South Carolina, in Tampa, Florida, and two in Texas at Port Arthur and Houston, besides (strangely enough) one in Fort Stanton, New Mexico.

When one recalls the traditional state of affairs on the old-time water-fronts, it is needless to add that the Institute has made its way thru many battles and tribulations. If any one man deserves particular credit for its notable success, it would be the late Rev. A. R. Mansfield who devoted his life to this special work.

When Do We Eat?

By

HARRY PEDERSEN

Secretary of the Decorative Glass Workers' Association

THE following lines concern the plight of the American stained glass craftsman, he who cuts, paints, leads and installs (sometimes even designs), those symphonic combinations of light and color that fill the windows of the houses of worship. He depends upon the studios operated by other American artists and craftsmen to supply him with the opportunity to make use of his skill and thus provide for his family.

He is not a novice, not a pale imitation of his brother in other and older lands, but rather one who has availed himself of the accumulated knowledge of centuries of stained glass making, adding touches that are peculiarly American here and there but never at the sacrifice of artistic soundness or with disregard of generally accepted tradition.

Why bring all this up? Is the writer intent only on singing the praises of his fellow-craftsmen to no particular purpose? Not at all! There is a good reason for all of this and one that should appeal to all of his countrymen who are weary of what has faced us for the better part of eight years.

Because his work is purely art and craft in nature; no machines, no mass-production, no deadlines, no stereotyped patterns and plenty of opportunity for individual creative effort, he is likely to remain a rugged individualist even though that state of mind continues to be derided from the housetops.

What is this chap doing now? Alas, he fought a good fight, tried every conceivable thing, spent all of his savings; yet, many of him for the past three years have been compelled to go on Federal Art Projects and W.P.A.—think of men who were and are intimates of the great artists of past and present working on "made work" for the Federal Art Projects or W.P.A. and being paid "subsistence wages" from the pockets of the taxpayer!!

Imagine his reactions as he eats his "subsistence" dinner and reads in the papers about stained glass made in England or Germany or elsewhere outside of the United States being installed in or ordered for churches in Connecticut, Long Island and New York.

Does he hate his brother craftsman on the other side of the water because of this? Not at all. Many of them have migrated to this land and made it theirs and he knows them intimately. The responsibility for the situation is not theirs.

His is not a complaint born of selfishness or greed, jingoistic nationalism or anything else of an emotional, irrational nature; he does not question his foreign brother's abilities or his right to live, but he would be a poor specimen of an American indeed if he did not speak up when his very self-preservation is seriously threatened.

What can you do about this? There is much that you can do. You can vow that as long as there are American stained glass men of unquestioned ability on the Federal work projects—men who pay taxes, go to church, support our institutions, fight for our country in time of war—you will oppose the practice of having your stained glass made abroad. Remember that this attitude is not only Christian, patriotic, humanitarian, but, in addition it is good business practice because the donors are also taxpayers and, sending a commission abroad at this time means, in effect, paying for the work twice—once directly and the second time indirectly through taxes to maintain the Works program.

There is no solution to the present economic impasse other than to give men jobs, give them a chance to function as citizens and fathers without any possible stigma attached—it gets us nowhere for the victims of the present deplorable state of things, both the taxed and the recipients, to engage in mutual name-calling and otherwise remain inactive.

Bishop Manning did not find it necessary to go outside of the United States to get the stained glass windows for the great Cathedral of St. John the Divine in New York City. All honor to him for it, and the American stained glass craftsman can only say in all sincerity to you who are believers in applied Christianity, which teaches that concern for your fellowmen can be best expressed by interest in your fellow-man. Go thou and do likewise!

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THE MISSIONARIES HIGHLY REGARDED BY THE CHINESE

By A. T. Steele
American Journalist in China

Never did the foreign missionaries —especially the American missionary —stand higher in the estimation of the Chinese people and the Chinese government than now. But this appreciation goes far beyond the limits of China's ruling family. Missionaries have won the hearts of hundreds of thousands of Chinese—Christian and non-Christian alike—for the courageous way in which they have stood at their posts despite bombing raids, artillery fire and repeated warnings from their respective embassies. Events at Nanking, Taiyuan and other conquered cities demonstrated that the civilian death roll would have been vastly greater had it not been for the presence of missionaries in those cities when the Japanese came in. There are scores of authenticated cases of men saved from execution and women rescued from assault through the intervention of missionaries.

Probably none of the missionaries in China have been under such insistent and continuous pressure from their governments as the Americans. Yet despite a deluge of telegrams and letters from the American embassy urging their withdrawal from the country, the majority of the American missionaries have chosen to hold fast. By doing so they have enhanced their prestige and influence among the Chinese. The missionaries hold that it would be cowardly dereliction of duty to abandon the people to whom they have dedicated their lives at a time when their presence is more urgently needed than it has ever been.

Throughout the chaos which usually accompanies the siege and capture of a Chinese city by the Japanese army the missions remain as the only unshaken institutions in a world turned upside down. When the local government collapses and officials and soldiers begin to decamp remaining civilians turn to the missionaries for leadership.

They flock by the thousands into the mission compounds or into the vicinity of them, looking to the missionaries for guidance and protection during the period of terrorism which often accompanies and follows occupation by the invading army. During the hectic days of the turnover the missions are frequently the only stabilizing influence. Sometimes the missionaries are called upon by the Chinese population to act as their go-between with the Japanese.

It is a dangerous role that the missionaries have chosen to play. Japanese militarists have repeatedly shown what small respect they have for mission properties by bombing and shelling them. The casualty list among missionaries is an impressive one — headed as it is by the nine Catholic priests butchered at Chengtingfu, Hopei Province, after the Japanese occupation there. Looting of mission stations by Japanese soldiers has been a commonplace experience. The missionaries have often risked incurring the hostility of the Japanese army of occupation by their forthright efforts to protect civilian lives.

There is not the slightest doubt that the very presence of foreigners in a captured city has a restraining influence on the Japanese troops. The Japanese have no more desire to parade their excesses than the soldiers of any other country. Attack is one of the commonest of the Japanese offenses, but it is rarely that Japanese soldiers have dared invade mission premises in their search for women. In a village in southern Honan 600 Chinese women and girls sought the protection of a Catholic priest when the Japanese entered the town. They were left alone by the conquering army, although outside the walls of the mission things happened which are too sordid to relate.

Much could be said for the work of the medical missionaries, those physicians and surgeons whose labors have been doubled or trebled by the inpouring of wounded and sick produced by the war. The mission hospitals, which even in peace-times are understaffed, have accepted their new responsibilities without a whimper. Heavy fighting along the Lunghai Railway has put a terrific strain on the facilities of mission hospitals at Chengchow, Kaifeng and Suchow.

The experience of the American Presbyterian Hospital in Suchow is typical. The approach of the Japanese army and occasional Japanese bombing raids not only swamped the hospital with wounded but frightened the Chinese members of the hospital staff so badly that many of them resigned and quit town. Dr. McFayden, the overworked superintendent of the hospital, was left with only two Chinese doctors to cope with the emergency. Yet the Chinese army continued to bring to him many of its most serious surgical cases. Amputations and feats of wartime surgery became commonplace. Today, nearly every square foot of bed space in the hospital is taken up with gravely wounded men, and the rush continues.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by William B. Spofford

The following communication has been received from Bishop Johnson, editor of The Witness: "I feel that I ought to say a few words to the readers of The Witness about my retirement as Bishop of Colorado. When the House of Bishops meets in November I shall be seventy-two years of age and while I am still vigorous I feel that the administrative work of the diocese should be entrusted to younger men, leaving me free to hold missions and write editorials without feeling that I am taking time which should be given to the diocese. In short, I prefer to be the "Bishop from Colorado" in fact rather than to feel that I ought to be in Colorado when I am elsewhere. The diocese has been long-suffering all these years and has put up with it because there has been a coadjutor who could carry on then and is perfectly able to carry on now. I have always felt that bishops should retire at seventy and I have exceeded this term of office by stretching it to seventy-two.

"I expect to live in Minneapolis where I was rector of Gethsemane for many years and where Mrs. Johnson and I have many friends. I shall hope to be useful to the Church in any way that I can, and have already filled up the next few months with various engagements. I hope to continue as editor of The Witness and to be able to give more time to my editorials than I have been able to do in the past. For the present my address will be 1313 Clarkson Street, Denver, until the end of September."

* * *

Annual Conference at Adelynrood

The 42nd annual conference of the Society of the Companions of the Holy Cross was held this week at the conference center of the society at Adelynrood, South Byfield, Massachusetts. The subject was "The Way of the Cross: Personal and Social," with addresses as follows: "The Way toward the Cross" by Marion J. Benedict; "The Cross in Modern Thought" by Caroline J. Porter; "The Challenge of the Cross to the the Church" by Mrs. Arthur U. Crosby; "The Way of the Cross in China" by Deaconess Julia Clark; "The Cross in Mystical Devotion" by Judith B. Williams; "The Challenge of the Cross to Business" by Agnes B. Gogstad; "The Challenge of the Cross to the State" by the secretary

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of the C.L.I.D.; "The Challenge to the Companions" by Jeannette F. Booth, and international relations in the light of the Cross by Una M. Saunders. The conference closes today, August 25th, with a summary by Vida D. Scudder and with intercessions led by Mrs. John Hurd.

* * *

Marriage and Divorce in England

The problems of marriage and divorce are live topics in Church gatherings, not only here but likewise in England. When the convocation of York met recently resolutions were presented by a committee that reaffirmed the Church's principle that marriage is indissoluble, save by death, and that re-marriage after divorce during the lifetime of a former partner is a departure from the true principle of marriage; that the Church should not allow the use of the marriage service in the case of anyone who had a partner living. In regard to discipline, the resolutions provide that the case of divorced and re-married persons who desire to receive Holy Communion should be referred to the Bishop of the diocese.

When the subject of marriage was considered by the Upper house the Bishop of Durham dissented from the resolution which encourages the clergy to give regular and careful instruction within their parishes, both publicly and privately, on the nature of holy matrimony. "The clergy," said Bishop Henson, "in my deliberate judgment, are not, in very many ways, either by education, ability or experience, able to deal with the very difficult problems which marriage naturally raises. Most of the modern problems connected with marriage are far more medical and psychological than moral or theological in the narrow sense, and the trained physician is much better qualified than the parson to be in charge of this kind of duty." The House adopted the resolution.

* * *

Captain Mountford Asks a Question

Captain Mountford of the Church Army has addressed a communication to the Bishops which doubtless will cause a lot of discussion. First pointing out that Church Army workers are in remote places, away from the frequent ministrations of priests, he asks if "the Elements, already consecrated by a priest, could be placed in the reverent care of the Church Army captain, and permission and authority be given him to administer those Elements to himself and to his staff and to his communicants. In other words, that the Reserved Sacrament be used not only for the sick, but for the well and hearty. . . . There is no particular point in spending money to train Episcopal lay - missionaries unless our won and instructed sheep on every mountain are to be fed and nourished after the manner of the Episcopal Church." The letter has been sent to every bishop, with a request for instruction and opinions, with the Captain doubtless right when he says in his letter, "My head will probably be demanded for this."



VIDA D. SCUDDER

A Leader at the Conference at Adelynrood

* * *

Laymen Hold a Retreat

The Rev. Thomas H. Carson, rector at McKeesport, Pa., conducted a retreat for laymen on August 6-8 at the mother house of St. Barnabas Brotherhood, Bibsonia, Pa.

* * *

Hammondsport Church Is Re-Dedicated

Former parishioners from far distant points returned to St. James', Hammondsport, N. Y., on August 14th for the re-dedication of the church following extensive repairs that have just been completed. There was a full church for the service, with a dinner following at which Rector Guy H. Madara was the speaker.

* * *

Dr. Grafton Burke Has Breakdown

A telegram from Bishop Rowe of Alaska to the department of foreign missions informs them that Dr. Grafton Burke, head of the Hudson Stuck Memorial Hospital at Yukon, is suffering from a complete nervous collapse. He has been removed to Seattle, Washington, for medical treatment.

* * *

Young People Meet on the Pacific

The young people of the province of the Pacific held a conference at Cove, Oregon, the first week in August, with delegates present from seven dioceses and districts. The leaders were the Rev. J. Minto Swan, rector at Vancouver, Canada, who spoke on personal religion, and Miss Cynthia Clark, secretary of young people's work for the National Council. At the end of the conference

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a resolution was passed, the jist of which was that the young people of the province should "institute a militant missionary program to reach the young people of this province who have no vital contact with the Christian family."

* * *

Secretaries to Broadcast

Spencer Miller Jr., consultant on industrial relations of the National Council, is to broadcast on Sunday next, August 28th, on the Church's responsibility in an industrial world. The service, which is to be a part of the broadcast, is to be conducted by the Rev. Charles Kean, assistant at St. George's, New York. On Sunday, September 25th, the Rev. Daniel McGregor, executive secretary of the department of religious education, is to broadcast on the problems of religious education. Both broadcasts are over the Columbia System at 10 A.M.

* * *

A Good Story Goes Sour

Someone is always stepping in to spoil my stories. Awhile back I told the yarn about how Rector Mackey raised the cash to build the church at Leadville, Colorado. Services were being held in a room over a saloon while cash was being raised to build a church. Money did not come in. So, according to the story, the good rector proposed to the vestry that they step down stairs and shoot the works in a gambling game. They won of course, with St. George's, Leadville, the result. Now word comes from Miss Clara G. Norton of Leadville informing me that the whole story is a lot of tommy-rot. Here is her story:

"In the very beginning, a service was held over a saloon. As the first strains of the opening hymn were heard down stairs, gambling ceased, no drinks were handed over the bar and some of those in the saloon slipped quietly up the stairs, and joined the congregation. Just what the collection was I do not know for I was a small child at the time. After the Court House was built services were held there in a room that soon became too small to accomodate those attending. Mr. Mackey was in charge then. He moved to the Opera House and St. George's was being built, largely on credit. He did not remain here long after the church came into use. Later on Mr. H. A. W. Tabor cancelled half the debt on the land he had sold to the vestry. The women, as usual, worked to clear the remainder. The last thousand needed was raised one night when a paper carnival was held that has come down in history as one of the loveliest balls ever given here. The man in charge at that time was the Rev. Mr. Grey and the Rt. Rev. Bishop Spaulding came to Leadville to consecrate the building. A beautiful and impressive service and the thought that this was accomplished through such measures as you publish in your paper makes my soul rise in wrath and indignation.

"The church is not stone, it is a wooden structure, a small copy of St. George's in New York. In sorry need of repair now to be sure and it does grieve one that such a church, built through the efforts of those courageous pioneers who were our forebears, should fall apart because the congregation is too small to maintain it. But hope springs eternal, especially among those who go down into the bowels of the earth to bring up the virgin gold. Some day St. George's may bloom again, restored by just such brave, self denying efforts as characterized the men who built our church in 1880. It stands a shrine in the mountains, the highest Episcopal steeple in America."

* * *

Colored Churchmen Meet in Southern Virginia

One hundred and fifty Negro leaders of the diocese of Southern Virginia met in convocation at St. James Church, Warfield, August 9-10, with Bishop Brown celebrating at the opening service and the Ven.

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B. W. Harris presiding over the business sessions. The chief matters discussed were the work of the Auxiliary and of Sunday schools.

* * *

Clergy Conference in Arizona

Bishop Stevens of Los Angeles is to be the headliner when the clergy of Arizona meet September 20-23. He is to speak on Church unity. Others to speak are the Rev. C. Lee Mills of Douglas on "what do we mean by unity?"; the Rev. Livingstone Porter of Clarkdale on "can the word of God be interpreted by a Ecumenical Church to satisfy all major divisions of Christianity?"; the Rev. James R. Helms of Fort Defiance on "what should be the attitude of the Church and of Christians toward war?"; the Rev. George Ferguson of Tucson on "in our desire for unity how can we overcome the obstacles presented by the varying conceptions of the sacraments and the ministry?"; the Rev. George Ferguson of Tucson is to speak on "should intercommunion be regarded as a means of attaining unity, or should it be deferred until complete unity has been accomplished?"; Dean Lane of Phoenix is to wind up the sessions with a paper on whether or not the proposed World Council of Churches is of sufficient value to justify its establishment? Bishop Mitchell is to be a leader throughout the conference which is in charge of the Rev. D. J. Williams of Jerome, chairman of the Forward Movement Commission of the district.

* * *

Lay Brothers Take Services

Three brothers of the lay order of St. Barnabas are taking the services this month at St. Stephen's, Wilkinsburg, Pa., while Rector William Porkess is on vacation. Brother Charles, superior of the order, took the services the first Sunday of the month; Brother Gouverneur who founded the order was there for the next two Sundays, and Brother Bernard is to take the services next Sunday.

* * *

Theology for Man in the Street

Bishop Quin of Texas broke the summer doldrums by holding a short preaching mission at the Heavenly Rest, Abilene, Texas, July 31st to August the 3rd. The air-cooled church was packed from the first to last with all services broadcast. The preacher's theme was, "A Theology for the man in the street." He said, "The creeds were formulated in response to definite situations sixteen hundred years ago. Their greatness and usefulness remains, but they do not cover the truth. We need to know what we believe about God, Man, and the Church to-day, that will answer the challenge given to Christianity by the religion of nationalism and the philosophy of the totalitarian state. The teaching of Jesus is a Be-attitude and not a Who-attitude. He gives us the choice of life at its best, and makes us to see our opportunity to be perfect, even as our Father in Heaven is perfect."

* * *

Church Hospital Receives Award

For the third successive year under the Philippine Commonwealth, St. Luke's Hospital, Manila, has won the highest possible award among hospitals having a capacity of one hundred or more beds in that city. This award is made on national Hospital day when the hospitals of the city are open to the public and are inspected and judged by a committee headed by Dr. E. D. Aguilar, director of public welfare. The award this year of the diploma de-



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lighted the staff since it was won under difficulties. Despite heavy rains that drenched the city for a week before hospital day the entire plant displayed a spick and span appearance. New equipment, improvements, the new Heilbronn Children's Pavilion, all favorably impressed the committee of awards.

* * *

Colorado Mission Has Anniversary

The 40th anniversary of the founding of the Mission of the Transfiguration, Evergreen, Colorado, was celebrated on August 6th. The occasion also marked the 39th anniversary of the ordination of Canon Winfred Douglas who founded the mission in 1898 when he purchased a hotel and remodeled it into a church. Later he developed the retreat and conference center for which Evergreen is now noted.

* * *

Laymen Meet in Vermont

Laymen of the diocese of Vermont are holding a conference over the coming week-end, August 27-28, at Rock Point, Burlington, led by Bishop Creighton of Michigan and Layman William L. Richards, general secretary of the field department of the National Council. There is also to be an address by the Rev. C. F. Whiston, newly appointed chaplain of Middlebury College, who was formerly a missionary in China.

* * *

Galveston Rector Has Anniversary

The Rev. Edmund H. Gibson celebrates the tenth anniversary of his rectorship at Trinity, Galveston, Texas, next Sunday. Accomplishments: new parish house; twenty-five memorials; 631 presented for confirmation; 376 baptized; 187 marriages; 511 funerals; loyal support of the missionary program.

* * *

B. I. Bell to Conduct Retreat

The annual retreat of the Brotherhood of the Way of the Cross is to be held at Adelynrood, South Byfield, Mass., September 12-15, conducted by the Rev. Bernard Iddings Bell. Clergy desiring more information are asked to write to the Rev. Frederick Fitts, Marlboro, N. H.

* * *

Progress in Washington Parish

Five years ago the Rev. Alvin Lamar Wills became the rector of the Church of Our Saviour, Washington, D. C. There were then 301 communicants. Now there are 770, with 70 enrolled already in a confirmation class that is to meet regularly this fall. Meanwhile the Sunday school has grown so that every room in the church and parish house has to be used, including—imagine—the kitchen and a former store room. Rector Wills hopes to have an enrollment of 1,000 communicants in a couple of more years, and at the rate he is going I have no doubt he will.

* * *

Warns of Politically Controlled Education

D. J. Cowling, Carleton College president, warned of the dangers of politically controlled education in an address to the Laymen's League of Duluth, delivered at a conference held August 6-7 at Cass Lake. The private school and church college, he declared, are guarantors of freedom of thought and teaching. It is essential to our American system, he contended, that we continue and increase our support of religious and educational institutions by voluntary and charitable contributions, for the alternative to voluntary support is tax-support, which would render our cultural foundations exposed to the evils of political control and partisan propaganda. The laymen in conference gave their unanimous approval to the diocesan evangelistic program for fall and winter. The program, as presented by Bishop Kemerer, calls for energetic activity on the part of the men of each parish. In parishes and missions throughout the diocese

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the laymen will sponsor series of six weekly round-table instructions, led by the clergy, each man attending bringing as his guest an interested non-churchman. The instructions will be on the theme of the Church, her history, her faith, her Bible, her Sacraments, her worship, and her mission.

* * *

The Church and World Citizenship

The Church and World Citizenship was the general theme of an unusual conference held July 25-29 at Shrine Mont, conference center at Orkney Springs, Virginia. It was not largely attended, but those who were on hand covered a lot of territory, with men travelling 600 miles—one even travelled 2,000 miles—to be on hand. Altogether nine dioceses were represented. The program was in charge of the Rev. Edmund J. Lee, head of Chatham Hall, and the lecturers were Senator Harry Byrd of Virginia; Spencer Miller Jr., consultant on industry for the National Council; Felix Morley, Washington editor and the Rev. Rufus W. Weaver, executive head of the ministerial union of Washington. Subjects discussed: race relations; international relations; problems of relief; industrial relations; inter-church relations.

* * *

British Bishop Cracks at Niemoller

Bishop Headlam of Gloucester, England, is a frequent letter-writer to the London Times. His latest outburst is a crack-down on Martin Niemoller who has been in a German prison for over a year because of his opposition to the Nazis. The Bishop says the pastor is confined "because he has stubbornly and determinedly defied the law. He might, I am told, be released at once if he would undertake to avoid using his pulpit for political ends." All of which brought a letter from Niemoller's brother asking, "Told by whom, since we know nothing of an offer to release my brother." But Bishop Headlam wouldn't tell—at least he hasn't yet. Meanwhile Princess Antoine Bibesco, a daughter of the late Lord Oxford, enters the argument with a letter to the paper in which she said: "The Nazi regime has given to the two great branches of Christianity, led by Cardinal Faulhaber and Dr. Niemoller, an opportunity of vitalizing the Christian churches throughout the world by showing to priests and pastors that their duty lies in being not sheep but shepherds." A very restrained statement that carries, I should say, a well directed blow at the Bishop's protruding chin.

* * *

Wants a Break for the Women

Georgia Harkness, Mount Holyoke College professor and author of several books on religion, told a group of church leaders the other day that women ought to be given a greater opportunity in the Church. "The fact that women frequently put their energies into channels which lie outside the church," she said, "is often deplored by men who have the interests of the church at heart. The basic reason for this situation lies in the fact that these other agencies offer women an opportunity for leadership, for creative expression of their talents on their own initiative, and in turn a recognition which they do not find within the church. Until the men of the church recognize this fact, to deplore the defection of women will largely be wasted breath."

* * *

Catholic Priest on Spain

The Rev. Michael O'Flanagan, Roman Catholic priest from Ireland, has been battling for the underdog for many years. He was a leader in the movement to free Ireland from English rule and was at one time the head of the Republican forces. More recently he has been devoting himself to the cause of Loyalist Spain, and was the headliner at a mass meeting held in New York recently, attended by 20,000 with a collection of $10,000 for Spanish relief. Father

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O'Flanagan, denounced by handbills distributed outside the hall by the Catholic Truth Society, declared that he spoke as a Catholic. "I say to every bishop of the Church, if you accept your politics from the Pope you are not worthy of citizenship in any country of the world except Vatican City. And I say to the Pope, you are not infallible except in religious matters." They tell me that the Father gets himself into no end of trouble, but he struck me as a fellow who was having a lot of fun being useful.

* * *

Postpone Election in Indianapolis

The diocese of Indianapolis was to elect a bishop coadjutor at a special convention in September. Word comes now that the convention has been postponed in order to give the committee on nomination more time to complete its work.

* * *

Indian Churchmen Hold Convocation

The 30th anniversary of the arrival of the Rev. Neville Joyner at Pine Ridge, S. D., was celebrated at the annual convocation of the Indian field of the district, held August 7-9. There were 1,200 present, and these people, not over burdened with cash, presented $3,500 for the Program of the Church.

* * *

Savannah Vestryman Dies Suddenly

Charles Holmes Herty, vestryman of St. John's, Savannah, Ga., died suddenly the other day of a heart attack. His experiments in making paper, rayon and other products from Southern pine pulp won for him world-renown. If you are a movie goer you doubtless saw this eminent scientist and his experiments pictured recently in the news reels.

* * *

Fine Conference at Asilomar

One of the beauty spots of California is Asilomar where the diocese holds a conference each summer. This year it was unusually successful, not only in the number attending but more particularly in the high order of the instruction and lectures. One of the features was an address on some important subject each evening, with the high spot the one by Bishop Parsons on civil liberties. Among the courses given: Miss Edna Beardsley of the national office of the Auxiliary on the work of the organization; the Rev. P. M. Casady on St. Paul; Miss Frances Young on school work; the Rev. Henry B. Thomas of Reno on the Prayer Book; the Rev. Sumner Walters on young peoples work. The Rev. Oscar Green of Palo Alto was the dean of the conference.

* * *

Bishop Wilner Visits California

Bishop Robert Wilner, recently consecrated suffragan bishop of the Philippine Islands, addressed several Church groups of the diocese of California from July 27th to August 7th.

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CLERGY NOTES

ANDERSON, EDWIN J., in charge of St. Aidan's, Blue Island, Illinois, was married on July 30th to Miss Phyllis Fraser.

BELFORD, LEE ARCHER, has been appointed in charge of St. Andrew's, Douglas, and St. Matthew's, Fitzgerald, diocese of Georgia, with residence at Douglas.

BRANT, GORDON E., formerly rector of All Saints', Minneapolis, is now the rector of the Advent, Chicago.

CAUTION, TOLLIEL., formerly vicar of Holy Cross Church, Harrisburg, and St. Barnabas, Altoona, Pa., has accepted the rectorship of St. Augustine's, Philadelphia. Address: 652 North 43rd Street, Philadelphia.

ELLIS, ALFRED D., in charge of Plainview Texas, was married recently to Miss Lois Huddleston of Nashville, Tennessee.

HENCKELL, P. WALTER, in charge at Big Spring, Texas, was recently married to Miss Lou Heyes of Colorado, Texas, daughter of Archdeacon and Mrs. J. W. Heyes.

HENSHAW, RICHARD T., rector of Christ Church, Rye, N. Y. since 1910, died on August 30 at Laredo, Texas, following a visit to Mexico where he contracted a fever.

HUMMELL, BERNARD, formerly the rector of Holy Trinity, Madisonville, Ohio, has accepted the rectorship of St. Ann's, Nashville, Tennessee.

JOHNSON, BISHOP IRVING P. is to be addressed at 1313 Clarkson Street, Denver, until October first when his Minneapolis address will be announced.

JONES, EVERETT H., canon of Washington Cathedral, has accepted the rectorship of St. Mark's, San Antonio, Texas.

McELWAIN, BISHOP FRANK A., Bishop of Minnesota and professor at the Seabury-Western Seminary is to be acting dean of the seminary pending the election of a successor to Dean Grant.

MILSTEAD, ANDREW D., fomerly rector of the Good Shepherd, York, diocese of Upper South Carolina, has accepted the rectorship of St. Luke's, Fort Myers, Florida.

(Continued on page 15)

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THE WITNESS

A National Paper of the Episcopal Church

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PERVERTED RELIGION

An Editorial by
BISHOP JOHNSON

"ONE religion is as good as another. We are all headed for the same goal and it makes no difference which road we travel."

These statements are frequently made notwithstanding the fact that they are absurd and spring from indifference rather than from a love of the truth. As a matter of fact there is nothing quite as injurious as bad religion. It is the truth, as our Master said, that makes us free. He also said, "Because I tell you the truth, therefore you will not believe me."

If the premises of religion are false the results are bound to be disastrous. It was for this reason that our Lord spoke to the multitudes in parables, lest men who were not seeking righteousness should assimilate half truths and produce false theories. Half a lie is far more deceptive than a brazen lie.

The apostles asked the Master why He spoke to the crowd in parables and explained them only to His disciples. He replied that He spoke to them in parables lest they should see with their eyes and hear with their ears and be converted, for, He said, their eyes were closed and their ears were dull and their hearts were gross. The result would be not the Gospel but a garbled form of it. It would be like throwing pearls before swine. The result would not only be the destruction of the pearls but they would turn again and rend him.

He had good reason for saying this because that was exactly what happened in His case. It was the bad religion of those who heard Him which turned and crucified Him. Christ was not put to death by non-religious people but by those who were the advocates of bad religion.

The love of God is like an electric current. It is capable of producing light, heat and energy if it is properly used, but it will burn and destroy and kill if used wrongfully.

It is the price we pay for all our blessings. The love of God is a powerful force which is capable of producing love, joy and peace. But if God's love is met by ingratitude, resentment and bitterness it is a devastating fire. It is like the sun which dries up one field and makes another fruitful. As St. Paul expressed it, the grace of God to one is a savour of death unto death and to another the savour of life unto life.

Our Lord spoke in parables in order that those who really were in search of righteousness might seek and find. A parable conceals truth in such a way that it is revealed only as men seek to find it. All of God's gifts are blessings when men put forth the effort to search them out.

Did you ever try to teach an unresponsive person? Far better if you had spared the effort. "Verily Thou art a God that hidest Thyself", and also hides the treasures of truth, beauty and goodness. They will never be revealed to the indifferent and the inert but only to those who hunger for them. Bad religion is like a bad medicine. It does more harm than good. To found religion upon intellectual curiosity or sentimentality or legal respectability is to produce bad results.

BY THEIR fruits shall you know the value of the prophets. Religion to be beneficial must have an ethical basis, a spiritual hunger and sacrificial devotion. Then and then only does it bring forth the fruits of the spirit. Our Lord never tried to reach the crowd. Seeing the multitude He went up into a mountain (He withdrew from the crowd) and when He was set His disciples came unto Him. His message was to those out of the crowd who were attracted by His person and His teaching.

The soil is like the soil. The virgin soil is wonderful but when it is turned up by the plough then it will produce fruits and flowers if it is cultivated, or weeds and dust storms if neglected. The ethical laws which govern human conduct are as inexorable as the laws of agriculture. Man discovers them; he cannot create them.

If the world today is full of noxious weeds and political dust storms, it is because our leaders are ignoring the principles necessary to produce the fruits of the spirit which are love, joy and peace. In this age of mechanical and corporate regimentation the joyous-

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ness has gone out of life and instead of winsome personalities we have mechanical gadgets who are parts of a machine.

For Christ to preach His gospel of love to a group whose sole concern is to promote their own interests would be to create a perverted religion which, like the weeds, is worse than the virgin sod prior to the introduction of the plough.

A perverted religion is the source of fanaticism, strife and bitterness. Unless our religion is founded on love and is the result of a pure hunger for righteousness it becomes a futile thing, for God reveals all truth only to those who seek it.

Christ spoke in parables in order to draw out of the multitudes those who were really seeking the Kingdom of God and His righteousness. No others were eligible for discipleship.

Talking It Over

By

WILLIAM B. SPOFFORD

ONE OF THE GREAT NAMES of present day Christendom is that of John Macmurray, Churchman and professor at University College, London. His name is familiar to most of the clergy as the author of one of the great books of recent years, *Creative Society*. That laymen and laywomen are not as familiar with his work is the more to be pitied since his message is written mainly for them. As a sociologist and economist as well as a Christian he faces this troubled world and writes fearlessly in terms that all can understand. What he says is not what all Church people want to hear, but it is important, perhaps for that very reason, that they face the challenge he lays down. THE WITNESS is fortunate indeed to have received from the pen of this present day prophet a series of articles which we plan to offer you, commencing with the first issue of October. The title of the series is "The Challenge of Communism". Macmurray says that "it is proper, reasonable, rational and Christian that we should attack both the theory and practice of communism". At the same time he insists that the relationship between Christianity and communism must be dealt with intelligently and seriously. And he proceeds to do just that in this series of articles.

IT HAS BEEN OUR CUSTOM in recent years to offer a special series of articles each Fall, and again during Lent. Many rectors discontinue their Bundles for the summer months. We hope that they will again place their orders for ten or more copies to start with this series, and that others who have not previously used the Bundle Plan will now do so. It is not an easy thing to get people to read a Church paper. But we do know that the clergy agree with us that it is an important thing that they do so. We count therefore on the cooperation of the clergy in getting the paper into the hands of their people. There are two simple, effective and economical ways of doing so. First there is the Bundle Plan, with ten or more copies mailed each week to one address, to be sold at the church at five cents a copy, with THE WITNESS billing you quarterly at three cents a copy. The other method, being increasingly used, is the Modified Bundle Plan, where you send us the names and addresses of those you wish to have the paper mailed each week. The advantage of this Plan of course is that those who do not come to church regularly receive the paper directly into their homes. Under this plan also we bill as a group at 3c a copy every three months. If you adopt the Bundle Plan merely place your name and address on a card, with the number of copies desired, and mail it to our Chicago office. Under the Modified Bundle Plan write the names and addresses of those to receive the paper, and at the bottom your name and address. We won't say more—except there will be more than John Macmurray; Bishop Johnson; Bishop Wilson; Dean Ladd and others, plus the news and book reviews. Won't you please cooperate with us by acting at once on one of the above suggestions?

CONGRESSMAN MARTIN DIES seems to be having some difficulty with his investigation into un-American activities. Raymond Clapper, generally considered the best informed journalist in Washington, says that it has done no more than provide "entertainment for a host of elderly lady spectators who are spending the summer in Washington", and other writers have been as caustic with their comments. The reason is not far to seek. He has had two star witnesses. The first was John P. Frey, reactionary leader of the American Federation of Labor, who used the witness chair, at the expense of the taxpayers, to tell the public how horrible he considers the Committee for Industrial Organization to be. I know Mr. Frey fairly well; have sat through conferences with him and have had private sittings with him in his Washington office. Mr. Frey likes to be known as "the intellectual of the labor movement." Early in his career he read a book, which can be dangerous. It was not long thereafter that he set himself up as the intellectual of the labor movement, and never misses the opportunity to lecture on anything from astronomy to archaeology, even when you drop around all by yourself to pass the time of day. There is no doubt about his having had a good time on the witness stand. But I doubt if any one with sense will bother much with what he said.

THE OTHER STAR WITNESS I know even better. J. B. Matthews held the center of the stage for several days, and the front page of every paper in the country. He was once the pastor of a church but he ran into difficulties there. Congressman Dies can find out all about that if he wants to. Later he became a secretary of the Fellowship of Reconciliation. Again he ran into difficulties . . . and they were not due to his political views either. The Christian Social Justice Fund then set aside $1,000 and engaged Mr. Matthews to write a pamphlet on fascism—largely because friends of his among the trustees did not want to see his family suffer because of his unemployment. There is no sense in presenting the details, but as chairman

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of the Fund at that time I can report that after several months we were delighted to pay him off without anything to show for our money and charge it to profit and loss, which is another way of saying experience. Soon after that Mr. Matthews became an executive of Consumers Research, opposed the efforts of their workers to organize, and was forced to resign from the American League for Peace and Democracy, as well as from other organizations, when he could offer no defense of his activities. It is largely upon the testimony of this man that Congressman Dies has declared that all sorts of organizations are "red", "financed from Moscow", and all the other stupid charges that jittery citizens have been grinding away on for years. They even brought little Shirley Temple into it, which ought to be the tip-off. As a prominent vestryman said to me the other day, all they need to do now is to announce that Donald Duck and Snow White and the Seven Dwarfs are actually in the pay of the Soviet Union and the work of the Dies committee will be complete.

UNEMPLOYED PRIESTS

By

ARCHIBALD WILLIAM SIDDERS

The Rector of Christ Church, Puyallup, Washington

BISHOP LAWRENCE did a wonderful thing when he inaugurated the Pension Fund, but he did not go far enough. A man may be well able to hold a parish until he is 68, but the growing tendency is to make it fearfully hard.

Since sending a letter to the church papers on unemployed priests I have received a lot of valuable data. I wish the Commission on Employment appointed by General Convention had it; they would have something very definite to work on. Here are a few snatches from letters I have received: "I have done nothing for four years and have come to the end of my resources." "No-one who has not been out of a parish can imagine the starvation, the nakedness, the despair." "I am 46 and always held responsible work, have been delegate to the General Convention. I applied to one bishop for work and was told he took nobody over 45." There is much more but these will suffice.

Besides receiving letters I have spoken to dozens of middle aged priests who hold parishes, and many of them have told me that they ought to change but dare not because they are afraid of swelling the ranks of the unemployed. You simply can't pump young men in at one end and not expect to push older men out at the other. I would hazard the guess that there are at least 500 priests too many in our church right now. I get this number from the number out of work in the dioceses I know about.

What are we going to do about it? Appoint another commission and wait three years. How can we read the offertory sentences each Sunday "It is more blessed to give than to receive" when we have clergymen of the Church literally starving at our doors? In one of my letters the clergyman told me actually when he last ate. I don't think bishops are altogether to blame. Some may be but certainly not the ones I have worked under. All of these without exception would do anything for a man, and one or two I know have divided their salaries with them. It is something deeper than this. A bishop helping a priest when he can is not sufficient.

The first thing the Church must learn is that experience is worth more than youthful eagerness. A man at 50 is ten times better than a man at 30. The older man has made all his mistakes, he knows life, he can take the bumps, he is usually regenerate. But since there are obviously more men than there are parishes we must devise a system to take care of the surplus, or begin to ordain less priests.

I OFFER the following suggestion to any bishop or committee that would like to work this matter out. First, let every priest who is earning be assessed a certain percentage of his salary to help the unemployed in his own diocese. I am sure everyone of us would be glad to do this for it would be the best kind of unemployment insurance we could take out, since if we are ever unemployed we would immediately reap the benefit.

Second, it could be started by the bishop, or the chairman of social service, calling together the clergy and telling what percentage of their salaries would be needed to give the unemployed or under-paid of their diocese $100 a month. Say there were 50 priests in a diocese and five men unemployed. Take an average salary of priests and bishop and we might have $2400. Five per cent of this would be $6000 and each man would then get $100 a month. Of course then there should be a scale of assessments. The man getting under $150 might give 2½ per cent, the man over might give 5 per cent, and the man over $3000 a year ten per cent.

Third, these men on relief would be at the disposal of the social service commission or the bishop, and could help in visiting in parishes, taking part in annual campaigns, opening up new work, running a diocesan paper. It would in fact put into such a field five general missionaries without any expense to

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the diocese. Of course to protect the clergy it would be understood they could not take work in any parish in which they helped.

Let no one think that men unemployed are unemployable. A few perhaps are but not the majority. I know several, went to college with them; they are men like any of us, perfectly good men, fine records, but they have resigned their parishes for some reason or other, and that resignation was fatal, for try as they would they could never get back. And, as I have said from the letters I have received, their condition is tragic.

What are we going to do? Are we going to set by and thank God we have jobs and not consider our less fortunate brother, or is some bishop, member of a bishops' council or chairman of some diocesan board, going to bring this matter up and get some action on it? Personally I am so grateful to God for caring for me during the 21 years of my ministry, not one day without an adequate salary, that I want to do something for Him in return. I trust I may be used by Him in the way suggested in this article. Our parishes are paying for our pensions; they are paying many of us good salaries. Our way is really favored; we should not expect them to do more. Let us do what we ask them. If one of the laity were in need we would go to other parishioners for help for him, let us then help our clerical brother in need, and do it before it is too late.

Prayer Book Inter-Leaves

PRAYING TRADITIONALLY

WE LIKE old houses and old furniture, but we sometimes visit a house in which the owner has collected so many antiques, Windsor chairs, Sandwich glass, hooked rugs, old warming pans, etc. that we have the feeling we are in a museum rather than a house to live in. Something similar happens to liturgical services. They inherit antique features to which people become sentimentally attached, and a change may mean simply the addition of more antique features. So services tend to get out of touch with reality.

A good illustration is the Roman Mass. It has had a continuous history from the earliest times to our own day. It is the most interesting historical document in the whole field of Church history. No wonder scholars love it. But if we ask, is this historic service the best medium for the worship of Almighty God?—that is another question. An English writer gives this answer: "One wonders why the Roman Mass in its present form should be the object of an almost superstitious regard, both within the Roman Communion and amongst our Latin-minded clergy. The notes of the old classical Roman rite were reticence and austerity, those notes which Edmund Bishop described as 'soberness and sense.' But it is hard to realize, when one is present at a modern Roman Mass, that this is the lineal descendant of the noble rite described in the earlier Ordines Romani. The hectic, jerky movements of the clergy (all prescribed by authority), the concentration of interest on the less cardinal moments of the Mass, the elaboration of ceremony which has neither a practical or a symbolical purpose, but is merely a survival marking a long departed feature—all this contrasts so pitifully with the stark majesty of the ancient Stational Mass, its ceremonial so eloquent of purpose, so clear cut in outline, so restrained in expression. Indeed a choral celebration in an old-fashioned Anglican cathedral, for all its lack of scientific ordering, retains more of the ancient Roman dignity and reticence than its continental contemporaries. The ancient Roman spirit is certainly more than lurking in the pages of the Pian Missal, but the ceremonial of the Congregation of Rites, together with the devotional fashions of the day, conspire to conceal it."

We Anglicans may well be thankful that we are free from so much accumulated tradition and from the innumerable and artificial regulations with which the Congregation of Rites complicates the approach to Almighty God for our Roman brethren. But do we ourselves still pray too traditionally? Our service is one of the best of all Eucharistic services. It goes back to the earliest times, retains features from each century of its long history, refects many different theologies, and thus it is very appealing to the clergy and to experts. But might our beloved service be even better than it is as a house for the common variety of Christian to live in if we eliminated some of the family heirlooms?

The great Roman Catholic liturgical scholar quoted above as saying that the Roman Mass of the early period was characterized by "soberness and sense" applies to it these further words—simplicity, practicality, gravity, clearness, brevity, severity, freedom from sentiment. These were the characteristic virtues of the Roman people. And are not we Americans something like the old Romans? We are practical. And, along with the rest of the modern world, we find the greatest beauty in straightforward simplicity. Might it be a gain if our Prayer Book services were simpler, briefer, more logical, and easier to be understood by the uninstructed?

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

Co-Operation Needed

By

H. ROSS GREER

WHEN it came time for prayers a boy at a summer camp refused to kneel and join in them. He was finally induced to kneel but immediately afterwards he said boastfully, "I may have knelt, but I didn't pray." Whereupon another boy said to the director of the camp, "Gee, what a guy! He won't even give God a chance."

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A very striking comment. It applies to quite a few people—they won't even give God a chance. God has given us the raw materials—our bodies, abilities, talents, capacities to lay our foundations and build our lives. He wants us to choose rightly, to carry out His purpose for us, to do His will, but He doesn't force us. He is no dictator or tyrant. His service is perfect freedom.

What a change would be wrought in the world if all of us would give God a chance!

I used the story of this incident in a sermon and asked a very discriminating man what he thought of it and he replied, "I was like that once."

Let's Know

By

BISHOP WILSON

ABERDEEN CATHEDRAL

"WHEREVER the American Episcopal Church shall be mentioned in the world, may this good deed which they have done for us be spoken of for a memorial of them."

Such was the sentiment expressed by the newly formed diocese of Connecticut regarding the consecration of Bishop Seabury by the Scottish Bishops which occurred on Nov. 14, 1784. The consecration took place in the upper room of a house in Aberdeen, Scotland, where Bishop Skinner was holding services for the little congregation he had gathered together. It was not long before the number of the flock grew and a church building had to be provided. The result was St. Andrew's Cathedral.

In 1884 the centenary of Bishop Seabury's consecration brought a delegation of American bishops to Aberdeen. At that time an East window was placed in the Cathedral and a memorial chalice was given as evidence of American gratitude.

As the 150th anniversary approached it was thought that something more should be done in the way of a fitting memorial. The Cathedral itself had become inadequate for the needs of the Scottish diocese and the plan was broached to raise a million dollars for a new Cathedral entirely. The movement got under way in 1926 and received a hearty welcome in our country. It was decided to go after it vigorously and everything was arranged for the Bishop of Aberdeen to present the plan to the American Church in the fall of 1929. He arrived just in time to meet the financial crash which inaugurated our well-known depression.

Some money was raised but the large project for erecting a new Cathedral had to be abandoned. However sufficient funds were secured to enlarge and rehabilitate the present structure. That work has been begun and enough of it is completed to warrant an "Inaugural Ceremony" which is scheduled to be held in Aberdeen this September. Some representatives of the Episcopal Church will be in attendance.

One very interesting thing appears in the new work being done. The flat ceilings in the north and south aisles of the nave have been replaced with beautiful vaulted ceilings to be emblazoned with handsome coats-of-arms. The north aisle vaulting is complete and bears the arms of each of the forty-eight states in the U. S. A. These will be balanced in the ceiling of the south aisle by corresponding arms of the forty-eight Aberdeenshire families who stood by the old Jacobite and Episcopalian tradition in those days when it cost something to be loyal to one's Church convictions.

We of the Episcopal Church really do owe something to the Scottish Church and it is quite proper that this evidence of appreciation should be offered from the United States. It should make St. Andrew's Cathedral a stopping place for many American Churchmen in their visits to Scotland and we trust it will enable the diocese of Aberdeen to fulfill its mission the more effectively in the years to come.

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By

G. A. STUDDERT-KENNEDY

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SAM SHOEMAKER WRITES AGAIN ON GROUP MOVEMENT

By GARDINER M. DAY

Those who for almost half a century have looked forward to the publication of a new volume by Gaius Glenn Atkins will welcome his latest work, *Resources for Living*, with a sub-title, "A Plain Man's Philosophy." (Harper's $2.50)

In this book Dr. Atkins has given us the result of a lifetime of thought and reflection as well as interesting experience and activity. He explains what he means by the sub-title in his introduction by saying, "I did not mean this to be a 'religious book' as publishers classify books. It will probably be so accepted, though I think its real danger is to belong to a kind of No-Man's-Land between the religious and the secular. It is, of course, impossible to leave religion, and especially the Christian religion, out of any study of resources for living, and there is no denying that there is in it from first to last some penetration of religious inheritance and approach."

The master key to Dr. Atkins' philosophy, which runs through the whole book, is stated in the Latin proverb which he quotes: "Live as if you were to die tomorrow; study as if you were to live forever."

Even Karl Barth could not write with any deeper sense of crisis than does the Rev. Samuel Shoemaker, rector of Calvary Church, New York, and second only to its founder Dr. Frank Buchman in the leadership of the Oxford Group Movement, in his latest volume, THE CHURCH CAN SAVE THE WORLD (Harpers $1.50). "The preservation of democracy," he writes, "is not all that is at stake. The preservation of Christianity and Christian society and Christian values is the chief issue before us now." Again in the brief preface in which he states his reasons for writing the book, his concluding declaration is: "I believe that Christendom today faces, not a theoretical question as to the value of one spiritual method against another, but the practical question whether anyone can show us how to stem the tide of atheistic materialism by a strong and unified church."

The opening chapter contains much truth and yet in its continuous attacks upon subversive fellow clergy and laity sounds not unlike much of the talk given us by George Sokolsky on behalf of the National Manufacturer's Assn. and the steel companies. The author then launches into an exposition of the Oxford Group Movement and its method, which movement and method, Dr. Shoemaker,



SAM SHOEMAKER

quite naturally as its American leader, believes is the only movement that can "turn the world right side up." To do this a revolution in individual lives is necessary and the means of accomplishing this is by a six-point program to be applied to and by the individual. First, the individual must be *changed* to the point at which he is really willing to do the will of God; second, he must *listen* for God's direction; third, he must *obey* that Will; fourth, he must *combine* with the other person, who helped him to find God, as a member of God's army of changed people; fifth, he must *demonstrate* his new faith in practice; and sixth, he must *lead* for "the leaders of the future will be men in touch with the supreme strategy of the master-mind of God." The words in italics are Dr. Shoemaker's key words in giving his program.

Those who have known the movement previously will find nothing new in this book, but those who have not known the movement will find in this short volume an admirably lucid and attractive description of the movement, its convictions and its method, in the always engaging style of the movement's "Sam" whose deeply consecrated Christian personality has won him the admiration and affection of all who know him outside as well as inside the movement.

VIRGINIA BISHOP IN SOUTHERN OHIO

Bishop Fred Goodwin of Virginia, an authority on rural church life, is to be the leader at the annual fall conference of the diocese of Ohio, to be held September 21-27.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

I hope you will read the announcement about John Macmurray in the *Talking It Over* column this week, and act on the suggestion. We really do have to count on you to get the paper into the hands of Church people, and we look for your help particularly at this time of the year and during Lent. Also may I say that we are now through with our twice-a-month summer schedule and will henceforth place the paper in your hands each week until another summer rolls arounds.

* * *

Death Takes Bishop of Upper South Carolina

Bishop Finlay of Upper South Carolina died on August 27, a few hours after suffering from a heart attack. He was 61 years of age and the first and only bishop of Upper South Carolina. He was consecrated in 1921. He was a strong advocate of the advancement of work among Colored people, and was widely known for having developed Kanuga into one of the leading conference centers of the country. The funeral service was held August 29th at Trinity, Columbia, where he was rector for many years, the service being in charge of Bishop Thomas of Charleston and Bishop-elect Phillips of Southwestern Virginia.

* * *

Missionaries Declare China Will Win

The guerrilla tactics of the Eighth Route Army has been so successful that the Japanese Army in China is "slowly bleeding to death" according to two medical missionaries who arrived in New York last week for a brief furlough. They are Dr. Walter H. Judd, who has been in charge of a hospital of the American Board for Foreign Missions, and Dr. Robert McClure, who has been the field director of the International Red Cross. Dr. McClure was extremely optimistic about China's chances for victory, declaring that Japan "hasn't a ghost of a chance" to win the war, an opinion which he said was shared by all foreign military attaches in China. Dr. Judd was less optimistic but he too declared that in all probability China would win. Both based their convictions on the activities of the Chinese guerrillas. They said that two Japanese divisions had been slowly annihilated, and they told of one division of 20,000 men that has been reduced in two months to less than 5,000 men although it had not fought a single battle. The other division started with 20,000 men and

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today has but 500 left, and its commander has now gone back to Japan to recruit a new division. "The Japanese army today controls a small ribbon, about ten miles wide, along the main railroads and that is all, and at night even this so-called occupation is reduced," Dr. McClure declared. "The word 'occupy' when it refers to the Japanese advance in China should be used with quotation marks. The Japanese control in reality is extremely limited. Behind the ribbon of Japanese control, the Chinese go on as usual, their anti-Japanese spirit growing stronger and stronger. The Chinese do not expect to win any big battles. They yield to the advancing Japanese army as a river yields to a rock by going around it. But in time, just as a river conquers all in its path, so will China engulf and destroy the Japanese. Time is working for China and the danger of a crack-up in morale is far greater for the Japanese than it is for the Chinese." He then quoted a high-ranking Japanese officer as recently saying to missionaries; "We have defeated the Chinese many times, but what can we do? They keep on fighting us."

The activities of the Eighth Route Army, which is responsible for the guerrilla tactics of the Chinese, was recently described in THE WITNESS in articles by Deaconess Julia Clark and Miss Frances Roots, daughter of Bishop Roots, both of whom recently visited their headquarters in the interior of China.

* * *

Little Stories of Great Opportunity

Church Army asks that we call your attention to a little pamphlet with the above title. In it Church Army workers tell a bit of their experiences. It is an interesting document, with pictures, which may be had for the asking by writing headquarters, 414 East 14th Street, New York.

* * *

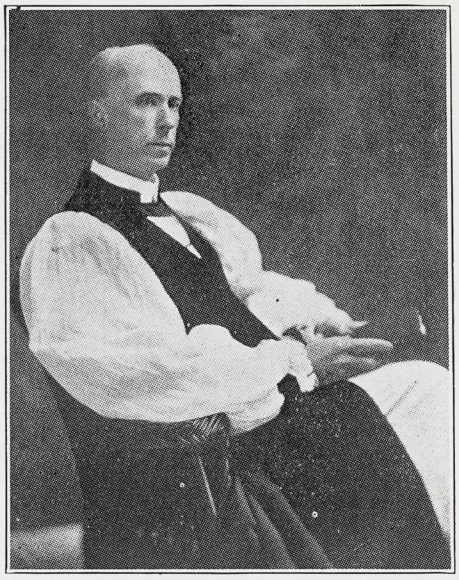
Consecrations This Month

Several new bishops are to be consecrated this month: the Rev. Malcolm E. Peabody of Philadelphia is to be consecrated coadjutor of Central New York on September 29; the Rev. E. P. Dandridge is to be consecrated coadjutor of Tennessee on the 20th; the Rev. Henry D. Phillips is to be consecrated bishop of Southwestern Virginia on the 27th and the Rev. Karl M. Block is to be consecrated bishop coadjutor of California on the 29th.

* * *

Preparations for World Youth Conference

Sixty youth leaders from 23 countries met near Paris, France, August 2-6 to make plans for the world conference of Christian youth which is to meet in Amsterdam next summer. It was decided that four things should be stressed at the coming conference; the strengthening of a sense of solidarity among Christians throughout the world; the Bible as a basis for Christian unity; agreement on "next steps" in building a Christian world and lastly the emphasis of prayer.



BISHOP FINLAY
Dies Suddenly at Kanuga

* * *

New Headquarters for International F.O.R.

It was announced at the close of the international congress of the Fellowship of Reconciliation which met in Holland last month, that effective September 1 the international office would be in London. Two travelling secretaries were appointed, Mr. Henri Roser who is to divide his time between France and the rest of Europe and Miss Muriel Lester who is to travel throughout the world.

* * *

Howard Chandler Robbins Leads Interdenominational Conference

The Rev. Howard C. Robbins, professor at the General Seminary, is to be the leader at the interdenominational pastors' conference to be held at the Hartford (Conn.) Seminary, September 13-14. He is to lecture on preaching.

* * *

Churchmen Sponsor Missions Sunday

Francis B. Sayre, assistant secretary of state, and Mr. Charles P. Taft of Cincinnati are the Episcopalians on the list of those sponsoring a Men and Missions Sunday on November 13th. The topic on which parsons are being asked to speak that Sunday is "Building a Christian World Community." The Laymen's Missionary Movement which is behind the effort has announced that already leaders in 1042 cities have promised to do all they can to have the day widely observed in the churches.

* * *

A Measuring Stick for Giving

An effort is being made in the diocese of Michigan to comply with the rubric in the office for the visitation of the sick in the Prayer Book which charges the clergy to advise people, while in health, to make wills arranging for the disposal of their temporal goods; "and, when of ability, to leave bequests for religious and charitable uses." A brochure entitled "A Measuring Stick for Giving" has been distributed to the clergy and lay leaders of the diocese setting forth objectives worthy of support, and calling the attention of possible donors to methods which might be used in leaving bequests to their parishes or the larger work of the Church.

* * *

Editor to Lead Chicago Conference

Clifford P. Morehouse, editor of the Living Church, is to be a leader at a conference of the clergy

MACMURRAY

One of the greatest names in modern Christendom is to offer a series of articles in The Witness, commencing with the first issue of October. Further details about the man and the articles will be found in the Talking It Over column of this issue. Won't you act on the suggestion made there by using the coupon below.

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of missions and aided parishes in the diocese of Chicago, which is to meet at Racine, Wisconsin, September 18-21. Other leaders are to be Carl Heimbrodt, architect; Wirt Wright, treasurer of the diocese; A. J. Stukenberg, Freeport merchant; the Rev. Gowan C. Williams, rector at Glen Ellyn; the Rev. Edwin J. Randall, secretary of the diocese and the Rev. Joseph S. Minnis of Joliet. They are to discuss the work among young people; the Utrecht conference; problems of church building; Church schools; raising and handling money; clergy placement.

* * *

Distinguished Churchman Has a Birthday

I hope Mr. Charles C. Burlingham will not mind my calling attention to the fact that he is eighty years old. He had a birthday the other day, with the Civil Service Reform Association of New York declaring in a resolution that his accomplishments far exceed what any have a right to expect of a man of his years, while at the same time "his good-humored activity and vigor in all these works has maintained the charm of youthful understanding." A deserving tribute which should be seconded by the Church where he has labored with the same charm that he has shown in his civic activities. As a leader in the diocese of New York, as a vestryman of St. George's Church and as a trustee of the Berkeley Divinity School he has been a devoted servant, with a progressive spirit and understanding that one rarely finds in a man half his years.

* * *

Detroit Parish Has New Rectory

St. John's, Detroit, receives a ten room house by the will of Mrs. Elizabeth H. Cowles, communicant of years standing, and in addition the sum of $5,000 to be added to the parish endowment. Other bequests have also been received during the year; $5,000 from the late Mary Weber; $1,000 from the late Mrs. Hamilton Douglas; $5,000 from Mrs. Harriet S. Howard. Meanwhile the altar guild received two gifts of $5,000 each which brings the total of invested funds of the guild to $13,000. The new house is to be used as a rectory, the former rectory having been converted into a social service center in 1920. The Rev. Irwin C. Johnson is the rector.

* * *

Nevada Workers Hold Annual Retreat

Workers of the district of Nevada closed the season at Galilee on Lake Tahoe with a retreat, preceded by the convocation of the district. In his address Bishop Jenkins stressed the new policy of giving agricultural and stock-raising regions the preference when a new mission is to be opened. He declared that the work in the district was moving forward, not only with numbers but more particularly in influence. He also stressed the importance of religious education and urged cooperation with school authorities in providing religious education. Guest speakers at the convocation were Miss Edna Beardsley of the national Auxiliary, Bishop-editor Wilson of Eau Claire and Bishop Stevens of Los Angeles.

* * *

Cable From the Dean of Canterbury

The following cable has been received direct from Spain from Dean Hewlett Johnson of Canterbury Cathedral: "Am visiting numerous centers and refugee homes striving to cope with million and a half destitute refugee children in Republican Spain. Deeply moved by heroic struggle of Spanish people undaunted by incessant bombing. Need for food, clothing, medical supplies desperately urgent. Appeal earnestly generous American and Canadian public to support that magnificently Christian project, the Relief Ship." He is referring to a ship soon to sail from America carrying 5,000 tons of food, clothing and medical supplies to Republican Spain. Here are a few facts, in case you are in a position to aid: $50 will send to Spain 500 pounds of dried milk; $40 will send a case of bandages; $12 will send a case of soap; $5 will send 200 pounds of dried peas; $1 will send a dozen tins of dried fish. The Church League for Industrial Democracy, 155 Washington St., New York, is receiving funds which are forwarded in the name of the Church to the American Friends of Spanish Democracy of which Bishop Robert L. Paddock is chairman. I am not sure just when the ship is to sail but I do know it is soon, so if you want to help please hurry.

* * *

Taking the Sting Out of Blows

The other day a letter arrived from the rector of a swanky parish in an eastern suburb. It contained a check for $20 and this note: "Yesterday I read in the Times of the testimony before the Dies Committee in Washington of how the entire Episcopal Church has been hoodwinked by the managing editor of

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THE WITNESS. I send you therefore the ten new subscriptions that are enclosed. I do this for two reasons: first because I think THE WITNESS is worth helping; second, I must confess to an amazing amount of admiration for any person who is able to stir up the Episcopal Church." All of which should not be passed on except we need subscriptions so badly that we hope some of you will follow his example.

* * *

Service at a Historic Spot

The Bishop of Southern Virginia on August 21 held a service on the site of the Lost Colony, Roanoke Island, where 351 years ago Virginia Dare, the first child to be born of English parents on American soil, was baptized. I may be wrong, but I think this historic young lady is best known today for having given her name to a brand of liquors.

* * *

Graduate Large Class at Cincinnati School

Twenty-nine seminarians who attended the Cincinnati Summer School for Social Work, directed by the Rev. Joseph F. Fletcher, received their diplomas on August 17th. This was the 16th annual closing exercises of this unique and highly significant institution.

* * *

A Baccalaureate in August

Bishop Seaman of North Texas preached the baccalaureate sermon for the graduating class of the West Texas College Summer School. Among the 156 to receive degrees on August 21 were Newton C. Smith Jr., student lay reader; Miss Gonda Biggers, an Episcopalian who was president of the class, and Miss Helen Lyles and Miss Helen Wey, assistants at the student centre of our Church.

* * *

Educational Workers to Meet

The slogan maker of the diocese of Chicago had imagination when he came up with "Increase Attendance, Won by One" as the theme for the conference of educational workers that is to be held at Christ Church, South Side, this coming Saturday and Sunday. In addition to this conference in Chicago, similar ones are to be held later in Joliet, Freeport and the Fox River Valley.

* * *

What Young People are Interested in

At the young people's conference at Camp Reese, Georgia's camp on St. Simon's Island, an interesting discovery was made in an informal course offered to young people representing all parts of the diocese. The findings of the course suggested that those who took the course were primarily interested in the teachings and customs of the Church. Each student was given three index cards on which to write three questions he would like to discuss. No names were signed and not even the priest who conducted the course knew who asked the questions. Each day one or more questions were written on the blackboard and the discussion followed. Of the 140 questions asked, 55 dealt with the teachings and practices of the Church, 36 with moral questions, 25 with the Bible, and 24 were general, inquiring concerning marriage, sexual relationships, the conflict between science and religion, and the like. It was very evident from the course that these young people are seriously interested in the Church. It was equally evident that the majority of them know little about the Church. Most of them, communicants of the Church, knew nothing about the teachings of the Church as set forth in the Catechism, nor did many of them know the significance of any of the Sacraments. Not one of them, however, contradicted the authority of the Church, and invariably a discussion was closed with the question, "What does the Church teach regarding this?" Everyone was perfectly willing to abide by the Prayer Book and the Canons. One of the most

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interesting findings was the unanimous vote against the right of a Christian to participate in any war.

* * *

Bishop Stewart Has a Birthday

Bishop Stewart of Chicago celebrated his 59th birthday at his home in Evanston by announcing to his friends that he was steadily getting better following the heart attack of last June which had him in a hospital bed all summer. It is expected that he will soon be up and around and he now plans to accept a limited number of appointments for October and to attend the meeting of the House of Bishops in November.

* * *

Financing a Mission to the Indians

Through the sale of Indian rugs and jewelry to attendants at the Evergreen Conferences this summer, Miss Lena D. Wilcox has virtually financed her work at the St. Luke's Field Mission, branch of the San Juan Indian Mission at Farmington, New Mexico. Not only that, but through contacts made at Evergreen, Miss Wilcox has financed the establishment of a new field mission.

For several summers, Miss Wilcox has been coming to the Evergreen Conferences and bringing with her a supply of Indian rugs and jewelry. Both rugs and jewelry are made by the Indians themselves and Miss Wilcox obtains them from the Indian Trading Post at her field mission. She knows personally the maker of virtually every rug.

* * *

Letters About Unemployed Clergy

A flock of letters have come in as a result of the article on Unemployed Clergy that appeared in the last number. However I shall wait another week before passing bits of them on to you. It does appear however as though we had started something that may lead to something worthwhile. All the letters, I might add, did not back me up for three bishops took time out to do a bit of hammering, and intelligent hammering too. More next week.

* * *

Clergy Conference in Bethlehem

The clergy of the diocese of Bethlehem are to hold a conference September 12-14 with a notable array of leaders. Lewis B. Franklin, treasurer of the National Council, is to tell of various mission fields; the Rev. George B. Gilbert of Connecticut, who is in my judgment the number one man in the rural work of the Church, is to hold forth in his entertaining and enlighting fashion; the Rev. Thorne Sparkman of Baltimore is to deliver a number of lectures; the challenge of social Christianity will be presented by the Rev. A. T. Mollegen of the Virginia Seminary and of course Bishop Sterrett is to be on hand to look after the whole flock.

* * *

Consecration of North Carolina Church

Calvary Church, Fletcher, diocese of Western North Carolina, was consecrated by Bishop Gribbin on August 21st, with Presiding Bishop Tucker preaching the sermon and with Bishop Finlay of Upper South Carolina and Bishop Wing of South Florida taking part in the service.

* * *

Groupers Meet in Switzerland

According to a press release from Calvary Church, American headquarters of the Oxford Group (Buchmanites), fifty-two countries will be represented at the international house party of the movement, being held September 2-12 at Interlaken, Switzerland. "The aim of the gathering," according to the release, "is to create nations of individual peacemakers, not merely with a general will to peace in the sense of a desire to avoid catastrophe, but also trained and determined to make peace in the nearest and most intimate relationships. A nation composed of such citizens will inevitably be a peace making nation." Among those to attend the conference is Dr. J. C. Kasai, Japanese delegate to the Hague conference of the Interparliamentary Union, who said that his purpose in attending the Buchmanite party was "to learn how to create a better situation and mutual under-

RETREAT AND CONFERENCE

For student chaplains, college rectors school-masters and others interested. At Merrywood, Marlboro, N. H., begins at supper, Sept. 7 and ends after breakfast, Sept. 10. Leader: Rev. Charles Whiston of China. Cost $5.00. Accommodations limited to 50. Apply to Secretary Rev. F. B. Kellogg, Christ Church, Cambridge, Mass.

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standing." Here's hoping someone tells him.

* * *

The Back Porch of a Country Rectory

"Can the back porch of a country rectory where a whistling boy is busily engaged with hammer, nails and a jack knife making a cross for his prayer corner be called a workshop?" asks Mrs. Matthew S. Higgins, wife of the rector in charge of country parishes at Stevensville and Queenstown on the eastern shore of Maryland. She answers her own question and others of her own in the following account that appeared in the last bulletin issued by the national department of religious education.

Can the kitchen of a fisherman's cottage where a young father makes altar, cross and candlesticks for the prayer corner of a five year old not yet able to make her own, while the young mother sitting close by in a low rocker busily crochets a border on a bit of fine linen for an altar cloth, be called a workshop? Again I wonder.

Can the kindergarten-primary room of a church school where with tables, floor and their own clothing protected by newspapers, a group of children experiments with a mass of clay to see if they too can make water jugs, vases and candlesticks as did the ancient peoples, and another group paints and decorates bottles to be used as flower holders be called a worshop? Again I wondered.

Can the back yard of this same rectory where a small circle of youngsters gathered around a bushel basket of oyster shells eagerly select the biggest and best and rush over to the pump where with much laughter and splashing they proceed to wash and dry them before taking them in to the aforesaid paper-covered tables to shellac and decorate them, thereby transforming them into ash trays to be presented to Dad and Grandfather and Uncle Jack (who has no children) on Father's Day, be called a workshop?

It had been easy enough to make little cakes and candy for Mother and Grandmother and Aunt Kate in the rectory kitchen (a workshop?) and wrap them attractively in some of the lovely papers and cellophane sent us by the Church Periodical Club.

But it had been a little more difficult to think what we could give to Dad.

True, our rector would have a special sermon on Father's Day as he had done on Mother's Day, and we would serve sandwiches and coffee at the "smoke talk" which would follow on the rectory lawn. We had had an informal reception and tea for the mothers, but fathers don't enjoy them much. But — we had had gifts for mothers, so fathers must have gifts too.

All these pictures and several others were flashed upon memory's screen as I read the questionnaire in a recent bulletin.

I went to the unabridged dictionary and looked up the word "workshop." Among other definitions I found this one "a place for making or repairing." A place, any place it would seem.

Yes, we've had experience with a workshop.

And why did we find it necessary or valuable to do this sort of thing in a Church school?

Years ago when only a young girl I had begun my teaching career in a one room rural school with children from the first grade to the sixth and I had learned vastly more than in my youth and inexperience I had been able to teach. Among those

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things which I had found most valuable in all my subsequent teaching experience were the following: Well planned work is the secret of good discipline. Children must be kept busy but not with "busy work." Any work given to a child must be purposeful and fill a real need. Some children are eye-minded, some ear-minded, others motor-minded. But whenever it is possible to use all three avenues of approach to a child's mind a lasting impression is almost certain to be made.

This little Church school with children of varying ages and no teachers available other than the rector and myself was not unlike that first little rural school back in New England. And so while the rector took the few older boys and young men in one room it was "up to me" to manage all the others and make the most of our limited time.

There was a need for things both in the room which we were equipping for Church school use and for the prayer corner which we were asking the children to arrange in their own homes.

"God spoke to Moses" — "God spoke to Samuel." God spoke, but does He ever speak to us? Among the stories and illustrations we have used to try to help the children understand that God does speak to us if we will be very still and listen and then do the things He tells us to do, our favorite is perhaps one taken from that delightful book of Hulda Niebuhr's, *Greatness Passing By* entitled Bless Grandfather.

Young Peter had been told in Sunday school that "God can't listen to our prayers if we don't care enough about what we say to be willing to help make them come true." And he had helped "God Bless Grandfather" by making grandfather a much needed magazine rack in the manual training class at school.

This story brought out the fact that our children had no manual training class at school. And so here was one more opportunity of giving the children something which they very much wanted and could not get elsewhere and so helping to tie them to the Church with one more bond of affection.

In reading about the Healing of the Paralytic it seemed advisable to show the children more plainly than through a small picture just how the houses of that day were built. As the rector had assembled a few tools, paintbrushes and odd cans of paint in an old out-building we asked one of the boys to bring an orange crate and used the rector's workshop several times.

But as our time was limited and the teachers not too well versed in the care of tools, (especially saws), and paintbrushes this was not altogether a satisfactory arrangement. The rector promised to take over this work himself "sometime," but he is a very busy man and "sometime," is a long day to eager, active boys and girls and so we propose, these boys and I, to go to two young men (Churchmen) who have recently moved into a house diagonally across the street from the church, where they have bachelor quarters, and ask

MEMORIAL

The Church Mission of Help of the Diocese of Albany wishes to record its great loss in the death of its Vice-President, Mrs. Harvey D. Cowee, of Troy, New York.

Mrs. Cowee was a founder of the Society in 1923, and has ever since been a devoted member of the Board of Directors.

She was indispensable to the work, not only because of the responsibility she carried but because her deep interest in young people kept her always active in their behalf.

G. Ashton Oldham, Bishop of Albany, President ex-officio
Ethel Van Benthuysen, President
Jessie B. Parsons, Secretary
Agnes M. Penrose, General Secretary.

Services in Leading Churches

The Cathedral of St. John the Divine
Amsterdam Avenue and 112th St.
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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: 11; Evening Prayer and Sermon, 8 P.M.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.

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

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector

Sundays: 8, 10 and 11 A.M.

Holy Days: Holy Communion 10 A.M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

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11 A.M.—Morning Service and Sermon.

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

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

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Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
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Chapel: 45 Grosse Pointe Boulevard

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Saints' Days: 10:30.

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Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.

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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.

Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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.

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The Rev. Harvey P. Knudsen, Curate
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Weekdays: Holy Communion—Mon., Wed., and Sat. 10:00 A.M.; Tues., Thurs., and Fri., 7:00 A.M.; Holy Days 7:00 and 10:00.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
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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.

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them to conduct a workshop for us once or twice a week during our summer vacation.

We have already approached our local dealers asking them to save orange crates and other wooden boxes for us. If we have to buy wood we shall get odd lengths of white pine from a nearby lumber yard. The pine is inexpensive and easy for children to handle.

We expect to have some donations of partly used cans of paint, varnish and shellac and will buy if we must in small cans from the five and ten. We shall also ask for donations of nails and the use of tools. But since good tools are required for good workmanship we are inclined to think we shall find it necessary to put on some sort of "money-raising affair" and buy our own tools. These should include hammers, saws, try-square plane, brace and several bits, screw drivers, brad awl and a pair of pliers.

For others who wish to undertake work of this sort I may say that you may be better able to secure cooperation from the parish if at some meeting of the Guild you are able to present a well worked out plan for a unit of work, in enough detail to give a clear picture of the possibilities.

It should start with a purpose based upon some need which all will recognize, and should be so presented to the ladies that they will be able to carry away and pass on to the men of the parish an understanding report.

* * *

Both Skillful and Heroic

Comments on two Chinese clergy have just come from Bishop Roberts in Shanghai. While these two men are notable, the Bishop would urge that others have been equally skillful and heroic. One is the Rev. C. C. Chu of Grace Church, Soochow. That city has been occupied by the Japanese since November 19 and the entrance of foreigners sternly prohibited. Mr. Chu, one of the non-English-speaking clergy, has kept the Christians together all through the winter months. Only one week has gone by without a celebration of the Holy Communion, under whatever conditions were possible. His parish was self-supporting and while the Bishop has sent him $200 toward relief, he has not had to ask the Bishop's office for any help at all.

Another man is a teacher—a layman—Tsang Oong-ts of Soochow Academy. Mr. Tsang managed to get back into Soochow at an early date after its capture and he has been staying in the mission buildings while about six hundred Japanese soldiers have been living in them. In spite of all kinds of trouble he has made friends with the intruders and has managed to preserve much of the mission property. They in turn have come to respect him, and in mid-April when the soldiers were moved on to another place, they left in peace without doing further damage. The Bishop says, "We undoubtedly owe a great deal to this man. I am told that the people from the other missions in the city speak in most enthusiastic terms of his ability. He has been of great help to many."

CLERGY NOTES

(Continued from page 2)

MUTTON, JOHN W., for four years a curate at Grace Church, Brooklyn, N. Y., has accepted the rectorship of Trinity, Newtown, Connecticut.

WINSLOW, JOHN A. formerly of Dante, Va., has accepted charge of St. Paul's, Lubbock, Texas, with charge of work with students at Texas Technological College.

WORRALL, THOMAS, formerly rector of St. Mark's, Lewistown, Pa., diocese of Harrisburg, has been appointed assistant to Archdeacon H. H. Gillies, with charge of St. Andrew's, Tioga, and St. John's, Lawrenceville. Residence: Mansfield, Pa.

ZIMMERMAN, JOHN D., formerly assistant at Emmanuel, Baltimore, is now the rector of Holy Trinity, Madisonville, Ohio.

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The Upper Room

OCTOBER
NOVEMBER
DECEMBER

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September 15, 1938
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THE WITNESS



BISHOP FRANK E. WILSON
To Offer Series on Other Forward Movements

ARTICLE BY DANIEL A. McGREGOR

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CLERGY NOTES

AVERY, F. H., formerly rector of St. Stephen's, San Lius Obispo, California, has accepted the rectorship of St. Paul's, San Rafael, California.

BLACKWELL, DONALD W., formerly in charge of St. Matthew's, Chicago, has joined the staff of Chicago City Missions as assistant at the Epiphany.

COLE, C. ALFRED, formerly assistant at Grace Church, Charleston, N. C., is now the rector of St. Stephen's, Oxford, N. C.

CRAINE, JOHN, formerly of Santa Barbara, California, has assumed charge of Trinity, Oakland, California.

ERICSSON, JOHN M., formerly on the staff of the Cathedral of St. John the Divine, New York, died on August 22 at Santa Barbara, California.

FRENCH, SAMUEL J., retired priest of the diocese of Georgia, died on August 31 in his 93rd year. He was formerly the rector at Brunswick.

GREEN, MANSEL B., retired clergyman formerly of Oak Park, Illinois, is now to be addressed at Green Pastures, South Haven, Michigan.

KELLEY, HAROLD, superintendent of the Seamen's Church Institute, New York, has left for a vacation in the Orient.

LAU, ROBERT F., formerly counselor on ecclesiastical relations of the National Council, has accepted appointment as chaplain of the Rectory School, Pomfret, Connecticut.

MILLARD, GEORGE R., recently ordained by Bishop Potter of Sacramento, is to go to the mission field of India, working under Bishop Azariah of Dornakal.

READ, FRANCIS W., was ordained priest by Bishop Stevens of Los Angeles on August 20th. He is vicar of St. Andrew's, La Mesa, and of St. John's, Bostonia, with residence at La Mesa.

REDDICK, GLENN S., was ordained priest last month by Bishop Dagwell of Oregon. He is vicar of Christ Church, St. Helens.

SPOFFORD, WILLIAM B., managing editor of The Witness, is at present in Mexico City as a delegate to the international trade union congress against war and fascism.

THOMAS, HENRY B., chaplain of the University of Nevada, has been taking services during the summer at Trinity, San Francisco, during the absence of the rector.

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THE WITNESS

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THE GOSPEL AND HUMAN PROBLEMS

By
DANIEL A. McGREGOR

THE message of the Christian Gospel reveals its meaning in the problems and difficulties of life. Christianity is not a system or theory to which one may devote oneself when all one's problems are solved and one has some undisturbed leisure time. The Christian message is the revelation to us of the way in which we shall find solutions, or rather it is the declaration of the solutions that God has provided for us.

We do not solve our problems by our own strength and wisdom and then offer our surplus energy to God. We are unable to meet our own difficulties, we carry a mounting deficit of our failures and insufficiency. Surely the present state of the world offers no support to human optimism. We dislike to admit our failure lest we be driven to despair, but the facts of failure, both individual and social are patent. In this situation only three paths are open to us: despair, blind optimism, or the finding of unexpected help from some source outside ourselves.

The Christian Gospel is the announcement that such help is available for us. The first word that ushered in the Christian religion was not an admonition to goodness or the presentation of a new set of beliefs, it was the message of the angels, "There is born to you a Saviour." Something has happened outside of yourselves, a power has come which can save you in your greatest difficulties and troubles. The angels did not demand that the shepherds should believe it, they only announced it. The only response expected from the shepherds was that they should recognize that it might be true. Then they could admit hope to their lives instead of despair. Much would follow after this initial step, but this was the beginning of the Christian life.

Hope is the beginning of all richer and better life. Despair is the one human attitude that shuts off all possibilities of growth. Before any great deeds are done there must be the hope that great deeds are possible. The greatest evil in the lives of individuals and nations today is despair, an inability even to dream that the things we long for are possible. The most terrible evil of the depression has been the loss of hope, the willingness to accept the existing situation.

Jesus' first preaching was a message of hope. "The time is fulfilled and the Kingdom of God is at hand; Turn around and believe the Good News." Jesus' first call to men was not an injunction to build the Kingdom of God. It was an announcement that God was at hand bringing in His Kingdom at that moment. Jesus called on His hearers not to do but to hope.

THE Christian message to our day is the same. We have many and great troubles. We cannot solve our economic problems; people are weakened by disease, we are maladjusted personally and socially, we need the light of God's Presence. Is man doomed to failure? Are we as individuals of any account? We find it hard to believe in life and to believe in ourselves. Therefore we accept the situation. This is the acceptance of death. Or we say that we would be willing to give up our despair if we were certain that there was a solution to our problems. But such a demand for certainty is equally the road to death. For certainty never comes to us. The Christian Gospel is neither a message of despair nor of certainty, it is a message of hope. The basis of this hope is not human capacity, but divine activity, therefore it is rational.

We will never find the solution to the problems of our lives until we begin by dreaming that such solutions are possible, and until we base this dream and this hope on the reality of God's activity in the world. Hope is not the whole of the Christian message, nor of the Christian life, but it is the first word of the message, and the first step in this life.

Our Lord taught this truth in His parable of the Ten Virgins. He did not say that they should go out and build the Kingdom, nor that they should be utterly passive and do nothing about it. He said that the wise virgins were those who were living in tip-toe expectant hope of the coming of the Kingdom. The foolish virgins were those who did not feel that the moments were critical and pregnant with great possibilities.

The first Christian teaching came to very ordinary

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people with all the difficulties that ordinary people have. It was a message to them not of philosophy but of hope. "There is born to you a Saviour." "The Kingdom of God is at hand." The response to these words was one of great expectancy. Such response was all that was needed as a first step. If this attitude was adopted further leading would be given. But the first step of looking up in hope was essential.

Suppose one is teaching a class in Church school, what is the bearing of this first word of the Gospel? It is that one should approach every session of the class with the conviction that God is working in the lives of the pupils, and with hope that some great results will follow from the work that is being done. We will not always see the fulfillment of our hopes. But the attitude of hope is essential if any good is to be done. Only the teacher who has a great faith in the pupils can really help them. And we will see enough fulfillment of our hopes to more than justify the efforts that we are exerting.

The Christian life is a life of faith, and faith is expectancy. It is not a life of prosaic duty, nor is it a life that proceeds on the basis of guaranteed results. It is a life that finds a rational ground of hope in a faith in God and in His working in His children. It is a never-ending adventure in which every day we live by hope, risking our all on the conviction that God is at hand and that we will never be confounded. It is a life in which we face our difficulties in the attitude of hope and expectation that a Power not ourselves will work with us and through us. It is daring to act on the conviction that there has been born unto us a Saviour and that the Kingdom of God is at hand.

Vacation Vaporings

THE *Poor Parson* took a vacation. Lots of people think that a Parson is one person who does not need a vacation. They figure that he has nothing to do from one week-end until the next, except to preach a sermon, which ought not to be a very difficult job—with all the week to work on it and nothing else to do!

The *Poor Parson* is just an ordinary man; not one of those learned persons who reads every book that was ever written, yet he has to do a certain amount of reading if he is to keep up. Four or five necessary books had accumulated in the busy winter season, and vacation was his hope of mastering their contents. The telephone with its demands upon his time had gotten to be an instrument of torture; he was emotionally exhausted; he had sorrowed and rejoiced with a lot of people. He had "nerves" as a result. If only he could get away from responsibility for a time he could perhaps feel more equal to the tasks of the fall.

He planned and worked to the end that he might get away and forget for a while. He got away, but habits are still harder to get away from than parishes. It took quite a while to get to the desired state of mind when he could be absorbed by and live in a book, and not be keyed up to the point of momentarily expecting an interruption.

He met people reluctantly, because people even on vacation expect so much from a clergyman. He should act, talk and look like his job, and of course, he should be able to recall all the people he ever met—which is not easy to do even if one wants to do it. But the *Parson* tries not to be identified as such, because there is always that person whose mother-in-law's brother, or husband's uncle, was a clergyman (or worse yet, a Bishop), which is a sure opener for a boresome conversation. The *Parson* would just as soon not be known as a clergyman on vacation, because inevitably some one will find him who wants advice as to how to get another rector in their parish at home. Either their rector has been there too long, he is not on his job, or something. The troubles of another parish are too sad a subject for vacation reflections, but the *Poor Parson* is cheered by the thought that perhaps some other vacationing parson is saying to some of the malcontents from the *Poor Parson's* parish—"He is a splendid man: I am sure you have misunderstood him."

THEN too, he would keep his identity hidden because there come the inevitable invitations to preach, and talk to this organization and to that one. If he says "no" positively—he is a grouch or a boor; if he accepts, he has to work in the same old rut and might as well be at home. But this time he said "no" and sat in the pew during the service. From the time he entered the church until he left, he was in a turmoil of mind. He said to himself, "you are here to worship God—not to criticize the way they do things." Somehow or other, he failed—his critical faculties would not be held in abeyance, and his worship was not endowed with the reality he had hoped. The task was beyond his capacity. The choir sang very well, but they could have had better selections. He wondered which of that group were troublemakers and which were loyal regulars. The rector gave out a lot of notices, and he wondered why they had to be injected into a service for the worship of God—"the usual service at the usual hour." What time was that? If you knew you did not need to be told, while if you did not know you were not told—so what? Then followed a long explanation as to why a certain organization would not meet, and an announcement of the meeting of another organization, but no explanation as to why it should meet.

The congregation did not kneel. They said the common parts of the service (Confession, Lord's Prayer and Creed) in anything but unison, and the *Poor Parson* restrained himself only by an effort from raising his voice to put them on the right phrasing.

The sermon was rather good, but the anthem which followed was very poor; that is to say, it was beyond the capacity of the choir, which could have done very well with a simpler and better selection.

The *Poor Parson* was busy reconstructing the sermon, wondering about the notices and organizations: whether they were the same sort of thing as that with

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which he was familiar at home. In his absorption the ushers passed him by and he was still sitting there with his offering in his hand when he was awakened by the congregation's noisy rising to sing "All Things Come of Thee."

Well, anyhow, when he got home he would see to it that the ushers in his church did not pass by any one when they took up the collection.

—THE POOR PARSON.

Talking It Over

By

WILLIAM B. SPOFFORD

A CONSIDERABLE number of letters have been received in response to the bit that appeared in this column a couple of weeks ago on unemployed clergy. Three bishops have written to indicate that they feel I was unfair to them, and hawling me around rather uncomfortably for what they call my "smart cracks at the Bishops." They point out that a more serious job was done at the Atlantic City General Convention than I made out and that the problem is most difficult. One states that any such plan as Mr. Sidders proposed last week (a tax, voluntary or compulsory, on clergy salaries to make up a fund to provide for the unemployed) would not work because "all the dead-beats would calmly sit down on our doorstep and be glad to be taken care of." A possible answer to that is that they would not be paid from the fund unless they did work assigned them by the Bishop or a diocesan committee. Then the Bishops insist that most of these unemployed clergy have proved their incompetence. "Some pass excellent canonical examinations and yet fail utterly to get along with people in parishes. You can never test a man in a class room for common sense, patience, sympathetic understanding, sound practical judgment, willingness for cooperation and similar qualifications which are essential for an effective ministry." Cases are given of a man with no financial sense—always in debt—not a question of salary but of mental attitude. "Complaints come to me from his creditors. He buys things he doesn't need and never pays for them. He borrows money and makes no effort to repay. Eventually his congregation can't stand it any longer and he has to go." The case is given of a parson who makes personal remarks about members of his congregation from the pulpit. "He makes it a personal issue if anyone disagrees with his plans and precipitates a series of personal quarrels. He refuses to call upon a sick person because he doesn't like that person. He is bitter and quarrelsome until the whole parish has the jitters." Next we come to the man who gets too familiar with the women in his guild—who picks up strange girls—who makes unsavory wise-cracks. Then there is the man who is chronically fifteen or twenty minutes late with his services, sometimes forgetting them entirely—calling guild meetings and forgetting to come. "These men have done nothing for which they could be deposed but they are hopeless in the ministry. Could you or anyone else have anticipated these things when they presented themselves for ordination? They have all had several chances; one of them has been removed from six places and yet goes right on doing the same things over again." So much for the letters from Bishops—enough to indicate the difficulties.

FROM the clergy, some of whom are unemployed and others who have jobs: "You echo the sentiments of many of us in the field. Keep everlastingly at it and don't pull your punches. The time may come when the hearts and consciences of the 'big-wigs' will awaken sufficiently for them to care for the un-sung saints who barely have enough for bread and beans." Another suggests that a thorough study be made of the entire problem, including the incomes of men at present employed, to include all fees, whether rectory is provided, etc., etc. He also thinks we need to "expose the lie that a parish secretary is as effective as an assistant priest" and he calls attention to the number of large parishes (from 500 to 900 communicants) that have but one clergyman though they could easily afford another.

Another writes: "In course of time what you say will register. Where is there any self denial among the clergy in higher brackets? They are feeding in green pastures." Still another writes of his own unemployment, encloses an excellent letter of recommendation from his bishop, and wants us to let him know if we hear of any vacancies.

A layman writes that graduates from seminaries should be put through an interneship like medical students, before ordination. He believes that clergymen require too much and are unlike ministers of early days who "worked their farms weekdays and preached on Sundays. Today the parson expects a large salary and even has to hire a man to shovel the snow instead of doing it himself. He must have a new shiny car while many of his congregation have no automobiles at all or get along with shabby used cars. In other words the clergy today are too often looking for what he can get and not for what he can give."

Another clergyman, the rector of a parish, says that he needs an assistant. "When you mention starvation wages I am almost afraid to mention our need, but cut income makes it impossible to offer more than $100 a month. And yet when board and room in this town is only $10 a week, and I recall working for several years for less than the hundred, I gain courage to ask if you know a man we could get as curate for a year at the price."

Guess that will have to be about all, though there are other quotable letters. Meanwhile if any of you who have written, or any of the rest of you, are interested in the job above mentioned, or in a couple of other vacancies that have been mentioned to me in response to the original column, let me hear from you.

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BIBLICAL CONSISTENCY

By

BISHOP JOHNSON

NOT only is Christ a unique figure in human history but also the Bible is a unique book in the world's literature. There is no other book which is the product of more than forty authors, separated from one another by twenty centuries and yet bearing their testimony to a single theme. The authenticity of the Old Testament is guaranteed by the testimony of the Hebrew people; that of the New by the witness of the Christian Church. No book has been so critically assailed and yet has so successfully maintained its prestige. Moreover in spite of the variety of authors and the differences of time and place, it maintains a definite theme from Genesis to Revelation. It was to this record that Christ appealed when He bade men to search the Scriptures which then consisted solely of the Old Testament for He said that they testified of Him. Not only is God's providence manifested in secular history, but also in the written record which describes the process.

The Bible can be divided into five sections: 1st, The Old Testament which is the record of God's Providence in His care of a chosen race. It can be described by the phrase *"God over us,"* in guiding the destiny of the Hebrews.

2nd, The Four Gospels which record the ministry of Emmanuel which in the Hebrew tone means *"God with us."*

3rd, The Acts of the Apostles in which the Holy Spirit descends upon the Apostles in accordance with Christ's promise so that their bodies became the temples of the Holy Ghost. *"God in us."*

4th, The Epistles which are letters written to the churches telling men of their duties as members of His household. *"We in Him."*

5th, The Revelation of St. John describing the result of God's plan and purpose. *"We with Him."*

In spite of the various authorships there is a definite theme which is consistently maintained throughout the scriptures. It makes no difference how far Israel might depart in the practices, she nevertheless preserves a remnant in every age who remain true to her ideals and bear witness to her mission.

There are three main assertions in the theme of the Old Testament. The first declares the unity of God and His holiness in contrast with the many gods of the surrounding nations and their immoral influences. "The Lord our God is one God; the Lord our God is Holy," was the creed of the Hebrew people. They might be tempted to worship other gods but there were always those who had not bowed the knee unto Baal, and who bore witness to the faith. The next assertion of the Old Testament is summed up in the phrase, "The soul that sinneth it shall die." Bound up with the holiness of God was the need of holiness in men. In addition to this declaration was the further assertion that "without the shedding of blood there could be no remission of sin."

These principles were proclaimed in the daily ritual of the temple and in the utterances of the prophets. If the Old Testament revelation had stopped here it would have been a gospel of despair. There was one other declaration which was one of hope and was summed up by the last of the Hebrew prophets, John the Baptist, in his proclamation "Behold the Lamb of God which taketh away the sins of the world." All through Hebrew history was this expectation of a Messiah who should not only redeem Israel but all mankind as well.

As the result of this theme there existed a remnant who were prepared for the Messiah out of whom came a John, a Peter and a Paul. Without these as a background there would have been no nucleus about which to gather His disciples. There is a wide gap of several centuries between Malachi, the last book of the Old Testament, and the four Gospels, during which the Hebrew people endured many tragic experiences.

AFTER this dark night, "Lo the star." Not a blazing sun but a guiding light. The Gospel was to be born in a stable, conceived in a carpenter shop, preached by the roadside, organized in upper rooms. The Gospels tell the story of God's revelation of Himself as love. God reveals Himself as truth to the scholar and as beauty to the artist, but to reveal Himself as love demands a different agency. Love is an attribute of personality and so if man is to learn that God is love, it must be through a personal contact. So "the word was made flesh and dwelt among us." God so loved the world that He gave His only begotten Son to reveal that love.

The Gospels are a fourfold record of the facts in Christ's life. They deal with His birth, His ministry, His passion and His resurrection. They record what He did for our redemption. He fulfilled the theme of the Old Testament. He exemplified in His person the Holiness of God and taught men to worship the Lord their God in spirit and in truth. He proclaimed the deadliness of sin and also that without the shedding of blood there could be no redemption. He asserted that those who followed Him would inherit eternal life. He promised the forgiveness of sin, the resurrection of the body and life everlasting. The thread of God's revelation was not broken. He was "God with us."

But Christ's ministry on earth was not an end in itself but a means to an end. He told His disciples that it was expedient for them that He should go away, for otherwise the Comforter would not come unto them. The climax of the Gospel is to be found in the 16th Chapter of St. Matthew where He won from St. Peter a confession of His divinity and "from that time forth He showed unto His disciples that He must suffer death in order that He might rise again." But it all culminated in the gift of the Holy Spirit who was to be the agent of man's redemption. The process had just

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begun and we enter upon a new dispensation in which God will dwell in us and we in Him.

First God over us, then God with us and now God in us. Christ's promise was that when the Holy Spirit should come, He would convince the world of sin, righteousness and judgment; He would guide men into truth; He would endue men with power from on high. It was a stupendous promise which found its fulfillment in the experiences of the early Church in its growth and influence on the world and its continuance throughout all the world for the centuries that followed.

I believe in the record that God has given us in Holy Writ because there could have been no collusion in adherence to the central theme which is carried out consistently throughout the volume.

Let's Know

By
BISHOP WILSON

WINE

GRAPES have always grown well in Palestine. Both the climate and the soil are suitable for the cultivation of vineyards. Hence from very early times wine has been abundant and has been the common beverage of the people. Over and over again reference is made to this in the Holy Scriptures.

When the grapes were harvested they were placed in a shallow trough cut in the rock or, where the soil was deep, dug out of the ground. Workers entered these troughs with bare feet and trod the grapes, squeezing out the juice which ran off into another trough at a lower level. The time of vintage was a joyful occasion with much singing of songs and other festivities. The fresh juice began to ferment almost at once and the action was strong for the first few days while it still remained in the troughs. Then it was run into earthenware jars or, if it was to be transported, into "bottles" where the fermentation continued in less violent degree. The "bottles" were made of tanned goat-skin with an opening at the neck. The fermentation produced gasses which stretched the skins. If they were new bottles the skin was sufficiently elastic to take the strain but having been once stretched the elasticity was gone and if used again the bottles would burst. On one occasion our Lord was questioned as to why the followers of St. John Baptist continued to observe the strict requirements of the Jewish law while His own disciples did not. Our Lord pointed out that His Gospel marked a new departure wherein the old requirements were out of place and illustrated it by saying, "neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."

Unfermented "wine" was unknown in the East. Sometimes green grapes were squeezed into a cup and the fresh juice used as a drink but it was never called "wine." What was used at the Last Supper was undoubtedly the fermented product and the same must be said for that which was recommended by St. Paul to St. Timothy for medicinal purposes.

In the 35th chapter of Jeremiah the prophet commends the Rechabites as a wholesome example for the Hebrews to follow. The Rechabites drank no wine. Sometimes this has been taken as a Scriptural argument for total abstinence. But there were other things the Rechabites did not do. They did not build houses or sow seed or cultivate the land, living in tents as a nomadic people. They kept these rules as the tradition of the forefathers. They had seen corruptions come upon Israel when the Hebrews settled in Canaan and became an agricultural people. The Rechabites preferred to avoid the corruptions by remaining uncivilized —without houses, fields or vineyards and hence without wine. Jeremiah commended them for their loyalty to the injunctions of their forefathers—not for their abstinence from wine, houses, and farming.

Arguments for temperance may be found all thru the Bible. For total abstinence an argument better than the Rechabites may be found in the fourteenth chapter of the Epistle to the Romans—"it is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

NOTABLE ARTICLES

To Start in the First Issue of October

Other Forward Movements

By

FRANK E. WILSON

The Bishop of Eau Claire

1. Pentecost
2. Constantine—Freedom from Persecution
3. St. Benedict and the Monastic Movement
4. St. Francis and the Friars
5. The Crusades
6. Humanism and the Renaissance
7. The Reformation
8. The Evangelical Movement
9. The Oxford Movement
10. The Ecumenical Movement

JOHN MACMURRAY

Churchman and Professor, the author of **Creative Society**, one of the great books of recent years, is also to start a series in the first issue of October on "The Challenge of Communism."

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THE BOOK EDITOR REVIEWS A NUMBER OF TIMELY BOOKS

By GARDINER M. DAY

Do you have a tendency to shrink timidly from taking forward steps in business because of the fear of failure? Do you have a tendency to get easily agitated to your later regret? Do you find even counting sheep won't put you to sleep? If you are troubled by such difficulties as these, and the variety of them is almost legion, a reading of Dr. Fritz Kunkel's *What It Means to Grow Up* (Scribners $2) will be well worth your while.

In this short volume Dr. Kunkel endeavors to put some of the knowledge of psychology in a sufficiently simple form that the reader may diagnose some of his own difficulties and learn how to overcome them. Psychological schools of thought are so numerous that there is little doubt but that few individual psychologists will entirely agree with all of the author's exposition, and many will no doubt dislike the attempt to simplify. But whatever be the opinion of the professional, the ordinary layman can scarcely read this book without finding some of the pictures mirroring himself and without being grateful for an insight into the cause of the particular trait in his early childhood and for an insight into the best method of conquering it.

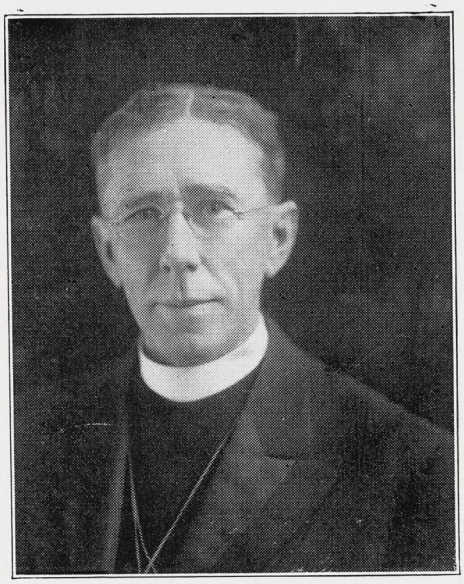
While there is no direct mention of religion in the volume, it can be said that Dr. Kunkel writes from a religious standpoint in that he recognizes that "It is simply impossible to treat even a finger or a wart without influencing also the soul of the patient or, as we had better say now, the entire personality." Again the author declares: "The chief error in all human relationships, as has been said before, is the failure to regard our fellow men as complete wholes, choosing to see and use only a part of them, reducing them thereby to means attaining our desires and, in a sense, to the level of inanimate objects." The theme of the book is that the chief characteristic of adulthood is the possession of a "large tension capacity." If a person lacks this quality, invariably it means that despite his age he is still immature and needs to grow up. And by "grow up" the author means "to learn again from the ground up" and to keep ever learning until he achieves maturity which will enable him "to face, and not evade, every fresh crisis that comes."

Revolutionary Religion by the Rev. Roger Lloyd, Canon of Winchester, (Harpers $2) is a treatment of the conflict between the totalitarian philosophies and Christianity in our modern world. Dr. Lloyd starts from the premise that we will never understand Totalitarianism in any form unless we realize that it is "first, last and always a religion." After a rather elementary survey of totalitarian "religions" in the world today, Dr. Lloyd emphasizes the fact that Christianity is a revolutionary religion and that the "Church makes this revolution by remembering that the supremely revolutionary act is precisely to realize and set free the power of God, of which the Church is the custodian and normal channel."

In *Let's Get Things Right*, T. Howard Somervell of Everest fame has written a most appealing introduction to the meaning of the Christian faith in the life of an indivdual today in less than 100 pages. (Student Christian Movement Press $1.) The author states the aim of the book in the introduction: "This little book is an attempt to answer the question, 'What difference does Jesus Christ make?' from the standpoint of a young person who sees, perhaps for the first time, that Jesus Christ has never meant much to him and to his thought and ought to mean a great deal more." Dr. Somervell tells what Christ can mean to an individual and what the effect of devotion to Christ invariably has on one's every day relationships. The reality of Christ to the author and his utter sincerity speak from every page, not to mention a generous amount of practical common sense. This volume should prove useful to put into the hands of a young adult who asks, "What does it mean to be a Christian today anyway?"

One of the most interesting instruments in teaching which have "sprung up" in the past few years in ever increasing numbers are work

(Continued on page 15)



BISHOP MORELAND
Injured in Automobile Accident

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

A third international gathering of representatives of the churches of all lands will be held as an enlarged meeting of the International Missionary Council at Madras Christian College, India, December 13-30. About 450 delegates will be present from practically all the nations of the world, but with special emphasis upon representation from the churches of Asia, Africa, Latin America and the Pacific Islands, which will have equal representation with the churches of Europe and North America. The large percentage of the members coming from the churches of the Eastern world and the Southern Hemisphere is expected to result in a more fully representative assembly of the Church Universal than any other conference yet held.

The central theme of the meeting is "The Church." This main subject is divided into five phases, in connection with each of which important preparatory study is being carried on in several countries. The five sections of the general theme are: The Faith by Which the Church Lives; The Witness of the Church; The Inner Life of the Church; The Church and Its Environment; Cooperation and Unity.

The subject of evangelism is being given especially thorough treatment at the Madras meeting and in preparation for it an arresting volume entitled "The Christian Message in a Non-Christian World" has been prepared by Hendrik Kraemer, for several years a missionary in Java and now professor in the University of Leiden. Another volume which will shortly appear will contain the results of an inquiry into evangelistic work carried on in various parts of the world. J. Merle Davis has for two years been directing studies in Asia on the social and economic conditions confronting the churches there, having in this task the collaboration of the National Christian Councils and the Christian colleges in the several countries. The results of this study will also be published shortly.

The Madras meeting is the clumination of a movement of world-wide Christian cooperation which has been under way since the famous World Missionary Conference at Edinburgh in 1910, which is generally regarded as the beginning of what is now called the ecumenical movement. While the Madras meeting will be dealing chiefly with the problems which are of most immediate interest to the churches of Asia, Africa

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and Latin America, it will be the object of deep interest on the part of Christians everywhere. The ecumenical movement, which has now come to clear expression in the proposal for a World Council of Churches, is possible only because the foreign missionary movement has planted the Church in every continent and brought a world-wide Christian community into being. Thoughtful observers expect that the Madras gathering will greatly strengthen the movement for Christian unity on a world scale and help to lift the churches of every country out of provincialism and selfishness by uniting them in a sense of common fellowship in Christ which transcends all racial and national boundaries.

Following the Madras meeting a series of conferences interpreting its significance and findings will be held in thirty-five of the leading cities of America during February and March, 1939. These conferences are being planned by the Foreign Missions Conference of North America with the cooperation of councils of churches in the various cities. Six or more Oriental Christians are expected to participate in the leadership of these interdenominational conferences.

The official delegate of the Episcopal Church to the Madras Conference is the Rev. Artley Parson, assistant secretary of foreign missions of the National Council.

* * *

Diocesan Rally in Vermont

Bishop Vedder Van Dyck called upon the Church people of his diocese of Vermont for a "confident advance" at a rally held on September 5th at Rock Point. Over-discouragement has taken the place of the over-confidence that characterized the past, he declared, and insists that the Church has the spiritual resources to meet the challenge of the tasks ahead. One of the features of the conference was the address by the Rev. Charles F. Whiston, missionary from China. He gave a vivid picture of the poverty and hardship which marks Chinese life. Child labor is a tragedy against which Chinese industry is powerless, if it is to compete with the west. Millions of mothers and children work under intolerable conditions in the factories of China, receiving almost nothing in wages. The civilization of the so-called Christian west is largely responsible for this condition. Chinese and Japanese alike have endeavored to copy the progressive civilization of the great nations of the world, and emulated their industrial greed as well as appropriated their ruthless methods of meeting competition. Western industries in China go tax free; only struggling Chinese industries stagger under a confiscatory tax. Western industries in China are secure in the protection of their countries; the Chinese industrialist faces the loss of his capital and property in the insecure economic and political conditions of that nation.



ARTHUR R. McKINSTRY
Takes Charge of Nashville Parish

When the great nations of the world closed their doors to Japanese immigration, Japan turned toward China as an outlet for its industrial produce. Japan copied the so-called Christian nations in building a great army and navy to protect its industries, and is using them to open markets. Whether Japan or China wins the war, it will matter little to the poor Chinese coolie, who has always known want, privation and injustice.

The challenge to the Christian nations today is to adopt a Christian attitude toward these races. We must cease to exploit them, and endeavor to share with them some of the advantages that we have. Christian people must realize their part in the crime against China. The task of the Church is to make friends of these nations, rather than even conquered enemies. Communists must not be the only ones concerned with the underprivileged. The greater and fuller gifts of the Christian Church to uplift, heal and ennoble a people must be shared with China and Japan, not only for the sake of those nations, but also for the peace and security of the world.

* * *

Former Barroom Is Now a Church

A former emporium for the dispensing of spirits near Vade Mecum Springs has been transformed into a house of worship of the Holy Spirit. A rotten floor, twenty years' accumulation of dirt and sundry cobwebs are no more. Thanks to the energy and determination of Vade Mecum's newly-organized Y. P. S. L., a new floor has been laid and a chancel and sanctuary built where once sawdust and a brass rail were standard equipment. Christ Church, Cleveland, lent a hand by donating an altar and lectern for the attractive chapel which rises now Phoenix-like from the ashes of a dead past to become the hub of missionary activities for the residents around the diocesan camp center.

History was made on Sunday, August 24, when the first service was held with twenty-four worshippers present and larger congregations in view as news of the mission spreads. As this is the only Church within a radius of five miles of the semi-mountainous conference center, those in charge believe a group of two hundred can be drawn to the chapel.

* * *

World Alliance Meets in Norway

The International Council of the World Alliance for International Friendship through the Churches met at Larvik, Norway, August 23-29, attended by 80 delegates and 45 visitors from 27 countries. Our Church was represented by Bishop Oldham of Albany. Resolutions were passed urging the Assembly of the League of Nations to continue to deal vigorously with the problem of refugees; welcomed establishment of the London committee to provide for the Jews and other "non-Aryans" expelled from Germany and Italy, and appealed to the public throughout the world to awaken to the "great evils involved in the systematic ostracism and persecution now being directed against the Jewish race and against thousands of Christians who have kinship with the Jews."

* * *

Bishop Moreland Injured by Auto

Bishop Moreland, retired Bishop of Sacramento, was recently knocked down and seriously injured by an automobile in Saranac, New York. His condition is reported as satisfactory.

* * *

Costs Money to Go to College

It costs money to go to college if the figures presented by 136 Hobart College students in a questionnaire are at all accurate. Apparently both armies and student bodies travel on their stomachs, for the annual cost of feeding the Hobart undergraduates is $85,050. A total of thirty-six items were covered by the questionnaire. It costs students almost ten times as much for fountain pens as for typewriters, and more for automobile repairs than for both put together. Students spend $146.25 per

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month for new shoes, but spend almost as much, $127.50 per month, for repairs to the old shoes. They spend $125.00 per month for periodicals and reading matter, $116.25 for bowling, $138.75 for music and $150.00 for church, despite the fact that college chapel is compulsory and no collections are taken. It costs them more than $200 a month for jewelry and gifts and almost $100 a month for flowers, although both of these items jump considerably during months featuring the formal dances and house parties. Movies total $682.50 per month or almost $6,200 per year, and soda fountains reap a $5,000 harvest every year. Hobbies cost the students the surprisingly small total of $142.50 per month, and clothing purchased during the year totals more than $9,000. It costs $536.25 per month for cleaning and pressing, $626.25 per month for laundry, and $356.25 for haircuts, shaves and shines. Dining and dancing, not included by the students in their board estimates, runs $900.00 per month or $9,000.00 per year, and a separate figure for restaurants is almost $6,500.00 more each year.

* * *

Young People Plan Meeting in California

College students of the diocese of California and other young people over eighteen years of age are to hold a conference on Church Unity at St. Margaret's House, Berkeley, November 12-13. Bishop Parsons is to report on the Edinburgh Conference and there will be speeches by various young people on "Next Steps to Practical Church Unity." The conference is in charge of Miss Frances Young and Miss Ellen Gammack.

* * *

Churchwoman Urges Commission on Mexico

Miss Mary van Kleeck, Churchwoman who is the director of industrial studies of the Russell Sage Foundation, urges that a commission be appointed to deal with the method of payments for expropriated American holdings in Mexico. This is in line with the statement made by Mexico's President Cardenas that his government is anxious to "submit the valuation of the lands as well as the form of payment to a representative of both parties, who, in the case of disagreement will abide by the decision of a third party." Miss van Kleeck is at present in Mexico attending the conference of The International Industrial Relations Institute.

* * *

New Plan for Every Member Canvass

A new plan, designed to speed up and increase the effectiveness of the Every Member Canvass, is to be tried this fall in the diocese of Chicago, according to the announcement of the chairman of the ways and means committee, the Rev. Gowan C. Williams of Glen Ellyn. Responsibility for the canvass has been placed largely in the hands of a laymen's committee, with Donald P. Welles of Lake Forest, who has long been active in civic affairs, as chairman. One of the methods counted upon for results is the distribution of an illustrated booklet which has been prepared by a number of laymen in the advertising business. The committee is also sponsoring a conference on September 30, with the Rev. David R. Covell, executive secretary of the diocese of Southern Ohio, as the headliner. Mr. Covell was formerly a general secretary of the National Council.

* * *

Fall Conference in Lexington

Lewis B. Franklin, treasurer of the National Council, is to be the leader at the annual clergy and lay people's conference of the diocese of Lexington, to be held at Christ Church, Lexington, on September 22.

* * *

Chicago Diocese Has Poet Laureate

The Rev. Irwin St. John Tucker, known to Chicago newspaper readers as "Friar Tuck," and to WITNESS readers for his articles in this paper, has been named laureate of the diocese by Bishop Stewart. Tucker has just published a book of verse which he has dedicated to his quaint little church, St. Stephen's, which has come to be known far and wide as "the church of poets and writers."

* * *

Consecration of Henry D. Phillips

Bishop Penick of North Carolina is to be the preacher at the consecration of the Rev. Henry D. Phillips as the second bishop of the diocese of Southwestern Virginia. The service is to be held on September 27 at St. Paul's, Lynchburg, Va. Presiding Bishop Tucker is to be the consecrator, with the following other bishops taking part in the service: Bishop Jett, Bishop Mikell, Bishop Brown, Bishop Darst, Bishop Goodwin, Bishop Strider and Bishop Juhan.

* * *

Inter-Parish Activities in Detroit

Early this summer a group of fifty-six laymen and four parsons, representing fourteen Detroit parishes, met and organized the "Episcopal Games League" for the purpose of supervising competitive games among the mens' clubs and similar parish groups. The members also go to church together one Sunday evening a month, visiting the various churches and they have also agreed to support the mid-week Lenten services. The first service they are to attend is to be at St. Peter's on Sepember 18 when Archdeacon Leonard P. Hagger will preach.

* * *

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to read with their fingers, the American Bible Society produced a few years ago, on two double-faced records, a volume of Scripture passages suitable for use with the talking book machines furnished by the government. With the increasing use of these machines, the Bible Society has prepared talking book records for the entire New Testament and twelve books of the Old Testament in 73 double-faced records. Following the policy of the Society in supplying its embossed volumes of the Scripture to the sightless, these records are furnished to blind individuals at a fraction of their cost.

* * *

Francis Wei Arrives in China

Francis Cho Min Wei, president of Central China College, reached Kweilin safely on August 25, returning to China after some months in the United States. As reported on July 22, Dr. Wei's family had already gone to Kweilin and the college was then in process of being transferred there from Wuchang. Kweilin, the capital of Kwangsi province, is some five hundred miles southwest of the Wuhan area which has now been bombed intermittently for just a year and in August suffered great loss of life especially among its civilian population and refugees. Bishop Gilman, whose cable from Hankow, received by the foreign missions department September 2, reports Dr. Wei's arrival, says further that the transfer of the college from Wuchang to Kweilin has been completed, the local Chinese authorities in Kweilin are cordial, all families connected with the college are safe, the prospects are promising for a good enrolment in the school year now opening, and the college staff feels much encouraged.

The Church General Hospital of Wuchang, Bishop Gilman adds, has been transferred to the buildings of All Saints Catechetical School, Hankow. The hospital clinic continues in Wuchang, where Dr. Logan Roots is remaining. The Rev. Charles A. Higgins, the most recent recruit on the mission staff, also remains in Wuchang.

* * *

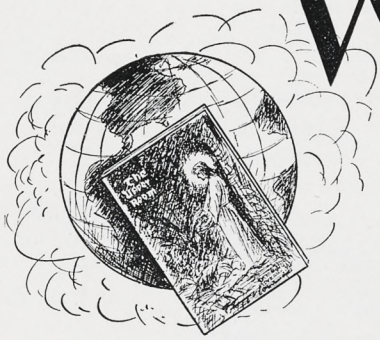
Groupers Deal with Sedetan Problem

The first action taken at the conference of the Oxford Groups (Buchmanites) when they met on September 2 at Interlaken, Switzerland, was to send a message to England's Lord Runciman suggesting "the practical solution" to the present Czechoslovakian-German problem. The message, sent in the name of 2,000 delegates representing forty nations, was as follows: "Representatives of forty nations gathered at the Oxford Group conference at Interlaken are confident, because of world-wide evidence, that the practical solution of conflicting interests lies in an open honesty between all parties and the specific acceptance of God's guidance, and send you assurance of their support in your unparalleled opportunity to mediate justice to humanity in historic reconciliation."

* * *

Having Difficulties with His Church

Alfred Noyes, British author and a devout Roman Catholic, is having difficulties with his Church. Two years ago he wrote a book upon Voltaire. A new edition was about to be issued in England, also a French translation and a large American edition. But they have all been held up by the publisher who has received word from the "Holy Office" in Rome that the book "is worthy of condemnation." The condemnation, the statement continues, may be avoided if the book is withdrawn and an apology issued by Mr. Noyes. Mean-



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while the author is at a loss to know what to do, but he has stated to the press that he cannot understand why the "Holy Office" should bring so serious a loss upon him, and why the Church should send their communication to his publisher rather than dealing with him directly.

* * *

George Lansbury Refuses to Quit

For the past couple of years George Lansbury, British Churchman who for many years was the head of the Labor Party, has been calling on government heads throughout Europe urging a conference to deal with the economic needs of all the nations, the underlying cause of threatening war. He has not gotten very far with the idea, but he nevertheless refuses to quit, and has again started on one of his European journeys.

* * *

Race Relations in Hartford Parish

Deborah L. Vaill is the director of religious education at Trinity Church, Hartford, Connecticut, where the Rev. Raymond Cunningham is rector. Here is a story she tells about what has been done in that large parish to develop better race relations. From here on it is Miss Vaill writing: Four years ago one of our high school classes in the church school made its first contact with a group of under-privileged Negroes in our city. Interest was aroused by the reading of an account of a lynching. The class immediately became concerned about problems of Negroes in our community and that interest spread to the Young People's Fellowship. When a trip was made to Camp Bennett, a camp for Negro boys and girls, the young people were enthusiastic in their desire to help. Over a period of two years they raised about $75 and gave it to the camp. During this time, too, friendly contact was maintained by means of joint parties and picnics.

The following year Mr. J., the Negro secretary, called to say that his young people would like, as a sort of "thank you," to put on an informal entertainment for our group. This offer was eagerly accepted and arrangements were made. Their group was to furnish the entertainment; ours was to provide refreshments. The party was a great success. Our young people were sincerely impressed with the talent and ability of these Colored youngsters.

From this entertainment and other contacts came the idea that it might be fun, instead of putting on a performance for the Negroes, to work on some kind of a program with them. The idea was broached cautiously here and there until, after a month or so, it became an accepted and desirable plan. Some were asking why we didn't hurry up and start! A committee was appointed to meet with a similar one from the Negro group. After some discussion it was decided that we should together put on a variety show; it was to be written, directed and produced by the young people themselves, both Negro and white. For the next month the committee met once a week to work out a general outline for the show and to write script for the various numbers. Then rehearsals, about two a week, began. During these rehearsals there was pretty intensive intermingling, for each scene contained both white and Colored people. There was a chorus, too, of five Negro couples and five white. Any feelings of self-consciousness were broken down and almost from the first, relationships were friendly and natural.

The show itself, given in the auditorium of a nearby public school, went off fairly smoothly and successfully. A critic from a local paper described it as follows: "It was a typical kid show, full of high jinks and nonsense, fun, noise and general do-and-dare." Then he added, "But the feature of the evening was not any star upon the program nor any hit number among the acts. It was that forty young people, half were white and the others were Negroes, and it was the first time in these parts, according to the knowledge of those in charge, that whites and Negroes had got together on any fifty-fifty, mutually cooperative basis like this."

Afterwards there were expressions of mutual regret that the show was over and the feeling of "Let's not allow this friendship to die." On one evening, shortly before the show was

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given, Gertrude, a colored girl, came rushing up to the white adviser and exclaimed, "Gee, I love this place! Can't we explore? I haven't seen everything yet." So then and there we had a personally conducted tour of the church. The beauty of the dimly lighted, 13th century English Gothic church deeply impressed this group. Apparently few had ever been in such a church before. Back in the parish house a few lingered to talk things over. We discovered that we were not only an interracial group but an interdenominational one composed of Baptists, Congregationalists, Methodists, Roman Catholics and Episcopalians. It was thought that a joint service of worship planned by the group and held some night in the church might have great meaning and value for us all. One of the Roman Catholics was particularly enthusiastic about this. So again a committee was gathered together and a service planned. A colored clergyman was invited to assist our rector; a colored boy led the responsive reading of the Psalms; a white boy read the lesson. The Negroes sang a group of spirituals. Probably none of us will ever forget the simple beauty and reality of that service. In the heart of everyone, there was a deep feeling of satisfaction that this group of young people had successfully embarked on new social relationships bearing quietly but surely enriching fruit.

During this last year there was more or less talk of another interracial show, but early in March the executive committee of our Y.P.F. began to discuss the possibilities of writing and giving a pageant on the life of Christ. Both enterprises were considered for a while then the idea of the interracial show was dropped in favor of the pageant. The committee felt, however, that the group would like to continue its contacts with the Negroes, so it was decided to ask them to supply the music for the pageant.

When the Negroes were invited to do this, they asked at once if they could also take part in the pageant. Now despite our previous three years of interracial contacts, there was still the feeling among some that, although a joint musical show was all right, participation in a "religious" enterprise such as a pageant showing the life of Christ was not quite proper. Rumors of all kinds of objections were drifting about. The white adviser finally asked the pageant committee to collect all of these objections, bring them to a meeting and discuss them thoroughly.

The committee seemed to be afraid chiefly of "what they would say." No one seemed able to state just who "they" might be, nevertheless, "they" might think it queer to see Negroes and white people mixed up in a religious pageant in the church; "they" might feel that it was wrong to have Negroes taking such parts; "they" might not come; "they" might criticize the Y.P.F., the director of religious education and the rector, himself, for permitting such a thing. We discussed first how it would look to have Colored people take part and concluded that while the disciples were not Negroes, neither were they Anglo-Saxons; in fact, they were dark skinned people. By the time we had our cast made up for their parts, differences in coloring would not be conspicuous. As for propriety, we felt that it was essentially a Christian thing to do. Furthermore, we were sure that refusal to have Negroes in the pageant might undo all the friendship and good will that had been built up during the last few years. We were reluctant to destroy such a friendship, particularly while trying to show, in the chancel of our church, scenes from the life of Christ. So, criticism or no, it was decided unanimously to go ahead.

After about a month of rehearsals the pageant was given. Five disciples and about half of the rest of the cast were colored. The service was beautifully and reverently done. A large congregation, including some Negroes, were deeply impressed both with the pageant itself and with the fact that Negroes were taking part.

We feel that once more "they" have been faced and vanquished! More important is the interest that is being aroused in the community among groups, such as the Y.W.C.A., that are faced with problems of interracial contacts. Now when "they" say, "it can't be done," they reply it can be, "But we have done it." We do not mean that we have finished, nor done much more than scratch the surface. During this summer a small group met for the purpose of free and friendly discussion. We read together poetry, novels and other books that gave us deeper insight into the background and lives of Negroes.

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What will come next we do not know, but the way keeps opening before us.

* * *

Discuss Christianity and Mental Hygiene

A conference on Christianity and mental hygiene was held August 24-30 at Greenwich, Conn., under the auspices of the Federal Council of Churches and the Council for the Clinical Training of Theological Students. The leaders were Dr. Harry Bone, psychologist, the Rev. Otis S. Rice of the General Seminary faculty. Both dealt with the development of human personality and the contribution which religion can make to the solving of maladjustments and conflicts. Arthur C. McGiffert of the Chicago Theological Seminary, discussed the fundamental ways in which Christianity contributes to meeting personal problems, while a number of prominent physicians dealt with the relationship of the pastor and the doctor in dealing with people's illnesses and maladjustments.

* * *

Stanley Jones Returns to America

Ministers of the New York metropolitan area are to meet on September 26th at the Marble Collegiate Church to hear E. Stanley Jones who is to arrive this month from India.

* * *

New Secretary for Religious Education

Presiding Bishop Tucker has appointed Charlotte C. Tompkins of Utica, N. Y., as field secretary of the Council's department of religious education. For the past dozen years she has been the religious education secretary of the diocese of Central New York. She began her new work on September first.

* * *

Christian Medical Council for Overseas Work

The Christian Medical Council for Overseas Work was established in New York on June 3, 1938, by twelve missionary societies of North America which have long sought a way by which their medical work might become better correlated at home and more effectively integrated with the needs of the environment abroad. They have already created an office for supervision of the health of their workers abroad.

It is the stated purpose of the Christian Medical Council, "to discover what, under changing conditions, should be the unique contribution of Christianity through medicine; and, as an advisory body, to aid the societies in making that contribution effective."

The Council is made up of twelve representatives elected by the societies themselves, together with a number of coopted members representing the medical profession of North America. It will be closely articulated with the Foreign Missions Conference of North America.

Since the Christian Medical Council serves the missionary societies of both Canada and the United States, and since it is concerned with all the countries overseas where these societies do medical work, its first task will be to aid in keeping up the standards, professional and spiritual, of the medical and nursing appointees of the various mission boards. This will mean the issuing of bulletins of information to go to every medical missionary throughout the world, as well as the development of a network of hospitals and medical schools in North America in which furloughed medical workers may renew

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: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector
Sundays: 8, 10 and 11 A.M.
Holy Days: Holy Communion 10 A.M.

St. Bartholomew's Church
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. JAMES CHURCH, NEW YORK
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saint's Days 12 o'clock.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish
Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
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Saints' Days: 10:30.

Cathedral of the Incarnation
Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant
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Daily services in the Chapel.

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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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
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The Rev. Don Frank Fenn, D.D., Rector
The Rev. Harvey P. Knudsen, Curate
Summer Schedule
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Weekdays: Holy Communion—Mon., Wed., and Sat. 10:00 A.M.; Tues., Thurs., and Fri., 7:00 A.M.; Holy Days 7:00 and 10:00.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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their professional strength. A second task will be the study of environments in many countries with a view to suggesting to the societies ways in which their medical work may become better related to the churches, to government health programs, and to developing systems of national medical practice.

* * *

Director of Boys' Work to Enter the Ministry

Allan L. Ramsay, for the past three years the director of boys' work in the diocese of Michigan, has resigned in order to enter the Seabury-Western Seminary to study for the ministry. A dinner in his honor was held on September 7th at St. John's, Detroit.

* * *

Chicago Bishop Continues to Improve

Bishop Stewart of Chicago took his first walk the other day since he was stricken with a heart attack on June 6th. He is at his home in Evanston.

BOOK EDITOR REVIEWS A NUMBER OF TIMELY BOOKS

(Continued from page 8)

books. These are manuals, filled with questions, pictures, unfinished sentences and maps are aimed to intrigue the pupil and thus, almost without his realizing it, gain his interest. Most of the work books have been used in mimeograph form before they are published so that they grow not out of theory alone, but out of practice. An especially fine work book is *Opening the Old Testament* which has been written to aid in teaching the contents of the older book of the Bible by Margaret D. Edwards. (Scribners $1). It is a grand work book, probably too long for the average Church School session, but one which can easily be adapted to shorter time periods.

Those who are perhaps even now in the throes of decision relative to curriculum for the Church School ought to be sure to look over the many revisions in the Christian Nurture Series. (Morehouse). A very good revision has been made of Primary Course 2, ($.50) *Obedience to God* and the 1938 revision of *Our Bible,* ($1) one of the senior high manuals, makes that a particularly useful book in a field in which it is difficult to find a book of moderate length and of moderation in detail that can be given to the average teacher for use in giving a comprehensive survey of the Bible as a whole.

Rectors and others who are concerned over the decline of religious emphasis in the home and wish suggestions as to the best ways of combatting it, will appreciate an extremely comprehensive study of the subject recently made by Dr. Regina Wescott Wieman and published by Harpers under the title, *The Modern Family and the Church.* $3. As the volume contains one of the most complete treatments of the subject ever published, it is not possible to give "a review" here. Dr. Wieman finds that the church and the family are irrevocably interdependent. Most churches are composed of families and the church is the one organization that considers its members in families into which they enter at birth and from which they depart at death. At the same time the family needs the church for "only through religion can the community of the family reach its highest and most comprehensive best."

Dr. Wieman deals with her subject under four headings: "The family in the life of today; The church and its relation to the family; The church at work with the family; and Facing into the future." The text book style of the work does not give a volume that many people will care to read in its entirety; but Dr. Weiman has happily provided an excellent index and a most complete bibliography, topically divided according to subject matter, as "recreation, working with parents, the church dealing with marriage," etc., which make the book particularly useful as a reference work. One of the chapters of special interest to the clergy, R. E. directors and other parish workers is the twelfth which deals with "counseling in family difficulties" in which the author shares some of her own experience as a psychologist in dealing with typical cases of family maladjustment.



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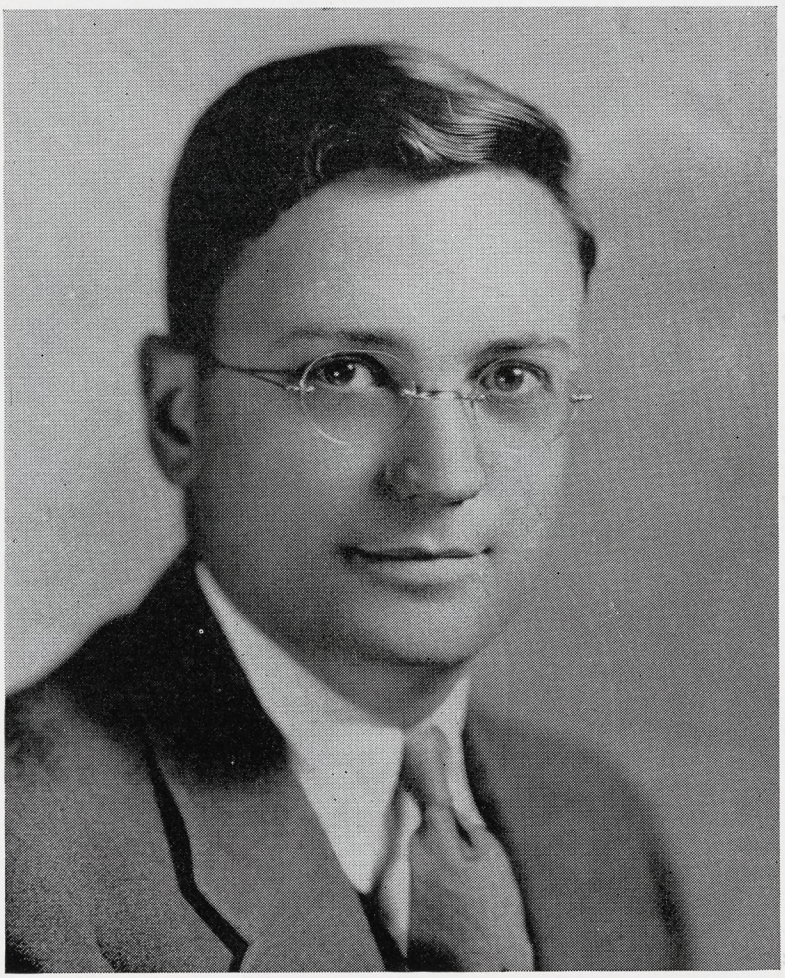
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THE WITNESS



CLIFFORD MOREHOUSE
The Editor Asks a Few Questions

AN ARTICLE BY ARCHBISHOP TEMPLE

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CLERGY NOTES

BOWMAN, F. H. O., formerly rector of Grace Church, Pontiac, Illinois, has accepted the rectorship of St. John's, Irving Park, Chicago.

CRAIGHILL, FRANCIS H. JR., assistant at St. Bartholomew's, New York City, has accepted the rectorship of Bruton Parish, Williamsburg, Virginia, effective November first.

CRUSOE, CHARLES E., formerly rector of St. George's, Detroit, Michigan, has accepted the rectorship of St. Matthew's, Houma, La. Address, 239 Barrow St.

LASHER, N. A., formerly assistant at St. Luke's, Minneapolis, Minn., is now the vicar of Trinity, Fallon, Nevada.

LEHN, JOHN HENRY, is now the rector of Holy Apostles, St. Clair, diocese of Bethlehem, with residence at 319 East Hancock St., St. Clair, Pa. He still remains rector of Christ Church, Frankville, Pa.

ORLANDO, JOSEPH, formerly of Hartford, Conn., is now the vicar of St. Mark's, Tonopah, Nevada.

PLUMLEY, WALTER P., formerly vicar of St. John's, Mt. Ranier, Md., has accepted the rectorship of St. Mary's, Haddon Heights, New Jersey.

PRICE, RICHARD R., formerly in charge of the Whitefish field, Montana, is now the rector of Emmanuel, Miles City, Montana.

PROUT, WILLIAM CURTIS, senior priest of the diocese of Albany, died on September 6th in his 90th year.

SPARKS, W. A., is now the assistant at Trinity Church, New Rochelle, N. Y.

TAYLOR, LEWIS N., has been elected president of the standing committee of the diocese of Upper South Carolina, succeeding Bishop-elect Phillips.

VOEGELI, C. ALFRED, formerly of Harrington Park, New Jersey, is now on the staff of St. Luke's Cathedral, Ancon, Canal Zone.

WARD, ARTHUR, formerly of the diocese of Newark, is now in charge of the Whitefish field, diocese of Montana.



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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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THE ROAD TO PROGRESS

By
WILLIAM TEMPLE
The Archbishop of York

THERE are certain fundamental laws of our social and our economic life which are entirely independent of any volition of ours. They are not many, I think, but they are fundamental. These laws are of the nature of applied arithmetic, as for example: that if there is only a certain amount of any material commodity, the more one man has, the less there is for others. Or, again, you cannot distribute to the citizens of a country individually more wealth than together they are producing—at least not for very long. And there is a tendency in some quarters, in the interest of generous aspirations and ideals, to ignore such elementary considerations as these. We shall certainly let ourselves be led astray if we imagine that we can do service to the community in which we live by ignoring the rigidity, the inexorable fixity of these elementary laws. But of most of the so-called laws of economy, it is surely true that there are generalizations from what is alleged to be the common behaviour of men today, and the traditional system very largely rests upon the supposition that in all the relationships which arise from the activity of producing economic wealth, each man is aiming at the utmost that he can gain for himself, in comparative disregard of what the result may be to others. Even as the world is now, that is only partly true; but supposing that we had indeed submitted ourselves more deeply and completely to the power which streams forth from the face of Christ upon His Cross, is it not immediately apparent that the motives of men, and consequently also their conduct, would in many and far-reaching ways be modified, both upon this side and upon that side of the chasm which is always opening between the partners in the industrial process.



ARCHBISHOP TEMPLE

If all men could come fully to realize that the occupation, by which they earn their daily bread, is first and foremost their chief opportunity of serving God by serving man, would there not immediately be brought into their relations with one another a modifying factor, which would make many of the existing so-called economic laws entirely obsolete? They would be as dead and done with as cannibalism or the like; and, if that is true, then we must not be terrified out of pressing towards what seems to us the true ideal for human life, by any realization of the contrast between it and the laws which men have framed as the result of their observations of human life hitherto.

Suppose that it were true that men really came to care more for fellowship than for the sense of superiority, more for partnership than for domination, and more for justice than for gain; or imagine that men, having divergent interests, came together in conference, governed by such a spirit, is it not immediately clear that the prospect of their reaching an agreed solution would be immensely increased, and that that solution would bear, as compared with the more common solutions of such conflicts now, very little relation to the capacity of the one side or the other to resist in any long-drawn-out conflict?

IT IS possible to modify these laws if men will "seek first the Kingdom of God and His righteousness." And so our Lord says to us, of such distress as overwhelms the world today, "Be not anxious about your food and drink and clothing." And the reply comes clear and sharp: "Be not anxious! How can we fail to be anxious? We live in a social system which finds no room for us. It gives us some elements of schooling, and then throws us out upon the streets with no occupation by which we can earn a livelihood for our-

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selves, or render any contribution to the commonwealth. How shall we fail to be anxious?" And to them I think our Lord would say: The blame is not with you; but it is still true that not by anxiety concerning these things can the supply of them be forthcoming. When there are men who seek first God's Kingdom and His justice, when there are men in sufficient number who desire that all shall have their necessities met before they themselves enjoy superfluity, then the necessities of all will be met. Let us not lose heart. The world has made much progress in these things. The community cares, in ways that would have startled our forefathers, for those who, in the race of life, find themselves left behind, whether it be through their own fault, or through no fault of theirs. We have a long way to go, but the Spirit of Christ is at work in the world and is guiding it forward, and, as we trace the progress made in the past, we will not despair of seeing it accomplished in the future. Only there is need to take to heart more deeply the call that He gives us: first God's Kingdom and His righteousness, and all the rest will come right by itself. It does not mean that where a single individual or a handful of individuals put God's Kingdom first, He will preserve them from all calamity. Jesus Himself was crucified. But it does mean that whenever you have a community that puts God's Kingdom first, it will find the solution of its problems on the material plane, and that there is no other way by which those solutions can be found.

Talking It Over

By

WILLIAM B. SPOFFORD

THE INVESTIGATION of the Dies Committee in Congress and editorials that have appeared in the Hearst newspapers brought me a letter from Clifford P. Morehouse, editor of *The Living Church*. It was a cordial and friendly letter in which Editor Morehouse put a number of questions to me before writing a piece for his publication. He gave it as his opinion that the questions raised were of sufficient importance to be dealt with seriously by the Church papers. I hardly thought so myself, but I will bow to his judgment by presenting his questions and my answers, which I can do without running afoul of journalistic ethics since he has already used the material.

Editor Morehouse: What is a communist?

Answer: There are several answers, depending on what is meant by the question. One is that a communist is a member of the Communist Party, just as an Episcopalian is a member of the Protestant Episcopal Church. Nobody has a right to call himself a communist unless he is a party member, any more than one has a right to call himself an Episcopalian unless he is a member of our Church. If however you wish to have a broader definition I would say that a communist is one who believes that goods should be produced for use rather than for profit and should be distributed according to people's needs, with all taking part in the production according to their abilities. A socialist likewise believes that goods should be produced for use rather than for profit, but that distribution should be, not according to needs, but according to the ability of each to produce. It is hardly necessary to point out that communism is an ideal not yet anywhere attained, as visitors to the Soviet Union are constantly reminded by their leaders. They do insist that they have socialism and hope eventually to have communism which is predicated upon the economy of abundance for which they are striving.

Editor Morehouse: Are you a communist?

Answer: I am not a member of the communist or any other party. Since arriving at voting age I have voted for Democrats, Republicans and Socialists but never for a Communist.

Editor Morehouse: On what main points do you (a) agree (b) disagree with communist doctrine?

Answer: To answer this question adequately would require as much space as it would for me to state at what points I agree or disagree with Christian doctrine. The so-called "line" of the Communist Party changes from time to time as the world situation changes. At the present time their efforts are bent upon securing concerted action between those in all lands who wish to avoid the catastrophes of war and fascism. To this end they have set aside their more ultimate objectives. Being for peace and democracy, and believing that a United Front against Fascist aggression is the only way to maintain them, I gladly cooperate with all groups on this program, including the communists. The day may arrive when they will change their "line." When they do I shall be governed accordingly. Certainly there are reasonable Christian grounds, both theological and philosophical, for opposing communism both in theory and practice. However it is obviously impossible to deal with them in a brief questionnaire. Suffice it to say that the pressing job of the moment is to unite with all forces opposed to war and fascism and it is my conviction that one can unite in an emergency on a minimum program, without anyone involved compromising his basic convictions. That is, I see no reason why Christians should not cooperate with communists, and others, in the areas where we agree.

Editor Morehouse: Is the American League for Peace and Democracy (a) a communist organization (b) communist dominated?

Answer: It is not. It is not dominated by any political party or any group. The chairman is a Christian minister; the vice-chairman is a Christian minister, and at least five others on the national executive board of fifteen members are professed Christians. So if there is any dominating group it is the Christian. It does not propagandize for any party or program except its own program which is based upon two simple points: protect and extend democratic rights in the United States; keep America out of war and keep war out of the world.

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There are communists who are members of the League as individuals, and there are two communists on the national executive board. They are both capable and well-informed men, but their influence in determining the policies and activities of the organization is no greater than that of any other member.

Editor Morehouse: Is the Church League for Industrial Democracy (a) a communist organization (b) communist controlled?

Answer: Certainly not. I have been a member of the CLID since it was founded and have been the executive secretary for a dozen years and there is not, as far as I am aware, a single member who is a communist. In joining the CLID a person pledges himself "to seek to understand the teachings of Christ and to apply them in my own vocation and activities in relation to the present problems of industrial society." There is no further test for membership, and all shades of political and economic opinion are represented in the membership.

Editor Morehouse: Does the statement attributed to Bishop Manning adequately describe the position of the CLID? (Mr. Morehouse then quotes a statement made by Bishop Manning last fall when there was a controversy as to whether or not the CLID should be given official recognition at General Convention.)

Answer: I certainly have no desire to avoid any question. However I do feel justified in seeking to avoid re-opening an old controversy. Bishop Manning and others made charges before the last General Convention. These were, I think, adequately answered at the time and widely publicized. There is today peace within the Household of Faith, at least as far as Bishop Manning and the officers of the CLID are concerned. We are friends and we have every desire to remain friends.

Editor Morehouse: Wherein do the programs of the American League for Peace and Democracy and the Church League for Industrial Democracy differ from the Communist Party?

Answer: Like question three this covers a lot of territory; too much to be answered adequately in a questionnaire.

The American League is a secular organization that seeks to rally in a United Front all Americans who wish:

1. To protect and extend democratic rights through: (a) the right of labor to organize for collective bargaining; (b) protecting the rights of the Negro and the foreign born; (c) opposing conscription of both labor and industry and the regimentation of the press and radio.

2. To keep America out of war and war out of the world by: (a) supporting the nationalization of the manufacture of arms, ammunition and implements of war, forbidding their export except when ordered by Congress in cases of countries invaded by an aggressor; (b) promoting the people's boycott of Japanese goods; (c) seeking to remove and prevent restrictions on the access of the governments of China and Spain to our markets, applying regulations to purchases and shipments designed to remove the risk of our becoming involved in war; (d) a foreign policy based upon the distinction between the aggressors and their victims; (e) a foreign policy based on the necessity of denying our economic resources to the war-making, treaty-breaking aggressors and opening them up to their victims under conditions designed to remove the risk of our being drawn into war; (f) a foreign policy based on the necessity of concerted action to quarantine aggressors.

The Church League for Industrial Democracy is an organization of the Episcopal Church, composed of approximately 3,000 members, who have pledged themselves to seek to understand the teachings of Christ and to apply them in their own vocations and activities in relation to the present problems of industrial society. There is no connection whatever between the American League and the CLID, or between the Communist Party and the CLID. Some of our members are also members of the American League and accept the program above stated. Others approve of parts and disapprove of other parts. CLID members are of course free to join the American League or not as they see fit—or to oppose it if that is their conviction. The proposal was made at the last national meeting of the CLID that we affiliate with the American League. The proposal was overwhelmingly defeated, and as executive secretary I opposed affiliation. I did state however that I personally accepted the program of the American League and asked that I be allowed as an individual to cooperate with the organization. This was voted, and I have since been active in the American League and am at present proud to be the vice-chairman.

In regard to the Communist Party, it is of course a secular organization, based upon a materialistic philosophy, and for this reason is quite properly opposed by Christians. Their ultimate purpose is so to order society throughout the world that communism, as defined in my answer to your first question, will be universal. However, because of the present world situation, with wars in Spain and China and with the Fascist powers threatening other democratic nations, they have set aside their ultimate objectives in order to join forces in a United Front to maintain peace and democracy. Just as a United Front, including the communists, was necessary in China if Japanese aggression was to be resisted (a United Front that has received the blessing of Bishops Roots and, I think I am safe in saying, all our missionaries); just as Hitlerism might have been avoided in Germany and democracy maintained if the people had created a United Front (as Martin Niemoller told a group of us in Berlin last summer just three days before his arrest); so I believe a United Front must be built in the United States if democracy is to be maintained and war avoided. And an effective United Front is built not by various groups stressing their differences but rather by setting aside their differences and uniting whole-heartedly in a minimum program. The communists, as far as my experience means

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anything, are sincere in their desire for a United Front and are effective workers for it. Therefore I am happy to join forces with them, and others, on this *minimum program for peace and democracy*. When and if they change their "line" (and I do not believe I shall be so innocent as not to know) it is probable that I shall part company with them.

Prayer Book Inter-Leaves

ADAPTING THE PRAYER BOOK

SOME put the beginning of the machine age in the eighteenth century, but it goes back, rather, to the fifteenth, when the first modern machine, and the most revolutionary of all, the printing press, was invented. This machine has spread ideas, and has in many ways contributed to human freedom, but it has also imposed uniformity and standardization, as machines must always do. It has served, but it has also disserved, the Church. Calvin with its help undertook to make Christianity a religion of the printed book. Pope Pius V. abolished the liturgical variety which had persisted under the protection of the old manuscripts, and by the Missal of 1570 imposed a fixed and untouchable form of worship on the whole Roman Catholic Church. The English Parliament sought the same thing for the Church of England by its successive Prayer Books and Acts of Uniformity.

There is a law of prayer (lex orandi) in the Church, but this law was in earlier times a law of custom, allowing for development and growth. Of the Church of the Ante-Nicene period the Roman Catholic scholar, Dr. Adrian Fortescue, says: "There was no absolute uniformity in prayer and ceremonial as in our Missal. The prayers were all extempore. . . . There was uniformity of type rather than of detail." He quotes Firmilian, Bishop of Caesaria, who wrote in 256 A.D.: "Concerning many divine sacraments, there are differences, nor are all things observed at Rome as at Jerusalem. Indeed in other provinces many things vary according to the differences of men and places. Yet there is no departure, because of this, from the peace and unity of the Catholic Church." And he might have quoted Irenaeus: "Disagreement (as to Easter observance) confirms our agreement in the (essentials of the) faith." From the fourth century on there was a growing standardization, but all through the Middle Ages in the Western Church there was continuous innovation both in prayers and ceremonial.

The question whether our Prayer Book Eucharist could be adapted to special situations confronts those who desire to have a "Children's Eucharist." The service as it stands is better suited to theologians than to children. To meet this situation one of the clergy sometimes stands behind the children to instruct them as the service proceeds. But instruction and worship are like oil and water, they will not mix, in fact they kill each other. A service so conducted is apt to accomplish the very opposite of its purpose and turn the hearts of the children away from this divine sacrament.

We simplify the Bible, Church doctrine, Church music, and such Prayer Book services as Morning Prayer, to adapt them to the young or the uninstructed. It may well be asked whether it is not reasonable and in accordance with the real mind of the Church to make a similar simplification of the Church's chief act of worship.

But is it possible to make the Eucharist intelligible to children and at the same time preserve its essentials? Undoubtedly it is. A service prepared on those lines has been printed with the title "The Eucharist Simplified." A copy will be sent to any readers of THE WITNESS who are interested and will apply to the Altar Guild, 80 Sachem Street, New Haven, Conn.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

Let's Know

By
BISHOP WILSON

HUNGARIAN STEPHEN

IT IS not often that a nation can trace back its laws, traditions, and general culture over a period of nine centuries to its first king. This is what the Hungarians are doing. They are now celebrating the nine-hundredth anniversary of the death of St. Stephen, their first king.

In their own language the Hungarians call themselves "Magyars." Their origin is obscure. From somewhere in western Asia their chieftain, Attila, led them on a savage raid across Europe as early as the fifth century. They come of the same stock as the Finns, whose language has many similarities with that of the Magyars.

About 896 A.D. they moved permanently into Europe, settling along the Danube river. With that as a point of departure they treated their neighbors to a series of raiding parties which became classic for their ferocity. Their chieftain, Geiza, married the sister of a Duke of Poland. She was a Christian and after a time led her husband to be baptized. Their son also received baptism and changed his name from Vaik to Stephen. The young man was already married to the sister of the Duke of Bavaria and he had two ambitions—to establish a sound Magyar kingdom and to make his people Christian.

Tentative missionary work had begun a quarter of a century before this but now it was encouraged as a public policy. An embassy was sent to the Pope, Sylvester III, seeking authority to erect bishoprics. The Pope not only agreed but also sent a crown to Stephen, gave him the title of Apostolic Majesty and the right to have the cross always carried before him.

Stephen proceeded to make Hungary one of the family of European nations. He prepared a code of laws

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which has been the basis of Hungarian jurisprudence ever since. His reign covered a period of forty years, during which he firmly established his kingdom, made marriages between members of his family and other royal houses, and rapidly advanced his people in the arts and habits of European civilization. Also he was successful in making Christianity the recognized religion of his nation.

Stephen was preparing his son to carry forward what he had begun. But in 1031 the young prince was killed on a hunting expedition and the latter years of Stephen's life were troubled with plots among his nephews to succeed him on the throne. He died in 1038 leaving behind him a kingdom which was to enjoy the tragic privilege of serving as a buffer state between Christian Europe and the persistent incursions of the Moslems. The subsequent history of the country has been one of turmoil and strife. It is not strange that it should be caught again in the tangle of eastern European dissention today.

After his death both Stephen and his son, Emeric, were canonized and have been counted as saints by the Hungarian people for nine hundred years. Greatly reduced by the outcome of the World War, this country lies in a perilous position surrounded by Czechoslovakia, Rumania, and Austria. It is still technically a monarchy and its present ruler, Admiral Horthy, holds the title of Regent. If and when they should again have a king, he would still be "his Apostolic Majesty." Even in its reduced condition it could be a vigorous and prosperous country today if it were let alone. But at the present moment everybody is interfering with everybody else in eastern Europe.

Origins

By

H. ROSS GREER

THE possibility and desirability of teaching the Bible as English was being discussed by a clergyman and a college professor. The professor told of a conversation with a group of professors about the New Deal, particularly the more abundant life. When the question was asked, "Where did the phrase 'the more abundant life' come from?", seven of the professional gentlemen thought it was a phrase coined by President Roosevelt, not knowing St. John 10:10. The number of phrases current in our language which have their origin in the Bible or Prayer Book would amaze many a person.

Surrender

DOWN at the swimming-hole, little Bub Eaton would wade out, chest deep, turn around to face the shore and then make swimming motions with his arms and hands, but he wouldn't take his feet off the bottom. He didn't make any progress at all until one of the big boys took him in hand and made him understand that the water would never support him until he trusted himself entirely to it. After that, he learned to swim in no time.

Sometimes, people who are trying to lead the Christian life make very hard work of it without getting anywhere. That is because they do not quite give up the World. They still keep their feet on the bottom.

If they would only make complete surrender, they would be surprised to find how easy it is to be Christian.

THE CHURCHMOUSE.

JOHN MACMURRAY

This noted English Churchman and sociologist, the author of *Creative Society,* is to contribute a series of articles on "The Challenge of Communism," starting in the issue of October 6th.

BISHOP FRANK E. WILSON

is the author of a series of ten articles on "Other Forward Movements," likewise starting in the October 6th issue. In addition to these two series there will be the editorials by Bishop Johnson, columns by Dean Ladd and W. B. Spofford, book reviews by Gardiner M. Day and all the important news of the Church.

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THE SEX LIFE OF COLLEGE STUDENTS REVEALED IN BOOK

By GARDINER M. DAY

Certainly one of the most difficult problems the Church faces today is that of maintaining the traditional Christian ideals governing sex relationships. More and more apparently intelligent people definitely believe that the Christian code is outworn. Instead of pre-marital relationships being regarded as sin, they are simply regarded as a valuable part of the modern preparation for marriage. Instead of divorce being regarded as sin, it is simply regarded as a valuable human arrangement for the cure of unhappy marriages and the achievement of happy ones.

If anyone believes that the drift of thought (and action) is not moving rapidly away from the traditional Christian code, let him read the study, *Youth and Sex* recently made by Dorothy D. Bromley and Florence H. Britten and published by Harper $3. The authors have not merely written a book giving their opinions but they have made as objective and scientific a study as they possibly could of what they have every reason to believe is typical following contact with 1300 American college students, representative of every class of society and section of the country. As the authors state: "Fifty years ago the college group would hardly have been representative of the younger generation, since education was then the privilege of the fortunate few. Today with approximately one-tenth of the population from seventeen to twenty-one years of age, inclusive, registered in undergraduate institutions, and with every economic and social level but the very poorest represented in the home-backgrounds of large numbers of students, the colleges can claim to be a microcosm of young America. The college population gives prestige to mores that are already in the making."

The study was made through very extensive written confidential questionnaires and by personal interviews with a "sample" group by the authors. How representative was the sampling is revealed by the fact that 25 per cent of 618 girls reported in questionnaires that they had had premarital sex relations while 25.9 per cent of the 154 girls interviewed so reported.

The extent of the study may be gathered from the chapter headings: "The Virginal," "The Wait-for-marriage," "The Loving," "The Experimenter," "The Sowers of Wild Oats," "The Homosexually Inclined." These are simply the topics in the section analyzing the girls. We can give here simply a few revealing samples of the data obtained: 51% of the 470 undergraduate boys reporting had had sexual experience. Ten years ago Katharine Bement Davis made a study of 1,000 married women college graduates, who would have been in college about 35 years ago. Only 7% of them confessed to having had premarital relations, while of the girls in the present study 25% reported such relations. Again while only 19% of the 1,000 women questioned ten years ago expressed approval of extra-marital relationships 64% of the girls in the present study expressed such approval.

That the influence of religion and the Church as a moulder of mores for the younger generation is rapidly declining is a disquieting fact brought out by the study. Of the 470 undergraduate men reporting, only 6% felt that religion had influenced their code of conduct and of the women only 10%. Again the authors declare, giving examples, that "a dozen impartial observers, writing of college life during the last decade, comment regretfully on the disappearance of religion as a moral influence."

Very probably some people will wonder whether a study of this sort has any value. It will have inestimable value if by means of it parents can be more thoroughly impressed with the important duty they have, and so frequently neglect, of giving adequate sex instruction to their own children. "More than half of these college men and women," reads the study, "reported that their parents had never given them sex instruction, and only a small minority that they could discuss sex problems with their parents." From individual questionnaires came these notations: "I feel," said an eastern college boy, "that there is a definite lack in sex education, especially by the parents. If the parents do not care to inform their children, they ought to have a competent authority do so." A 23 year old college girl writes: "I blame my family for allowing me to enter a woman's college totally without sex knowledge. This caused my seduction." Another girl: "I think the time is long past for discussion, but why don't parents see that their young children get accurate information before they reach the terrible adolescent self-conscious stage?"

While about half of the students questioned had had some parental instruction, how sketchy it was, the authors note, is shown by the fact that only 9% of the boys had had any instruction on venereal disease from their parents. The authors give examples of the embarrassed mother who takes refuge in "niceities which do little to clarify the child's bewilderment." One girl scornfully reports that her mother had told her "about the flowers but did not ex-

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

I have been in Mexico City attending an international peace conference —a conference against war and fascism with delegates present from eighteen nations including Asia and Europe as well as the Americas. I travelled by plane, my first experience in the air. And I don't mind saying that when I left the ground in Chicago for sixteen hours in the air I felt inside just as I had several days before when the doctors carted my six year old daughter off to the hospital with a fever of 105. In other words I was scared. But just as she returned to a normal state in due time, so my insides ceased to churn and my heart stopped pounding after I became accustomed to the unusual sounds and the menacing looking shadows on the earth below. Just the same to have an imagination is not an unmixed blessing. I thought, as I roared along at 200 miles an hour, of the time I saw the two halfbacks mix their signals and crash into each other instead of taking their opponent out of the play; of the time Joe DiMaggio, Flash Gordon and Myril Hoag all went after the same fly ball and ended up in a hospital. And I reasoned that if fellows as skilled as these could make stupid mistakes so could that fellow in the cock-pit— and it would only take one. Bumping along at 14,000 feet with menacing Mexican mountains, 10,000 feet high, below us—a drop of 500 feet as sudden as lightning as we hit air currents—I wiped the sweat off my brow that was not caused by heat. But we got to Mexico City safely and on time. What's more we returned as swiftly and as safely, and a lot more comfortably, since by then I was somewhat accustomed to the mysteries of air travel. And I'm all for it.

What was accomplished at the peace conference it is hard to say. The delegates from South American countries had a difficult time distinguishing between fascism and American imperialism. President Cardenas of Mexico who opened the conference likewise declared the imperialism of America and England to be as great a threat to peace as European fascism. One can understand that, for certainly one does not have to be in Mexico long to realize that we have not been exactly good neighbors. Cardenas has the people of his country solidly united behind his policies apparently, including the conservative business men, a number of whom told me that he had done more for the country than any president they had ever had, and that there was no question whatever about

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his sincere desire to help the workers and peasants of Mexico, or his personal honesty, which is something unique in a Mexican official.

I am writing these paragraphs before seeing the English translations of the resolutions that were passed so I cannot be entirely sure what happened even though I was a member of the resolutions committee, along with Churchwoman Mary van Kleeck of the Russell Sage Foundation. (Incidentally we were the only Church people there as near as I could discover.) But I am reasonably safe in saying that the conference was unitedly for concerted action on the part of the democracies of the world against fascist aggression—the position that I have attempted to set forth in my answers to the questions of Mr. Morehouse printed elsewhere in this paper.

Yes, I went to a bull fight. Nine men torment a bull until he is completely exhausted. Then the "hero" of the occasion runs a sword in his heart as the crowd goes wild. It is brutal and stupid. There was a highlight however. One bull refused to get mad. These handsome fellows in skin-tight pants waved their red capes before his eyes, they prodded him with spears—but the bull persisted in his pacifism. After fifteen minutes of this the trumpet sounded and the bull left the ring as the crowd hissed him as a coward. However he had one guy with him—I stood up and gave him a hand to the consternation of the crowd that looked at me in amazement. Then I went back to the peace conference and tried to tell the delegates that we could learn a lot from that bull but I am afraid the message fell on unsympathetic Spanish ears.

* * *

Call for Senate Investigation of Hague

Bishop Washburn of Newark and the Rev. W. Russell Bowie of New York are among those to call upon the Senate's civil liberties committee to investigate the denials of liberties in Hague's Jersey City, in a statement issued last week. Others to sign were Churchmen-Congressmen Jerry Voorhis and Maurey Maverick, both members of the CLID.

* * *

New York Clergy to Meet

Bishop Manning has issued an invitation to the clergy of New York to meet in conference at Lake Mahopac, September 27-28. Speakers: Bishop Spencer of West Missouri; Father Whittemore of O.H.C.; Dean Fosbroke of General; the Rev. Norman Nash of Cambridge; the Rev. John Crocker of Princeton; Spencer Miller, Jr., of the National Council and Francis P. Miller, former chairman of the world's student Christian council. Industrial relations and the present world situation are stressed in the program.



JOSEPH MOORE
New Field Secretary of CLID

* * *

Chicago Pence Plan Has a Birthday

Eleven million pennies! That's the result of the Bishop's Pence plan in the diocese of Chicago which on September 18th had its fifth anniversary.

* * *

Convocation in Western North Carolina

The relationship of the Church to the state was the chief topic discussed at the convocation of Asheville, diocese of Western North Carolina, which met September 6-7 at Asheville. The papers were by Bishop Gribbin, the Rev. William C. Cravner, the Rev. H. Cary-Elwes and the Rev. Charles F. Boynton. The sermon was preached by the Rev. James P. Burke of Hendersonville.

* * *

Entire Family Is Baptized

Bishop Brown of Southern Virginia visited St. James, Warfield, Va., on September 4th for confirmation. Before the service Rector J. Alvin Russell baptized an entire family of father, mother, three sons and three daughters. This parish, composed of 99% farmers, is an excellent example of rural Church work, with a record of entire self-support and of 100% payment of assessments.

* * *

Council Ahead of Last Year on Collections

National Council Treasurer Lewis B. Franklin reports on September 6th that the Council is ahead of last year on collections, with 42 dioceses out of 99 showing 100% payments to September 1st.

* * *

A Tribute to Our Editor

Announcing the retirement of Bishop Johnson as Bishop of Colorado the London *Church Times* says this of our editor: "This will remove from active duty one of the most picturesque figures in America. He belongs to that rich tradition of Americanism which produced a Lincoln, a Mark Twain, a Will Rogers. His more than considerable scholarship is flavored with a racy sense of humor." And, I might add, this scholarship and humor is still at the service of the Church through THE WITNESS

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which he continues to serve as editor. We have announced the series of articles to start in the issue of October 6th by Bishop Frank Wilson and Professor John Macmurray; and they are important and vital. But as people are constantly writing us, "Bishop Johnson's editorials are alone worth the subscription price." An announcement, with a return postal card, went to all the clergy last week, urging them to order bundles. We hope most of you have acted on the suggestion. If you have not will you not please do so at once. Two Plans: the Bundle Plan, with ten or more copies going to one address for sale at church at 5c a copy. The Modified Bundle Plan under which you send us the names and addresses of those you wish to have receive the paper each week directly at their homes. Under both plans we bill you at 3c a copy, quarterly.

* * *

New Secretary for CLID

The Rev. Joseph Moore, rector of St. Paul's, Evansville, Indiana, has accepted an appointment as field secretary of the Church League for Industrial Democracy, working on a part time basis. He has been on the job throughout the summer, giving courses at the summer conferences in the diocese of Georgia and Indiana, and taking an extended speaking trip through the middlewest. Plans are now being made for visits to midwestern cities where the League has chapters, with meetings planned in October in Boston, Providence, New York, Philadelphia and Baltimore. One of the most successful chapters of the League is in Evansville due to Mr. Moore's unusual ability to organize activities, and it is expected that as a result of his efforts the chapters of the League throughout the country will have increased vitality and greater activity. Plans are also now being perfected for the regular issuing of a monthly Bulletin for the League, the first number of which is planned for the middle of October.

* * *

Noted Britisher to Visit America

The Rev. P. E. T. Widdrington of Essex, England, known throughout England for his interest in the application of Christian principles to social and industrial life, is to be one of the leaders at the Catholic Congress, to meet in Evanston, Illinois, October 11-13.

* * *

Religious Instruction by Mail

Three hundred children of Nevada are at present receiving religious instruction by mail. This correspondence Church school was established nine years ago by Charlotte L. Brown and has been in charge of Deaconess Lydia A. Ramsay for the past two years. She has now resigned and the work, including work with isolated Church people in the district, has been taken over by Deaconess Edith Smith.

* * *

American League Has Difficulties

Organized opposition prevented the American League for Peace and Democracy from holding a meeting at Norwood, Ohio, suburb of Cincinnati last week so the meeting was held in a private home in another suburb, with the Rev. Howard Melish, assistant at Christ Church, Cincinnati, presiding. Homer Clay, Kentucky newspaper publisher, in speaking of conditions in "Bloody Harlan" declared that as bad as conditions were there he had nevertheless never been prevented from speaking anywhere in his own state. Five clergymen were among the original sponsors of the meeting but when the opposition developed the Baptist, Presbyterian and Methodist parsons ran to cover, leaving Mr. Melish and the Rev. R. Jarman of the Christian Church to do the job.

The League had originally planned to hold the meeting in the Eagles Hall. This contract was cancelled, and Mr. Melish spent half a day vainly trying to secure the Norwood Y.M.C.A. Finally, arrangements were made to meet in a Norwood hotel, but when pickets converged, the hotel proprietor withdrew the privilege. The Odd Fellows agreed to let the League meet in their hall, so the persons in attendance moved there, only to have the hall refused because "there were communists in the crowd." Finally, the persons who were seeking to attend followed the leaders out of Norwood in private cars to a private residence in Avondale.

* * *

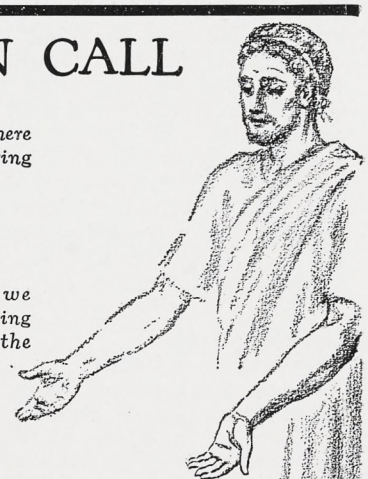
London Deans to Visit United States

Dean Walter R. Matthews of St. Paul's Cathedral, London, is to arrive in New York on October 12th to deliver a number of addresses in this country. On October 16th he is to preach at Old Trinity, New York; on the 23rd at Washington Cathedral; the 30th at Princeton University; November 6th at Yale and the 13th at Harvard. On October 14th he is to lecture at the General Seminary and from the 19th to the 21st of October he is to deliver lectures

THE MACEDONIAN CALL

ACTS 16:9

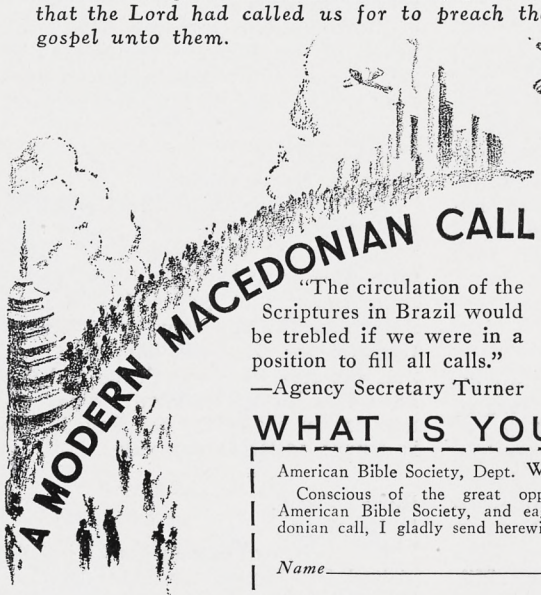
And a vision appeared to Paul in the night . . . there stood a man of Macedonia and prayed him . . . saying come over into Macedonia and help us.



THE RESPONSE

ACTS 16:10

And after he had seen the vision immediately we endeavored to go into Macedonia assuredly gathering that the Lord had called us for to preach the gospel unto them.



A MODERN MACEDONIAN CALL

"The circulation of the Scriptures in Brazil would be trebled if we were in a position to fill all calls."
—Agency Secretary Turner

". . . for we get calls from all over the country. It is very discouraging at times not to be able to grant these requests. I do hope that sometime soon . . ."
—Agency Secretary Penzotti

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at Union Seminary. Another distinguished Britisher to visit the United States will be Dean Hewlett Johnson of Canterbury Cathedral, who is to be in the United States from November 3rd to the 23rd. A recent visitor to Loyalist Spain he comes to speak for relief on behalf of the women and children of that country. His program has not yet been completed but is in charge of Sherwood Eddy, the Rev. Reinhold Niebuhr of Union Seminary and the Church League for Industrial Democracy of our Church.

* * *

Conference in Southern Ohio

Bishop Cross of Spokane and the Rev. E. L. Souder, formerly a missionary in China, are the leaders at the annual conference for clergy and laymen of the diocese of Southern Ohio. The conference is now in session, running from the 21st to the 25th. Bishop Goodwin of Virginia was also to have attended but was prevented at the last moment.

* * *

Colored Churchmen to Meet in the East

Colored Churchmen of the first and second provinces are to meet at St. Cyprian's, Boston, September 27-29, to consider, among other things the plans of the joint commission for Negro work that was appointed at the last General Convention. Three members of the commission are to speak at a meeting the evening of the 28th; the Rev. Shelton Hale Bishop of New York, Lieut. L. A. Oxley of the federal department of labor and Mr. George M. Plaskett of North Carolina. The opening service is to be held in the Cathedral in Boston with the Rev. S. W. Grice of New York as preacher, and with the Rev. James Mitchell of Cambridge and Mr. E. E. Hall of New York bringing the greetings of their provinces. Bishop Sherrill is expected to be present to welcome the delegates to the conference, and Suffragan Bishop Heron will give a summary of the conference at the closing session. An innovation this year is a public preaching service to be held each noon, with the Rev. George F. Miller of Brooklyn and the Rev. A. G. Best of New York as special preachers.

* * *

More About Unemployed Priests

A clergyman of the midwest who prefers not to reveal his name writes as follows about the article on unemployment among the clergy by the Rev. Archibald W. Sidders that appeared in this paper a couple of weeks ago: "Every self-respecting priest of the Church ought to feel indebted to you for this contribution. The details are terrible, unChristian and most distressing. I am with you heart and soul in the plan that you have devised for meeting this awful issue—who wouldn't be? In addition to meeting a Christian obligation, there are three other things that this plan of yours might also accomplish to the glory of God: First, it might put a damper on the present unjustified and almost criminal procedure of ordaining play boys to the priesthood just because they had graduated or because they have saucer eyes and beautiful hair. Let us use the men we have before adding any more to the ranks of the unemployed. Secondly, it might make our Bishops a little more careful about throwing men out of work. Thirdly, it might put an end to the seldom justified practice of ordaining sectarian ministers who, after all, are only laymen without the seminary training that is required of sons of the church who aspire to the priesthood. No wonder the church is a boiling pot of heresy and non-Catholic teaching. I hope that you and Spofford will keep after this until your blessed ambition becomes a glorious reality. I do think, however, that $100 per month is much less than enough to pay any priest, but it certainly would help and it might save many a faithful man from God knows what."

* * *

Consecration of Beverley Tucker

The Rev. Beverley Dandridge Tucker is to be consecrated Bishop

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Coadjutor of Ohio on September 28th in the church he has served so long as rector, St. Paul's, Richmond, Virginia. The Presiding Bishop is to be the consecrator; Bishop Strider of West Virginia is to preach, and other Bishops to take part in the service are Bishops Hobson, Goodwin, Brown of Southern Virginia, Darst, Jett and Gravatt.

* * *

Bishop Perry Issues a Warning

Bishop Perry of Rhode Island, addressing the clergy of his diocese at the annual fall conference held at Newport, September 8th-10th, declared that there was danger of dictatorship in the United States. Others to address the conference were Bishop Reinheimer of Rochester and Dr. John W. Wood, secretary of foreign missions of the National Council.

* * *

Unique Conference in Connecticut

Something new in the way of conferences was held over the Labor Day week-end when 26 young people of seven parishes in the vicinity of Bridgeport, Connecticut, went to Camp Washington, Lakeside. First of all it was a family affair, with their own rectors as leaders, rather than some outsider. Then it was held at a time when parish activities are getting under way, rather than in the summer when people are apt to settle back following the conference. Finally it was definitely limited to those who have shown real leadership. Clergy to attend were the Rev. Charles L. Parker of St. Paul's, Bridgeport; the Rev. Loyal Y. Graham of Christ Church, Stratford; the Rev. William Shroeder of Trinity, Southport; the Rev. Louis L. Perkins of the Good Shepherd, Shelton, and the Rev. Fred L. Barry of St. John's, Bridgeport, who lectured one evening on his recent visit to the Soviet Union.

* * *

How to Plan Interracial Meetings

Organizations having an interracial constituency or which hold meetings attended by Negroes and other minority groups will find help in a leaflet entitled "Guiding Principles and Practical Procedures for Making Hotel Arrangements for Interracial Groups." Based on experiences of people who have worked at this problem for a number of years the leaflet gives just what its title suggests—the steps to be taken by those responsible for setting up meetings where two or more racial groups are involved. Among the points covered are the make up and responsibilities of the planning committees, the choice of city, the approach to hotels and restaurants, the need for written agreements and the matters to be safeguarded in such agreements, arranging for large conventions which use most of the city's hotel facilities and for small conferences using only one hotel. Emphasis is laid on the value of the interracial aspect of conferences as a means for educating the constituency, the delegates and the local community, and places are listed where these educational processes may be set at work.

* * *

Clergy Conference in Connecticut

Clergy of Connecticut met in conference at Wallingford on September 20th to discuss fall and winter work under the leadership of Bishop Budlong. The Rev. Don Frank Fenn of Baltimore gave two lectures on preaching; the Rev. Charles W. Sheerin, vice-president of the Na-

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tional Council, spoke on missions and the Rev. Angus Dun of the Cambridge Seminary conducted a quiet period. There was also a voice from the pew—Mr. Walter Loecher of St. John's, Bridgeport, who spoke on the business administration of a parish. In addition to speaking at this conference Vice-President Sheerin, who started on his job the first of the month, is taking part in clergy conferences in the dioceses of Rochester and Michigan.

* * *

Presiding Bishop Getting Around

Presiding Bishop Tucker was a leader at the clergy conference of the diocese of Newark, September 13-16. On the 17th he addressed the clergy of the Bronx Archdeaconry, New York. This is being followed by a number of consecrations of bishops; Dandridge, Phillips, Tucker and Peabody. During October he is to visit the synod of the Northwest, held on the 4th and 5th at Sioux Falls, S. D.; the diocese of Rochester on the 9th; the National Council meeting in New York on the 11-13. Then follows visits to a number of synods: the Midwest at Flint, Michigan, on the 19th; the Washington synod at Richmond on the 20-21; Sewanee synod the 25-26 at Winston-Salem, N. C., and the Southwest synod on the 28th, which will probably meet at Houston. He then goes to Memphis for the meeting of the House of Bishops on November 1-3.

* * *

Bishops Can Still Fish

A note comes to me from the rector of a Virginia parish: "The Apostolic succession 'takes' in Virginia. I went fishing last week with Bishop Goodwin and we caught 112 Blues and a Bonita. Surely his contact with St. Peter was responsible for such luck."

* * *

Death Takes Distinguished Layman

Edwin Logan, president of the Laymen's League of the diocese of Pittsburgh, died on August 17th in his 83rd year. Always active in Church work he was constantly at the service of various enterprises, particularly those connected with missions. He held a layreaders license in the diocese for sixty-one years and frequently read services.

* * *

Conferences in Diocese of Newark

Newark is holding four conferences this month: the young people met from the 9th through the 11th; the clergy from the 12th through the 14th; City Missions on the 14-15; and the laymen of the diocese on the 17-18. The largest of the conferences was the clergy conference when Bishop Washburn and Bishop Ludlow met with 110 of the parsons. There was an address by the Presiding Bishop and Bishop Oldham of Albany was on hand to give three lectures on unity. Another feature was a series of lectures on preaching by the Rev. Stanley Brown-Serman of the Virginia Seminary. At the City Missions conference various experts in this specialized work of the Church led the discussions. At the young people's conference the leaders were the Rev. John Golding of the staff of the Cathedral of St. John the Divine and the Rev. Hugh McCandless of Staten Island, in addition to the Bishops of the diocese. The stars of the laymen's meetings were the Rev. Edmund Hsu and the Rev. Kimber Den, both of China.

* * *

Mary Kabardis Marries Bill Bacakos

Mary Kabardis was to marry Bill Bacakos of Falls City, Nebraska, and wanted to be married by a clergyman of the Greek Orthodox Church. But there was neither Greek Church nor priest at Excelsior Springs, home of the bride. So they got in touch with Rector Horton French of our St. Luke's, who gladly allowed them to hold the wedding service there and made arrangements with the Rev. John Vasiliades, Greek Orthodox priest of Kansas City, to come to perform the ceremony. It all created quite a stir in Excelsior Springs since it was the first time such a ceremony was ever performed in the community.

* * *

Biography of First Bishop of Georgia

The current number of the *Historical Magazine* of the Church contains the longest biography yet published about Bishop Stephen Elliott, first Bishop of Georgia. At the time of his consecration as Bishop, Georgia had only about three hundred communicants. The churchmen were limited to the coast towns and those along the South Carolina border; and the masses of population which were flowing into the northern and western parts of the state were entirely unreached by Episcopal influences. They were having a desperate struggle to gain a footing; the Indian wars and the problems of a frontier existence made conditions extremely difficult. Bishop Elliott plunged in the midst of affairs with courage and industry; congregations were planted and churches built all over the state; a female academy was started in the interior, with teachers imported from Europe; and the cultural influence of the Church was strongly felt. He was one of the founders of the University of the South at Sewanee. His views on slavery and on sectional strife are of special interest.

* * *

Death Takes Albany's Senior Priest

The Rev. William Curtis Prout, oldest priest in years and in seniority of service in the diocese of Albany, died on September 6 in his 90th year. Ordained in 1870 he spent his entire ministry in the diocese and was assistant secretary for six years and secretary for fifty-four years, having thus served in sixty diocesan conventions. He was also assistant secretary of the House of Deputies of the

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General Convention from 1889 to 1919. Fourteen clergy of the diocese formed a guard of honor at his funeral which was conducted by Archdeacon Purdy in the absence of Bishop Oldham.

* * *

Young People Meet in Vermont

The Rev. A. S. Hogenaur of Newark, N. J.; the Rev. L. N. Gavitt of Albany, N. Y.; the Rev. C. L. Whiston, until recently a missionary in China; the Rev. P. C. Shuart of Burlington, Vt., and the Rev. W. D. R. Turkington of the Order of the Holy Cross were the leaders at a young people's conference held recently in Vermont. It was attended by approximately 100 youngsters of high school age. One of the high lights was an address by Bishop Creighton of Michigan who spoke one evening of Mexico.

* * *

Bishop Dallas Dedicates Japanese Camp

Bishop Dallas of New Hampshire travelled 10,000 miles this summer to dedicate the leadership training camp, established in Japan by the Brotherhood of St. Andrew. The service was held as a part of a leadership training conference that was attended by over a hundred college and young business men, with fifteen men from America, England and Ireland there as guests. The conference was arranged by Mr. Paul Rusch, secretary of the Brotherhood in Japan, with four Bishops in addition to Bishop Dallas taking part in the conference.

* * *

Washington Parish Has Celebration

St. Mark's, Washington, D. C., started a series of celebrations last Sunday, September 18th, to mark the 50th anniversary of the laying of the corner stone of the present church. An eight day mission in November is a part of the anniversary program.

* * *

Neighborhood Day in Ohio Mining Town

Neighborhood Day at the Episcopal Church Center in Carbondale, a mining community in Ohio, recently was celebrated with St. Paul's Wayside Cathedral in attendance. The Wayside Cathedral movie projector was used in the showing of movies on the State of Ohio and Home Nursing. Certificates were presented by Mrs. Oral Daughtery of the Athens County Red Cross to 12 Carbondale women who have completed a course in Home Hygiene and Care of the Sick. Presentation was made in a candle lighting service. Greetings were given by the Rev. Robert G. Purrington of Athens, in charge of the Hocking Valley work, Mr. Charles E. Ayers, of the Wayside Cathedral Staff, and Miss Eleanor Gifford in charge of the Church's work at Carbondale. Members of the Girls' Friendly Society presented a short play. The heat was great, the ventilation in the hall poor, and yet 225 persons sat through the hour and half program, and 50 others peered in at the windows or stood in the vestibule. The Wayside Cathedral also visited McArthur and Nelsonville, where the Church has missions. Participants in the outdoor service in Nelsonville were the Rev. Mr. Purrington, the Rev. John Lloyd Evans of the Presbyterian Church, and Mr. Charles E. Poston.

* * *

Church Takes Part in a Parade

At Daytona Beach, Florida, they have a baby parade each summer. One of the floats this year was that of the

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: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector
Sundays: 8, 10 and 11 A.M.
Holy Days: Holy Communion 10 A.M.

St. Bartholomew's, New York
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communon.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evensong. Special Music.
Holy Comm. Thurs. & Saints' Days, 10:30 A.M.

St. JAMES CHURCH, NEW YORK
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saint's Days 12 o'clock.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish
Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation
Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
Sunday Services, 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels
Baltimore, Maryland
St. Paul and 20th Streets
The Rev. Don Frank Fenn, D.D., Rector
The Rev. Harvey P. Knudsen, Curate
Summer Schedule
Sundays: 7:30 and 11:00 A.M.
Weekdays: Holy Communion—Mon., Wed., and Sat. 10:00 A.M.; Tues., Thurs., and Fri., 7:00 A.M.; Holy Days 7:00 and 10:00.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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Daughters of the King of St. Mary's Church, showing a baptism. The ladies hired a truck, properly decorated, with a small altar over which was a scene of Jesus blessing children. There was a font, with father, mother and God-parents, and of course, the baby and the priest—all the characters being taken by the children of St. Mary's Sunday school. The float won second prize, a loving cup and some money which is being used to redecorate the kindergarten of the school.

* * *

God Before the State

"Individuals must put their God before their state. For the greatest measure of Church unity the attitude must be a church army of Christian people having the precedence over a state of army patriots." The statement is from a list of findings, drawn up at a young people's conference of the diocese of Ohio held last week at Marblehead on the shores of Lake Erie. There were fifty delegates present from twenty parishes. Mrs. Russel Hargate, wife of the chairman of the conference, the Rev. Russel Hargate of Port Clinton, presented a complete summary of the findings of the Oxford and Edinburgh conferences. Other leaders were the Rev. P. R. Savanack, the Rev. Frank Fortune, the Rev. Louis M. Brereton, the Rev. Arthur Hargate, Captain Hall of Church Army, Miss Mary Goff and Mrs. Gerald Clarke. In addition to the joint conferences there were small discussion groups where the youngsters discussed "The Church and the Community"; "The relationship of Church and state"; "The Church and the world of nations"; "The Church and the economic order"; "The Church and education."

THE SEX LIFE OF COLLEGE STUDENTS REVEALED IN BOOK

(Continued from page 8)

plain clearly the mechanics of human sexual union" so that she had to learn that from another girl. One mother, "a devout Episcopalian, modest and sweet and easily shocked, thought girls should not know anything about sex and as a member of the local school board was the chief obstacle to sex instruction in the schools."

We have dwelt upon this particular aspect of the study because we believe the Church has a great opportunity here to help in the preparation of young people for adult life in a way that will be of immeasurable value to them and in consequence receive their everlasting appreciation.

We believe sex instruction *ought* to be given by parents to their children and that if the parents are not capable of doing it, it is a sacred part of their job as parents to make themselves capable. Inasmuch, however, as the majority of parents are negligent in this respect, and in many places no other institutions such as the schools, attempt to meet this need, the Church at Confirmation or at some regular point in its Church School program, has an unparalleled opportunity to afford its young people adequate instruction. On the basis of my own sampling I would hazard the guess that less than 10% of the young people of 14 years of age in the average parish have been given any instruction of consequence, let alone adequate instruction. And when instruction is not provided the young people are driven to feel as a young college girl expressed herself at a Y.W.C.A. convention several years ago: "Information concerning sex adjustment is the most compelling need we have. The need is desperate and should no longer be evaded by people in a position to know. If you do not tell us what you know, we shall have to find out in our own way."

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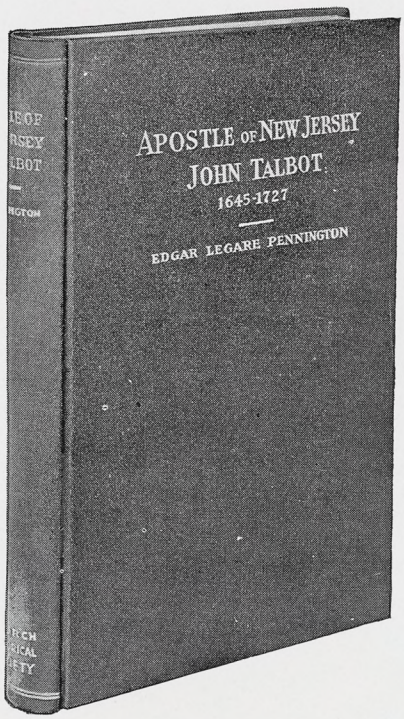
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BIOGRAPHY OF JOHN TALBOT

I. Church of England Beginnings in New Jersey.

II. Founding of the Venerable Society.

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V. Talbot's Burlington Ministry.

VI. Talbot's Last Years and the Question of His Consecration to the Episcopate.

LETTERS OF JOHN TALBOT. Fifty-nine Hitherto Unpublished Letters with Notes.

EXCERPTS FROM KEITH'S JOURNAL.

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APOSTLE of NEW JERSEY JOHN TALBOT

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The only full-sized and authoritative biography of John Talbot which has appeared. One of the most aggressive and influential men in colonial history, Talbot took part in Keith's tour of investigation (1702-1704) for the newly-founded Society for the Propagation of the Gospel in Foreign Parts. The colonial policy of that great Missionary Society for the next three-quarters of a century was largely based on the findings of Talbot and his companions.

Besides being the real founder of the New Jersey Church and the central figure in its history for a quarter of a century, Talbot was influential in the councils of the Church in New England, New York and Pennsylvania. He promoted conventions of the clergy and did more than any individual to organize the movement for a resident American Bishop.

In his last years he accepted consecration to the episcopate at the hands of the Non-Jurors. Thus he became, although irregularly, the first Bishop in America.

In addition to the full-length biography by an outstanding authority in the field of the colonial Church, Talbot's hitherto unpublished letters are given in full, together with excerpts from George Keith's Journal pertaining to New Jersey. A bibliography and index are included.

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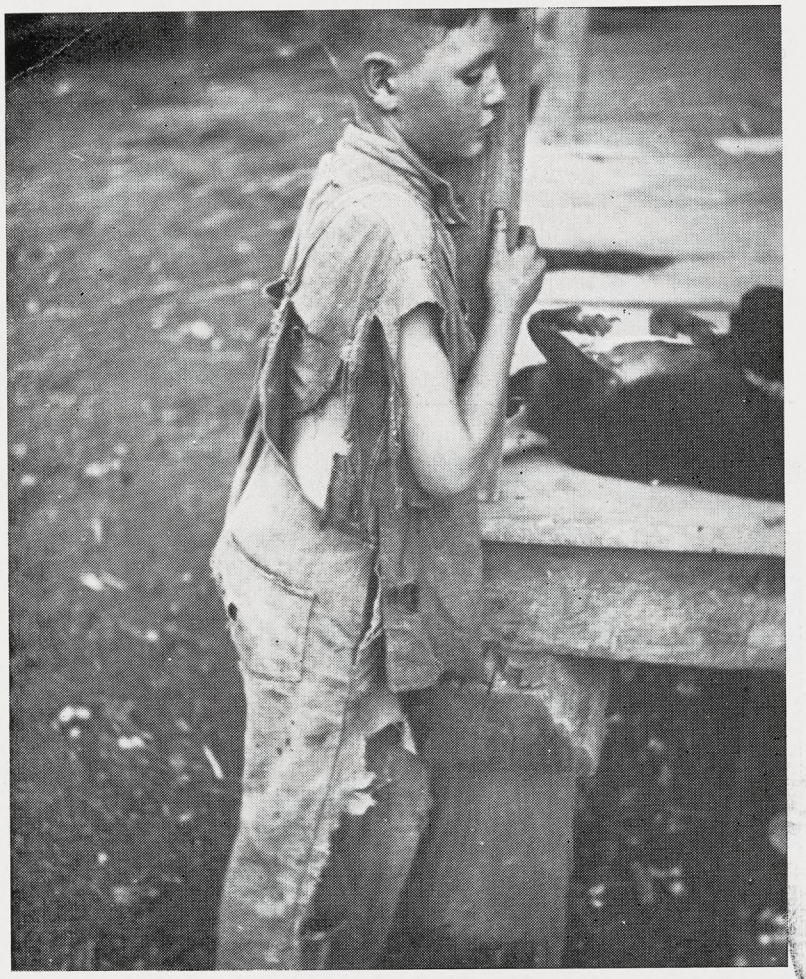
PUBLICATION No. 10
OF

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HIS LAST FRIEND IS GONE



THIS SON OF A SHARECROPPER has lost his last friend, his dog, unless he finds a friend in you. In Mississippi there are two cooperative farms, established two years ago by a committee consisting of Sherwood Eddy, Bishop William Scarlett, Reinhold Niebuhr and others. Here a large number of sharecropper families have had notable success in living cooperatively. But they need the help of those who want them to succeed in this experiment which experts have declared to be the most hopeful in America. Equipment is needed, live stock is needed, school supplies are needed, trained social workers are needed.

IN CHINA AND SPAIN there are hundreds of thousands of orphans that depend upon you for life itself. Funds donated through the Emergency Committee of the CLID for China go to Madame Sun Yat Sen and Madame Chiang Kai-Shek, through the China Aid Council. Funds for Loyalist Spain are sent to maintain work for children through the Friends of Spanish Democracy of which Bishop Robert L. Paddock is chairman.

Plans are now being made for the publication of a regular monthly bulletin of the CLID, the first number of which will be in the hands of members the middle of October. It will contain editorial comment, suggested reading, news of the organization.

If you care to help one or more of these causes send your check or money order, made payable to "The C.L.I.D.", to the office of the League. Indicate where you desire to have the money sent: "Delta Farm," "Spain," "China." Donations not marked will be split equally between the three.

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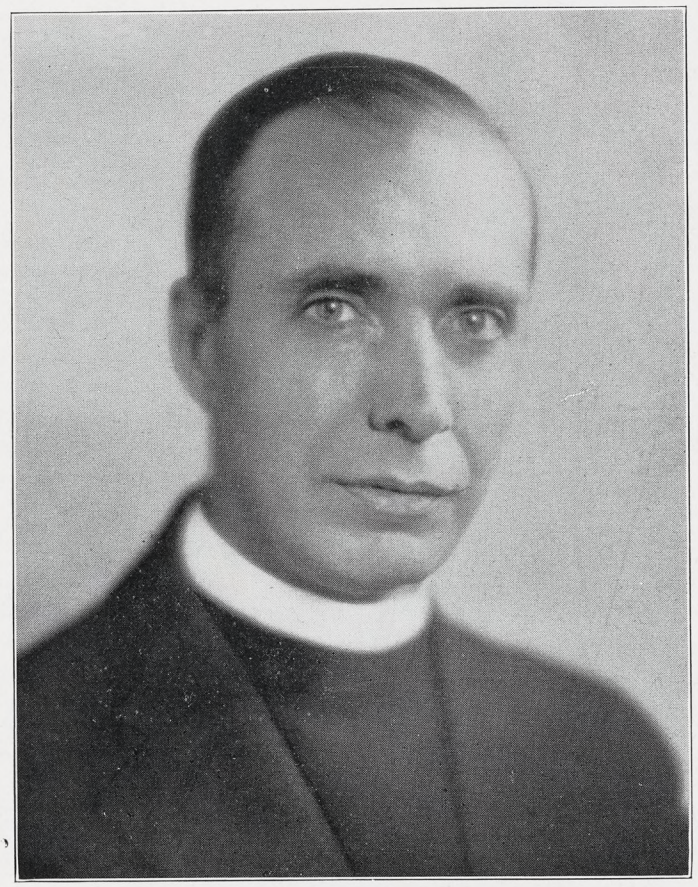
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September 29, 1938
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DEAN G. G. MOORE
Host to the Catholic Congress

A REPLY TO EDITOR MOREHOUSE

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CLERGY NOTES

BELFORD, LEE A., in charge at Douglas and Fitzgerald, Ga., is to have charge of St. Paul's, Augusta, Ga., during the ten weeks absence of the Rev. John E. Hines who has accepted a fellowship at the College of Preachers.

BOGGESS, ELWOOD C., rector of All Saints, Orange, N. J., has been appointed literary executor of the late Frank Gavin. He asks that any who have letters from Frank Gavin loan them for the possible publication of his papers. Address: Valley and Forest Sts.

COOPER, FRANCIS M., has resigned as rector of St. Thomas', Hancock, Indiana, to accept the rectorship of Calvary, Ashland, Kentucky.

INGERSOLL, R. R., formerly chaplain at Shattuck School has accepted the deanship of St. Paul's Pro-cathedral, Mishawaka, Indiana.

JOHNSTON, HENRY JR., formerly of Alabama, is now the rector of Franklin Parish, diocese of Southwestern Virginia, with residence at Rocky Mount, Va.

KELLEY, HAROLD H., was erroneously reported to be on a visit to the Orient. His vacation consisted only of a visit this summer to his old home in California.

MACON, CLIFTON, is locum tenens of St. Michael and St. George, St. Louis, following the consecration of the Rev. Karl Block as coadjutor of California.

MILSTEAD, ANDREW D., formerly of York, S. C., has accepted the rectorship of St. Luke's, Fort Myers, Fla., effective October 1. Address: 2111 Woodford Avenue

READ, RALPH D., formerly chaplain at Rectory School, Pomfret, Connecticut, is now the assistant at Christ Church Cathedral, Hartford, Connecticut.

RIDGWAY, GEORGE W., rector of Emmanuel, Rockford, has been appointed dean of the northern convocation of the diocese of Illinois, succeeding the Rev. Charles L. Street, resigned.

ROLAND, EDWARD L. is to take charge of St. Thomas' Church, Plymouth, Indiana, effective October first.

SMITH, SHERRILL B., formerly rector of the Good Shepherd, East Dedham, Mass., is now the rector of Christ Church, Swansea, Mass., and in charge of Our Saviour, Somerset, Mass.

STEWART, CHARLES E., formerly in charge of Onancock, Pungoteague and Belle Haven, Va., has become the rector of a number of churches in Brunswick and Greenville counties, with residence at Emporia, Va.

WARD, JOHN FLETCHER, was ordained priest by Bishop W. A. Brown on September 12th at the Ascension, Norfolk, Va., where he is now rector.

WATT, JAMES S., formerly rector of St. Peter's, Norfolk, Va., is taking charge of churches in Amelia and Powhatan counties, with residence at Powhatan, Va.

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THE WITNESS

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BETTER NEVER LATE

By
DAVID R. COVELL
Executive Secretary, Diocese of Southern Ohio

TOO late! This is true of those parishes and missions aiming to have an Every Member Canvass about November, if their plans are not already started. Experience has shown that the Canvass is handicapped, unless some planning is done before the summer. The Canvass is by unprofessional workers, and we are glad that it is so. Amateur workers, however, do need plenty of time for this, a labor of their leisure hours. A mulling process is necessary to bring forth original ideas and, pleasantly but surely, add to that emphasis which helps to put the Canvass in the center of the parishioners' thought and interest. Organization and planning must be given enough time, if there are to be ease and thoroughness in the accomplishment of the plans. On the other hand, a too long, drawn-out period of preparation must be avoided, if the enterprise is to be saved from boredom and staleness.

Waiting until the Fall is apt to mean hurried preparation, with the danger that tempers may grow short and work become superficial. Under such conditions, the joy and thoroughness that should mark all Every Member Canvasses are impossible. Plan ahead for everything that knowledge and imagination conceive as needed to be done, allow ample time for the doing, then when the inevitable emergencies and extras arise there will be sufficient time to attend to them without fret or friction.

Better never late, but better late than never! If the organization and planning have not yet been started, start now. Work out a Canvass publicity program with release dates. Sign up the Canvassers and prepare them for their important task. Compile and circulate among all of the baptized membership a worthy parish program for the coming year. Resolve that a real Canvass will be carefully prepared for and thoroughly done. There is truth in the contention that the preparation is 70 per cent of the Canvass, the follow-up 10 per cent and the actual canvassing but 20 per cent. Certain it is that the actual canvass is easy, if the preparation is thoroughly done.

Not always, of course, but too often such substitutions as Loyalty Sunday, pledge-in-the-alms bason, canvass by letter, are frank concessions to inertia. Sometimes these short cuts are alibis. They may save work, but they do not save the Every Member Canvass. Usually their history is one of a petering out of the Canvass, a disgusting of the Canvassers, and, when the novelty has quickly worn off, a speedily diminishing return from the canvasses.

Money obtained for the Church must be earned, and rightly so. To earn it requires real labor. Real effort is needed for the Every Member Canvass, but too heavy a load is put upon nobody, because the activity is spread over much time and many workers. Done thoroughly and well, it is happy effort, and happy effort is a good definition for play.

A thorough, not a slip-shod Canvass, then, the best possible. Seeing personally every baptized member is entirely within the realm of possibility. Not hurried, embarrassed, superficial, commercial calls; but old-fashioned, friendly visits.

WHEN the Canvass is done, honestly and thoroughly done, and it is found that the budget has not been fully underwritten, go to the more able contributors and ask for a cash gift or increased pledge to help eliminate the budget deficit. First, however, prove that such added help is not payment for laziness or half-hearted effort in the Canvass. Tell of all the care of details, of the steps in the preparation and conduct, and be able to state that every available member has been personally seen.

Later on visit those unable to be seen at the regular Canvass time because of such valid excuses as absence or sickness. Perhaps at Easter have a quiet supplementary Canvass among new members, by one or a few of the more able Canvassers.

As soon as the Canvass is all over, take stock of the errors of omission and commission and begin planning

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for the Canvass of next year. Decide upon that year-around educational program and begin using it right away. Send to all of the parish families monthly reports of how the parish program is going and monthly statements of thanks or reminders to those paying or failing to pay their pledges.

There is ample evidence that many Canvasses are nothing but money raising campaigns, and sufficient proof that they need not and should not be so. This article has sounded and re-sounded the money note. There are so many other angles of value in the Canvass, such as evangelism, fellowship, education, and stewardship; that a comprehensive article is needed to outline the many evidences that money is but a part, and not the outstanding part of a proper Canvass.

The Church should sponsor no project, social, moral, intellectual, or devotional; except it be a religious activity, done for the love of God and man, with God's co-operation deserved and sought. If the sole goal of the Canvass is to raise money, such a Canvass will sooner or later defeat and outlaw itself. Before long, even its financial objectives will be sadly unrealized. It has no place in the Church.

The Every Member Canvass can offer a superlative channel for the exercise of personal evangelism by the laity. It can and should be a happy crusade to uplift the Christ and spread the cement of brotherly love and affection throughout the parish. There is no better agency for a short, intensive period of religious education. It offers a rare opportunity for well-rounded publicity. It is practical discipleship.

Such a project, dedicated to God and used for the benefit of His children, surely will not be slovenly done, but will receive the best of our devotion, labor, talent, and time.

Talking It Over

By
WILLIAM B. SPOFFORD

FRIENDS TELL ME that Editor Morehouse of the Living Church took me for a ride in editorializing on answers to questions that he submitted to me which were printed in that publication and in this column last week. He asked me seven questions and, after declaring me to be a nice guy who is sincere, pronounces my replies to be cockeyed. I have no doubt he is right since his questions assumed more knowledge than I possess. First he asked me what communism is; second, am I a communist; third, at what points do I (a) agree, (b) disagree with communist doctrines. The only one of these that I can adequately answer is the second, and I thought I did answer that. If not I will. I am not a communist. I am trying hard to be a Christian and I did say, twice not once, that since communist doctrine is based upon a materialistic philosophy there are reasonable and rational grounds for the opposition of Christians to it. In answer to questions one and three, I first stated that they covered a lot of territory and then gave him the best answers I could in the briefest amount of space, having in mind that the Living Church is not made-up in a rubber form and therefore is limited in space. I still think I did an adequate job in setting forth the economic aims of communism, but Brother Morehouse . . . or it is "Comrade", as he titles me, if he prefers . . . comes back with the complaint that I entirely neglected to deal with the ethical and metaphysical aspects of the doctrine. Bless his dear Harvard training, I have only the slightest idea how to deal with such questions. I suppose I could follow his example and run to the Encyclopedia Britannica and find out what some Englishman thought about the subject ten years ago, but I am so off the British at the moment, due largely to Mr. Chamberlain, that it is difficult for me to turn to any British authority. To answer his questions adequately would require three things that are not available; first, more knowledge than I possess; second, more time than I have; third, more space than I imagine is available for me in the Living Church. After all if a fellow is to write a book it ought to be based upon something other than a questionnaire.

MR. MOREHOUSE asked me if the American League for Peace and Democracy is a communist organization. I said "No" as loudly as I could. He asked me if the Church League for Industrial Democracy is a communist organization and again I shouted "No". He then asked me the difference between them and I did my best to tell him. He did not like my answers so I suppose we will have to let it go at that. Nevertheless my answers still stand. He declares himself to be a revolutionary Christian and that's swell with me. Where we seem to differ is that he believes that the tiny handful of revolutionary Christians can isolate themselves from the rest of the world and accomplish their aims, whereas I believe that the present situation calls for cooperation of all forces *in the areas where they agree*. I don't think it is smart for us to kid ourselves about organized Christianity. The world is on the verge of a crack-up. As I write these paragraphs, a week before they are printed, the chances are at least fifty-fifty that the whole of Europe will be running with blood by the time you read them. And isn't it a sober fact that the Christian Church, as a lone force, is completely unable to stop the massacre? So we have to stand shoulder to shoulder with all who declare that this thing shall not be. If the communists are in the group so much the better. They are not lily-white, God knows. But I will take them to Hitler and his gangsters. If you really want to know what they are like read that well documented book by Dr. Aurel Kolnai, *The War Against the West,* which I am told is now available in this country. And don't tell me that communism and fascism are twin evils, as Mr. Morehouse did. They may both be evils but it is completely screwy to say that they are twins, and the man that says they are ought to take time out to read a book. In the light of present events I would most certainly go for the communists, as we see them today in the U. S. S. R., in preference to those stalwart Christians of England and

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France who desert their own creation, Czechoslovakia, and sell her down the river; or "Butch" Franco who goes to mass on Sunday and Holy Days and then goes out to slaughter his own countrymen as the puppet of two other sons of the true Church, Hitler and Mussolini. If that makes me a "communist", "a red", or any other handle you, along with Mr. Hearst, want to fasten on me it is okey as far as I am concerned. All I can say in reply is, why in the name of common decency are you not one also?

Let me tell you something: I went through the last war a complete pacifist. I still am a pacifist. And I submit that the only realistic peace position today is for those who want peace to stand by China, Spain, Czechoslovakia, and whatever nations are next on the list; to demand foreign policies in all democratic countries that will distinguish between the aggressors and their victims; to demand of our governments concerted action to quarantine Hitler, Mussolini and whoever is running the show in Japan. That is all the American League for Peace and Democracy stands for and I am for it. If the communists agree with the program so much the better. It simply means that there are another 80,000 Americans standing with us in this crisis which is more serious than any experienced by a man now alive. After it is over, if it ever is in our lifetime which I doubt, we can then line up in our various camps and argue the fine points of metaphysics in the correspondence columns of any publications that are fortunate enough to weather the present storm.

Let's Know

By
BISHOP WILSON

CRUCIFIX

IN THE early days of persecution it was not safe for Christians to display their faith too openly. They developed a kind of freemasonry by which they could identify themselves to one another with signs. Naturally the sign of the cross was particularly used for this purpose. Occasionally a cross would be scratched on the tomb of the Christian dead. But in the first few centuries it was always the empty cross. Pagans reviled the faithful for worshipping One who had died the hideous death of crucifixion. Of course, they replied that His death was the gateway to His resurrection. But for this and similar reasons we find no representations of our Lord on the cross in those early times.

Not until the sixth century did a form of the crucifix begin to appear. The earliest examples show our Lord alive and erect on the cross, clothed in a long robe, wearing a crown surmounted by a nimbus (or halo). A little later the crucifix showed Him clothed in eucharistic vestments, living and crowned. It was the Regnant Christ—Christ reigning from the cross, Christ triumphant over death.

It was not until the tenth century that realism took the field in Christian art. Then we begin to find the cross bearing the dead body of our Lord, stripped of His garments, crowned with thorns, head drooping and other suggestions of mortal agony. This medieval conception has prevailed in western Christendom until recently when there seems to have arisen a tendency to revert to the earlier symbolism of the victorious Christ reigning from the cross.

All three of these have their legitimate significance. The empty cross says—"He is not here, He is risen". The cross with the dead Christ says—"He died for us men and for our salvation". The cross with the living Christ says—"He ever liveth to make intercession for us".

For what follows I know I shall be taken to task by those who are accustomed to seeing the medieval crucifix on their altars. According to the Catholic Encyclopedia (where there is an extensive article on the whole subject) the crucifix does not appear as a permanent adjunct to the altar before the thirteenth century and it was antedated by the empty cross. The altar is the place of eucharistic offering from which we receive the Sacrament of the Living Christ. The medieval crucifix, bearing the corpus of the dead Christ, would seem to be out of place there. It belongs better on the rood beam. Either the empty cross or the crucifix with the Regnant Christ is far more appropriate on the altar. The former speaks of the Living Christ whom we meet in the Blessed Sacrament and who did die on the cross but did not stay there. The latter speaks of our Great High Priest who is the real Minister of the Sacrament. He is clothed in eucharistic vestments of which the alb is the garment of the Prophet, the chasuble is that of the Priest, and the crown is that of the King. What could be more fitting?

I am glad to see this primitive crucifix coming into greater use because it tells a more complete story. The trouble is, it is difficult to secure them at reasonable cost. However, they are being made and will doubtless become cheaper as the call for them increases.

An Interesting Book

By
H. ROSS GREER

AT ONE of our diocesan summer conferences the voice of a boy was overheard. He was lying flat on his cot reading the Bible. He was reading slowly and with emphasis. Finally, he said to a lad near him, "Gee, the Bible is a darn interesting book."

Later the cleric who heard this comment spoke to the lad. He said, "I heard you say the Bible is a darn interesting book. Did you mean what you said?"

"Yes, indeed, there are some awfully good stories in it," the lad replied, "I've never read it before."

It has only to be read to be enjoyed.

Through Bates arrangement of The Bible As Literature, Moulton's Modern Reader's Bible and the modern versions lots of people are discovering that the Bible is not only a very interesting book, but that it can make you wise unto salvation.

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A Reasonable Gospel

An Editorial by
BISHOP JOHNSON

LIFE is something that man did not create and whose destiny he does not control. None of us know whence life came nor for what ultimate purpose it has been developed. It is reasonable to assert that the author of life not only had the intelligence to order its details but the wisdom to bring it to a satisfactory conclusion, other than the dust and ashes of a futile universe.

There are three elemental laws which govern living creatures. They are the law of birth, the law of nourishment and the law of adaptation.

Once in gazing at a group of alligators the thought came to me that at that period in life's process, they represented the highest intelligence and benevolence to be found on earth. Any observer of the Saurian age would have wondered if that was the best that the creator could do. It wasn't. If the observer had possessed the patience to await several millions of years he could have found here and there Christian scholars who combined intelligence and benevolence which was a far cry from those qualities in an alligator.

Life seems to have been something which constantly manifested a tendency to acquire qualities which did not emanate from lower forms but from a creative energy without. It is one thing to have a theory of evolutionary progress and quite another thing to account for the origin of life on a ball that had been red hot, and to account for the accession of qualities which did not emerge from the jungle but were acquired from the same creator which had originated life. It is rather absurd to allege that life created itself or that it sprang from inanimate things.

Holy Scripture begins with the origin of life. If we will read the first few chapters of Genesis as a poem rather than a premature scientific treatise, the marvel will be that in the main it should describe the process of creation in a manner that is poetically accurate. It portrays the ascent from reptiles to man in an order that is not contrary to scientific discovery. It was a large order for a poet to undertake and it is not fair to scrutinize the details as though it were a scientific treatise. It does give us a reasonable assertion as to the origin of life—that the spirit of God moved or brooded over the waters and that life resulted therefrom. There is more reasonableness in the statement than in all the theories man has invented to account for the origin of life.

The last chapter of Revelation confirms this principle,—"And He shewed me a pure river of water of life," proceeding from the throne of God.

LET us consider that combination of life—spirit—water and apply it to our Lord's gospel in which He states that He came that we might have life and have it more abundantly. If there be a future life, it must be as superior to our present qualities as man is superior to the ape. To acquire this new life we must become new creatures; to become new creatures there must be a new birth. Again the spirit must brood over the water for new life to emerge. It is a basic principle in Christ's teaching that the natural man must be born again if he is to live in a new environment. The truth of this principle is attested by those Christians who have experienced the joy of a real conversion and who because of that new life are able to meet misfortunes with serenity.

Birth has an outward and visible side as well as an inward and spiritual development. So Christ intimated to Nicodemus that mere respectability was not enough. Except one be born of water and the spirit he could not enter the Kingdom of Heaven.

The Church does not teach that Holy Baptism guarantees righteousness any more than physical birth guarantees wisdom, but it is the door by which we enter the Kingdom. One does not know a person whose scholarship was not due to a physical birth, although the latter seems so far removed from the former. If there is to be a new creation it will be because the Holy Spirit who is the giver of life has brooded over the waters from which life emerges. I believe in Holy Baptism as the essential prerequisite to a new and more abundant life.

The next requisite in the development of life is found in nourishment. Again the Master warned His disciples that He was the bread of life and that except we eat of that bread we have no sustenance for a new life. Once more a principle of biology is inserted into the process. It is comparable to the relation between Shakespeare and his daily bread. It may be difficult to believe that the meals which he ate were essential to the dramas that he wrote, but we know that it is so.

In the same way people are sceptical about sacramental grace in the Holy Communion but the historic Church has never varied in its witness to the fact that heavenly food supplied through physical agencies is essential to the attainment of new spiritual qualities. We may be no more conscious of the metabolism than was Shakespeare, but we believe that it is fundamentally reasonable.

THERE is a third principle in the development of natural life which has its place in our Lord's Gospel and that is the principle of adaptation, which is the acid test of a child's development. Verily, verily I say unto you that except ye become as little children you cannot enter the Kingdom of Heaven, is our Lord's way of asserting this basic principle.

We must recognize that in the new life we are all children and that adaptability is the characteristic of childhood. To reject adaptation is to remain static and so to perish. This is both the story of our natural life and it is the gospel of the Master.

What we are emphasizing is that there are themes running through the evangel which begin in Genesis and end in Revelation, from the spirit of God brooding over the waters of creation; from the same spirit operating in Holy Baptism to the relevant assertion in the

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Book of Revelation "and he showed me a pure river of water of life, clear as crystal proceeding out of the throne of God and of the Lamb."

All of which is expressed in the Nicene Creed—"I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son."

Even if you refuse to accept these facts, you cannot deny that there is a theme running through Holy Writ which has its counterpart in nature. I believe it because it is reasonable and is consistent with the revelation of life in the natural world. It is not something foreign to that which we already know about the mystery of life. Moreover, it is the teaching of Him who knew life as no other teacher ever had.

THE WAR IN SPAIN

By
HEWLETT JOHNSON
Dean of Canterbury Cathedral, England

THE origin of the war in Spain grows clearer every day. A corrupt ecclesiastical hierarchy, a caste-ridden army and a selfish aristocracy possessed the land, the wealth, the privilege of Spain.

The common people, illiterate and powerless, lived in shameful poverty. I witnessed it long before the war.

A bloodless revolution in 1931 attempted mild reforms in army, land and education. A reactionary Government of 1933 swept all these away. In 1936 a determined people returned a "Popular Front" Government, with Azana, a mild Liberal, as its President.

Defeated at the ballot box, Church, Army and aristocracy planned a coup, with Italy and Germany for co-conspirators, as documents and diaries found on prisoners amply proved.

Franco, styled in Morocco the "butcher," broke his oath the second time when, on July 18, 1936, he rebelled against the Government and opened fire on a defenseless people. He looked for swift success, but met miraculous resistance.

Small wonder that acts of brutality occurred, but rebel brutality was not only more frequent than Government brutality, it was deliberately organized. Frightfulness is policy with Fascism.

The Republican Government, on the other hand, sought moderation and secured it on recovering from the initial shock.

In Barcelona the cathedral is unharmed, together with buildings like the Convent of Pedralbo, one of the noblest monuments in Spain. The Cardinal Archbishop of Barcelona was aided by the Government in his escape, and he, together with other bishops, have consistently refused support to the rebels.

More deadly than Fascist planes are Fascist lies, which alienate democratic sympathy, deny to a friendly Government the legal right to weapons of self-defense and make possible the farce of non-intervention.

Whilst avenues to the Government have been sealed up one by one, the avenues of the air have admitted whole squadrons of German and Italian planes.

Of these I can speak from personal experience. My own hands have handled German planes and the photographs taken, by themselves, of German pilots.

I have watched them at their deadly work, standing by, shocked and helpless, whilst bombs rained on defenseless citizens. I know the sight of blanched faces and the sound of children's cries. We are now compelled to stand by helpless while British ships on their lawful errands are bombed and British sailors killed.

A year ago British shipping was warned off aiding Bilbao by the lie that the seas were mined; at that very moment I was leaving Bilbao crossing those very seas, in a French destroyer, whose captain spent a carefree journey from the Bilbao port of Toulouse in his cabin with his lady guests.

We have advanced since then. Today we permit British ships to sink, British sailors to die.

This betrayal of democracy, this tolerance of aggression, this condoning of lies will recoil on Britain with terrible force.

When the Straits of Gibraltar give passage to British vessels only in a fog because Fascist guns otherwise command it; when Barcelona, like Bilbao, becomes a base for Fascist planes and Fascist submarines; when France stands surrounded by hostile frontiers, our own day of reckoning will come.

Lies won't help us then; and we may learn to regret, when all too late, that we spurned the friendship of a democratic Government which can fight against terrific odds and might have proved our staunchest ally.

But, thank God, Barcelona and Madrid still stand. Nor will they fall for many a long month yet, even if all the ports are closed. The Fascist Powers have still to reckon with the will of a mighty and heroic race.

Thank God, too, that other lands take the initiative that we refuse. The courage and skill of the Czechs and their masterly mobilization aided by Russia's stern words to Poland, and Poland's realistic sense of Russia's strength, have stayed for a while a repetition in Czechoslovakia of the tragedy of Austria.

Fascist aggression can be stopped, and stopped without war; Eastern Europe has done it. All Europe could be secure had England but spoken as courageously; had England been as free from Fascist sympathies.

Thank God, too, that Britain's last word is not spoken yet. Britain is awakening to realities. The trade unions are stirring. Spain may yet be saved and the threat to democracy removed.

Spain's courage wins the admiration of the world; her cause is ours as ours is hers. Let us insist that her hands are untied ere the hour of our opportunity passes and our shame is permanently sealed.

Editor's Note: This article by the Dean of Canterbury was written before the present crisis in Europe. Dean Johnson is to visit the United States for lectures in November.

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ST. AUGUSTINE'S HISTORY OFFERED IN A FINE BOOK

Reviewed by FRANK HORNE

In the school's sixtieth year, the late Bishop Lloyd of New York, wrote in pride of St. Augustine's College· "Its present position of strength is due primarily to the fact that there has never been anything in the school that was not real." Professor Halliburton's history of the institution clearly indicates the devotion with which St. Augustine's has adhered to real educational ideals and practices (A History of St. Augustine's College, 1867-1937 by Carl Halliburton. Privately printed by the College at Raleigh, N. C.).

The constantly recurring theme which integrates Mr. Halliburton's study is the deep and loyal devotion of a long line of churchmen and lay workers to St. Augustine's ideal of sound and honest training for the Negro. Without any attempt to romanticize, he tells a moving story of the founding of the institution upon the solid bedrocks of Christian training and belief in the educability of the freedmen; of the quiet, courageous struggle against innumerable obstacles; the gradual evolution of training from level to level to meet the needs of its students; the winning of strong friends to the cause; and the staunch spirit of interracial cooperation. One of the first institutions established in the South for promoting the higher intellectual development of the Negro, St. Augustine's represents the attitude of the Episcopal Church toward the most intricate and momentous problem ever presented to it, the problem of dealing with the Negro. In the history and work of the College, the Church may point with pride to this definite contribution to the solution of that problem.

The present study traces the history of the College through three distinct stages. In the early years the work of St. Augustine's was broad and somewhat diffusive. It essayed to cover too wide a field of educative endeavor, but developed not a few young people of fine character and real effectiveness as leaders, teachers and ministers of the gospel. With his advent as principal in 1891, Dr. Aaron B. Hunter realized the importance of consolidating the work of the school and restricting its field, emphasizing the development of high school and normal work, and introducing basic trade training. Up to this time, St. Augustine's had in reality been only a Diocesan institution; under Dr. Hunter, the recognition of the National Church made possible the changing of the school from a Diocesan to a general institution, and this changed status was the beginning of definite development, expansion and upward movement.



DEAN JOHN W. DAY
Writes on Unemployed Clergy

Throughout the life of the school, its heads were harassed by the inadequacy of its income. The American Church Institute was created January 9, 1906 to act as a central agency for the Church in helping to finance and supervise the "Institute Schools." Rev. Samuel H. Bishop served as its general agent. With his death in 1914, his work was taken up by Dr. Robert W. Patton, the present Director of the Institute, who became one of the most powerful factors in the growth and progress of St. Augustine's, as well as the eight other Institute schools.

The final period of the School's development may be said to have begun in 1916 with the principalship of the Rev. Mr. Goold, the present President. Under his guidance, the junior college and, finally, the senior college, have achieved full recognition and accreditment. A large proportion of the Negro clergy of the Episcopal Church have received some part of their education here. Ministers, physicians, dentists, lawyers, founders and teachers of schools, trained nurses, teachers of manual arts, skilled artisans, social workers, business men, home makers —all these vocations are represented among the thousands who have attended St. Augustine's.

Mr. Halliburton has wisely let the story tell itself without unnecessary embellishment and thereby makes a noteworthy contribution by unfolding another chapter of that most thrilling of American sagas—the emergence of the Southern Negro under the guidance of the tough and tensile

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Letters continue to arrive on the question of the unemployed clergy. A Bishop, long interested in the question, comes through with a practical suggestion. He writes:

"I think there is a practical solution to the problem of the unemployed clergy. I made a proposition some three years ago to a few Bishops privately that we would first of all list all the unemployed, have some one Bishop assign these men to certain dioceses to be guaranteed $100.00 a month for a six months period and if at the end of six months, they proved to be inefficient or unable to do one particular job or service as the Bishop saw fit to assign them, they would then be switched to some other Bishop for another trial period of six months. At the end of a year if the Bishop felt that the men for any reason were impossible or unemployable, the men themselves would then accept deposition.

"Now this scheme does something for the unemployed immediately but it does not put the whole responsibility upon either the Bishops or the Church. I know two or three of these unemployed men whom I would not have off of a Christmas tree because they would absolutely wreck anything they touched. On the other hand, I have three at work in the diocese right now whom I am paying this minimum salary of $100.00 a month and they are getting along pretty well."

There is also a communication from the Rev. John W. Day, dean of the cathedral at Topeka, Kansas, who writes as the secretary of the committee to deal with the question that was appointed at the Atlantic City General Convention. He writes:

"The Rev. Dr. Bowie, of Grace Church, New York, another member of the committee, and I worked for a considerable length of time on a questionnaire which we submitted to every bishop present at that convention. From this questionnaire (which the bishops, by the way, returned to me within 24 hours), we learned that there were only about 50 unemployed clergy in the Church, and that many of these men had part-time clerical or secular work. Some of the bishops indicated that they had on their diocesan lists clergy whom they considered to be unemployable. We attempted to obtain an accurate report on this number, but were unable to do so, due to a natural reticence on the part of the bishops not to be considered ultimate judges in such matters.

"I was considerably amused by

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your attempt to push around the members of that committee, composed of three bishops, three priests and three laymen. We had several meetings, and I don't remember any porterhouse steaks following any of them. Of course, I can only speak for myself and not for the rest of the committee. We were compelled by pressure of other committee appointments to meet at odd times, so to speak, and the fact that we were a committee and not a commission legislated against our going into the subject in any adequate fashion. It is my conviction that a permanent commission should have been appointed at that General Convention, to bring in a complete report at Cincinnati, with definite recommendations.

"You have no doubt started something in THE WITNESS that may bring some very helpful results for the clergy of the Church who are unemployed. I believe that publicity in regard to such matters will be helpful, even though some silly things may be said.

"It is my conviction that unemployment of the clergy, like unemployment in other professions and occupations, is not due to the sins of any particular group who may or may not be in a position of executive leadership. Unemployment of the clergy is definitely interwoven with our present vile system of the placement of the clergy. And, again, the placement of the clergy is interwoven with the problem of clergy salaries. And, in turn, clergy salaries immediately touch upon the domestic problem of raising of clergy families. Our Church was a pioneer in the matter of pensions for the clergy, and the name of Bishop Lawrence will go down in the archives of our particular communion as the genius and inspiration of this great achievement. It seems to me that what the Church needs now is a William Lawrence who will do something about the very obvious problem of the 'selected family wage,' which is at present operative amongst the missionaries and the National Council workers. Such an enterprise would require the application of a considerable amount of Christian religion, and it is my opinion that it would take a great deal of education to prepare the clergy for such a needed reform. It would no doubt take an equal amount of preparation to sell the laymen on such a change.

"Personally, I don't believe it is the job of General Convention. Some day, some diocese will take the initiative. May God speed the day! and when it comes, you may be sure that the present friend-of-a-friend basis of the placement of clergy will largely be liquidated.

"There seem to be dioceses in the east where there is always a clerical spare lying around, if an employed clergyman needs help on a Sunday. Out here in Kansas, they are as scarce as hen's teeth, and it is at times quite difficult to find a man to take supply work for the summer. It is the old problem of supply and demand again, with geographical variations.

"Having lived next door for eleven years to a bishop of a diocese, the most of which is missionary, I know something about the great difficulty a bishop has in finding men who will work in tough spots, a few of which are not manned at the present time."



DEAN GRAY
Addresses Long Island Clergy

* * *

Calling the Roll of the Confirmed

In making his visitations in the district of North Texas, Bishop Seaman is calling the roll of the persons he has confirmed during the fourteen years he has been Bishop. Notices are sent in advance to all these people urging them to be present at the services. Each person says, "here" on the reading of his name, and members of the congregation are asked to give information as to the whereabouts of those who do not respond. The percentage of those responding is said to be very encouraging at the services so far held.

* * *

Bishop Rogers Submits Resignation

Bishop Warren L. Rogers of Ohio is to submit his resignation at the meeting of the House of Bishops which meets in Memphis November 2-3. Sixty-one years of age, he has been in ill health for over a year. Some weeks ago he suffered a sunstroke and underwent observation and treatment in a Detroit hospital. The diocese is to have a council meeting October 10th to act upon his resignation. Meanwhile the Rev. Beverley D. Tucker of Richmond, Va., was ordained Bishop Coadjutor of the diocese yesterday, September 28th, and will of course succeed Bishop Rogers as diocesan.

* * *

Synod to Meet at Garden City

The synod of the province of New York and New Jersey is to meet at the cathedral, Garden City, Long Island, on October 18th. Most of the speeches are to be made by officers of the National Council; Vice-President Charles Sheerin; the Rev. D. A. McGregor and Miss Cynthia Clark of the department of religious education; Bishop Bartlett, secretary of domestic missions, and Spencer Miller, Jr., consultant on industry. Others to speak are Bishop Gilbert of New York and the Rev. Niles Carpenter, professor at Buffalo University.

* * *

Bishop Leads a Quiet Day

Bishop Brown of Southern Virginia led a quiet day for the clergy of the Southside and Tidewater convocations on September 14th. It was held at the diocesan camp that is located on Chesapeake Bay. Discussions centered largely on diocesan and general Church problems.

* * *

Connecticut Clergy Lead Conference

Dean Gray of Christ Church Cathedral, Hartford, and the Rev. Hamilton H. Kellogg of Danbury, Conn., were the leaders at a conference of the clergy of Long Island, held at Westhampton on September 19-21. Bishop Stires gave a devotional address at the opening session and Bishop Wilner of the Philippines was the speaker on Tuesday evening. The conference concluded with luncheon on Wednesday with the men departing in the worst storm that Long Island has ever experienced, resulting in the loss of twelve lives and completely destroying Westhampton.

* * *

Carolina Parish Has Anniversary

St. James', Hendersonville, diocese of Western North Carolina, observed its 75th anniversary on September 18-19. One of the top events was the presentation of a pageant in which many of the parts were taken by grandchildren of the founders of the parish. Present was William Miller, one of the children baptized at the first baptism to be held in the parish. Rector James P. Burke preached an historical sermon; the Rev. William C. Cravner of Asheville preached at another anniversary service, and the Rev. N. Collins Hughes, son of the first rector, was the celebrant at a corporate communion. Another parson to take part was the Rev. Arthur W. Farnum, former rector, who im-

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personated himself in the scene in the pageant where it was announced that the parish became self-supporting as a result of the Nation-wide campaign in 1919.

* * *

Bishop Mize Announces Retirement

Bishop Mize of Salina, state of Kansas, has announced that he would present his resignation at the meeting of the House of Bishops in November, the resignation to take effect the last of the year. In his statement he declared that the Presiding Bishop would appoint some neighboring bishop as Bishop of Salina "and this may lead to a decision by General Convention to rejoin the district to the diocese of Kansas from which it was set apart in 1901."

* * *

New York Parish to Lay Corner Stone

The corner stone of the Church of the Epiphany, New York City, the Rev. John Suter Jr., rector, is to be laid on October 16th by the Presiding Bishop. The parish, formerly in the downtown district, has for the past two or three years been holding its services at St. Thomas Chapel, pending the raising of funds for its new plant, located in a residential district further up-town.

* * *

People Do Change

A young Hindu started a reading-room five or six years ago as a rival and hindrance to the Christian reading-room near-by, and swore to put the Christian place out of action.

This year, a young seminarian called on him at his house and was graciously received; they talked earnestly about religion, and the former enemy bought a New Testament. When the seminary student expressed surprise at the friendly attitude, the man said, "Ah, one changes a good deal in six years."

* * *

Catholic Congress Presents Program

The Catholic Congress is to meet at St. Luke's, Evanston, October 11-13, with Bishop Ivins of Milwaukee presiding at all sessions. Among the speakers and their subjects are Professor Hoxie N. Fairchild on "The Intellectual Approach to the Catholic Religion"; the Rev. Otis L. Rice on "Psychology and Religion"; the Rev. P. E. T. Widdrington of England on "Catholic Sociology"; the Rev. William H. Dunphy on "The Catholic Religion and the Totalitarian State"; the Rev. Joseph Fletcher and the Rev. Daniel Corrigan on "The Catholic Family". Father Whittemore of the Order of the Holy Cross is to be the speaker at a missionary mass meeting and Professor Howard Patch of Smith College is to be the speaker at the Congress banquet. As at all Catholic Congresses the big event will be the Solemn Pontifical Mass with Bishop Campbell Gray of Northern Indiana pontificating this year and with the Rev. Granville M. Williams of the Cowley Fathers as the preacher.

* * *

Olympia Clergy Hold Retreat

Dean Spencer Elliott of Christ Church Cathedral, Victoria, Canada, conducted a four day retreat for the clergy of the diocese of Olympia (Washington) from the 5th to the 9th. Bishop Huston conducted the opening service.

* * *

Evanston Parish Has Campaign

St. Matthew's, Evanston, Illinois, is seeking $35,000, with $12,000 raised in a preliminary campaign. Rector John Heuss announces that the parish indebtedness will be refinanced with part of the fund and that the remainder will be used to relieve the diocesan debt.

* * *

Preaching Mission At Birmingham Parish

The Rev. Richard Wilkinson, missioner of the diocese of Alabama, conducted a preaching mission at Grace Church, Birmingham, September 11-18, marked by a steadily increasing attendance.

* * *

Auxiliary Leaders to Speak in Chicago

Miss Elizabeth Matthews of Glendale, Ohio, member of the National Council, is to address the women of the diocese of Chicago on October 6th, marking the opening of the fall program of the Auxiliary. Dean Philbrook of Davenport, Iowa, is to conduct a quiet day for the women at Christ Church, Winnetka, on October 20th.

* * *

Connecticut Parish Celebrates

Trinity Parish, Portland, Connecticut, celebrated its 150 anniversary on September 24-25. A reunion was held the evening of the 24th with talks by Rector Malcolm Van Zandt and former rector Sidney W. Wallace, while on Sunday there was a corporate communion with an historical sermon by the rector.

* * *

Clergy Conference in Michigan

Seventy clergymen of the diocese of Michigan met in conference September 13-14 at the G. F. S. Holiday House at Pine Lake, with National

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Council's vice-president Charles W. Sheerin as the leader who spoke on the need of mutual understanding and co-operation between all the agencies of the Church. Chairmen of various committees and departments presented reports and Bishop Creighton, chairman of the conference, summed up the findings.

* * *

World Day for Animals

Since October 4th is the Feast of St. Francis it is an appropriate day for consideration of animals. I do not know just what organizations have called for the observance, but I have received a lively sermon on the subject from the Rev. Quinter Kephart of La Salle, Illinois. I rather imagine he will be glad to send you a copy if you write him.

* * *

Puppets in Religious Education

The use of puppet shows in religious educational work was demonstrated at the annual conference of Church school workers that was held in Chicago, September 10-11. Mrs. Robert John of Waukegan was the demonstrator, showing Biblical scenes and presenting studies in Christian living.

* * *

Albany Clergy Hold Retreat

The clergy of the diocese of Albany held a retreat September 14-16 at Hoosick, N. Y., conducted by the Rev. Theodore N. Barth, secretary of the national retreat association. Bishop Oldham led a conference at which plans for the fall work were discussed.

* * *

Rector Sits On the Sexton

The Rev. John L. Saunders, rector of the Nativity, Philadelphia, went to the hospital for treatment of a fractured hand. He there revealed that he had been attacked by the sexton of the parish when they got into a dispute over whether or not a group of girls should be allowed to play ping pong in the parish house. Philadelphia police reported that when they arrived on the scene they found the 63 year rector sitting on the sexton. The sexton's age was not revealed.

* * *

Well Attended Vacation Schools

New York City Mission Society has just closed its four annual daily vacation Bible schools for under-privileged children, held at four centers. The total enrollment of the four this year was 1,305, an increase of 430 over the first year. The value of these schools lies in the opportunity for daily religious instruction throughout the vacation months, supplementing the regular Sunday and week day classes of the other months. In addition, classes in crafts, games, trips to museums such as Hayden Planetarium, Museum of Natural History and the Aquarium, are sponsored. At each school the personnel is trained in supervising healthy recreation and giving religious instruction. Thus, the children come into intimate contact with a fine group of young people who come from seminaries and colleges and make up largely the teaching staff.

* * *

Bishop Ivins Speaks in Chicago

Bishop Ivins of Milwaukee and the Rev. William H. Dunphy of Philadelphia are to be the speakers at a meeting of the Catholic Club of Chicago to be held October 10th at St. Luke's, Evanston. Bishop Campbell Gray of Northern Indiana is to be the celebrant at the service.

* * *

Clergy and Laymen Meet in Rochester

The clergy and selected laymen of the diocese of Rochester held a conference at Watkins, N. Y., September 21-25, with the Rev. Charles W. Sheerin of the National Council and the Rev. George V. Shriver of India as the leaders. Presiding Bishop Tucker is to be the speaker at a dinner and mass meeting to be held in Rochester on October 9th.

* * *

Colored Workers to Meet

The Church workers among Colored people of the third province are to hold a conference at St. Philip's, Richmond, Va., October 12-14. Details of program will be announced later.

* * *

Illinois Rector Has Anniversary

The Rev. Irvine Goddard, rector of Emmanuel, LaGrange, Illinois, and dean of the Chicago-West deanery of the diocese, celebrated the 20th anniversary of his rectorship on September 18. There was an anniversary service and in the afternoon a reception to Mr. and Mrs. Goddard.

* * *

Churchmen On Sunday Evening Club Program

Four Episcopalians are on the program of the Chicago Evening Club this year. The 32nd year of this unique club is to be launched next Sunday in Orchestra Hall, where hundreds gather each Sunday evening to listen to some outstanding person. The Episcopalians are Presiding Bishop Tucker; Bishop Freeman of Washington; Dean Sidney E. Sweet of St.

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Louis and Sir George Paish of London, an authority on international affairs.

* * *

Religious Worker Takes New Job

Miss Evelyn Spickard, director of religious education at the Advent, Boston, has accepted appointment as director of Christian education in the public schools of Elgin, Illinois. The Rev. Crawford W. Brown, rector of the Redeemer, Elgin, is largely responsible for the launching of this week-day program.

* * *

Clergy Meet in Alabama

The clergy of Alabama met in conference September 6-8, the meeting being marked by large attendance and an enthusiastic spirit. A new basis for setting parish assessments and quotas was outlined by Bishop Carpenter and received the unanimous approval of the clergy in spite of the fact that it calls for increased contributions. The conference also stressed the importance of Negro work as well as of religious education.

* * *

Mona Hensman Visits America

Mrs. Mona Hensman is to speak tomorrow evening, Friday the 30th, at the chapel of St. Nicholas Church, New York City. She is a member of the Madras legislative assembly, a former president of the national Y. W. C. A. of India, a member of the council of the Woman's Christian College, Madras, and of the Union Medical School at Vellore. The college in Madras is to house the delegates at the International Missionary Conference that is to meet in December. She is speaking chiefly on the work of the two institutions.

* * *

News Notes From China

The summer went by with no loss of life reported among the foreign missionary staff in China. . . . War or no war, the Church's two colleges in China re-open for their new term. St. John's University, Shanghai, continues in temporary quarters since its own campus is not in a safe area; Central China College, normally in Wuchang, opens the new term at Kweilin, 500 miles to the southwest. . . . The China Emergency Fund, reported in June at $188,002 by the treasurer of the National Council, had reached $203,395 on September first.

* * *

Two Missionaries Retire

Deaconess Ranson returned from Japan this month to retire after 35 years of service in that missionary field. Miss Ellen Thompson Hicks likewise has retired after 33 years of work in the missionary field. After thirteen years in the Philippines she came home to give up missionary work. Then she went to Puerto Rico for three months to take care of an emergency and stayed twenty years.

* * *

Americans Study Cooperative in Nova Scotia

Professors, social workers and clergymen to the number of 181 recently spent three weeks in Nova Scotia studying the cooperatives. They represented 27 states, Alaska and four provinces of Canada. The program was sponsored by the extension department of St. Francis Xavier University which has attracted world-wide attention by its promotion of 142 credit unions, 42 cooperative stores, 17 cooperative lobster canneries, 11 cooperative fish processing plants and 7 other cooperatives of various kinds. Tour members reported that farmers, miners and fishermen who were completely destitute a few years ago are now on the way toward economic self-sufficiency; that they have regained ownership of property and independence which had been taken away from them by the

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The Washington Memorial Chapel, Valley Forge, Pa.
The National Cathedral, Washington, D.C.

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old order; and that through mutual self-help they have found ways to raise their standard of living to double and triple what it was. In the village of Louisdale, for example, 65 of the 92 families in the community were on relief three years ago. Today no one is on relief and the members of the community own their own co-op store, co-op credit union and co-op pulp wood association.

* * *

A Scheme for Reunion in England

For more than twenty years now there have been signs in England of a growing desire on the part of the Churches to come more closely together and to seek eventually organic union. This tendency has been accelerated and deepened as the Churches have become more generally aware of the oecumenical movement, especially in this instance, the work of the World Conference on Faith and Order.

After the Lambeth Conference of 1920 there was set up at Lambeth a group of official representatives of the Reformed Churches in England in order to discuss points of agreement and difference and to see what plans towards unity could be made. The representatives were not appointed in order to negotiate but to discuss. From time to time they published their findings. In 1937 the group was able to publish a short statement entitled "A Sketch of a United Church." This was no more than a sketch, but it served the purpose of quickening opinion in England to some extent. Meanwhile the Research Group of the Friends of Reunion (a movement begun in 1933 to popularize the work of the Faith and Order Movement) had been working on a specific scheme of Reunion for England based on the findings of the Lambeth group and somewhat on the lines of the South India Scheme for Church Union.

The Lambeth Joint Conference inspected the Outline Scheme and used it as a basis for the document which has been published this year in England, entitled "An Outline of a Reunion Scheme for the Church of England and the Evangelical Free Churches of England." The scheme, in this form, had been presented to both Anglican Convocations and the Federal Council of the Free Churches, and each body has commended it to the careful attention of the members of their respective churches.

It is not to be taken that any official body is necessarily committed to the proposals made in the Outline Scheme. It could be said, however, that the leaders of the Christian Churches in England, with two exceptions, feel that the time has come when the vague aspirations towards unity, increasingly felt in England, may be directed to some definite objective: also, that any final scheme for reunion will not differ in essentials from the one now before the Churches.

There are two notable exceptions in the list of Churches commending the Scheme to the attention of their people. The Roman Catholic Church holds itself aloof from any such proposals and the Baptist Union has, at the moment, decided that it cannot recommend the Baptist Churches in England to go forward to unity on the basis of the present proposals. The latter body, however, still wishes to seek ways of cooperation and fellowship between Baptists and their fellow Christians.

With the Scheme have been issued two other statements. The first is concerned with the vexed question of Intercommunion between the Churches; it does not suggest any procedure but confines itself to a statement of the various positions taken by groups of Christians within the Churches. The Free Churches generally regard Intercommunion as a *means* to ultimate unity, but the Anglican Church is rather sharply divided between those who take a position similar to that of the Free Churches and those who believe that Intercommunion should be the *goal* of unity.

The third document is entitled "1662 and Today." It is an attempt to assess the prevailing ecclesiastical temper in 1662, when the Presbyterians, Congregationalists and Baptists finally parted company with the Church of England, and today, when the Churches are finding less meaning in the old controversies and, although retaining their distinctive features, have moved much closer together in matters of faith and of Church government.

During this year there will be a National Campaign to bring the need for Christian Unity before the members of the Churches in England, with special reference to the Outline Scheme, and it is expected that, as a result, the movement for union in England will be advanced.

Informal conversations and consultations regarding the steps that might be taken in Great Britain to meet the expectations created by the Conferences of Oxford and Edinburgh were initiated and, as a result, the Archbishop of Canterbury invited a Conference which included representatives of the larger churches in Great Britain to meet at Lambeth Palace on January 14th of the present year. Another Conference held in London in March approved of the formation in Great Britain of a Council on the Christian Faith and the Common Life and resolved to commend the proposals to the Churches, in the hope that steps may be taken to bring about the establishment of the Council within the present year. When it is realized that the Churches are facing an unprecedented situation, which

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calls for new and far-sighted measures as well as for a new devotion, a budget of £10,000 a year, of which about a fifth would be the British contribution to the World Council of Churches, is not a difficulty which need prove insuperable.

The Presbyterian Churches have declared themselves ready to cooperate on the new basis.

* * *

Urged to Study Bases for World Order

The Federal Council of Churches recently adopted a statement on international relations which calls upon the churches to study the problem of world order. Declaring that the present demoralization is the result of the selfishness of national policies, the Council calls upon Christian bodies to urge upon their respective nations a modification of policies of exclusive national selfishness. Conferences among the nations, the statement declares, are desperately needed for the adjustment of differences, for the facilitating of economic intercourse, for the limitation of armaments, for the building of agencies to maintain order and promote peaceful change. Chaos and war are inevitable, the statement continues, unless these fundamental problems are solved. Turning to definite suggestions the Council suggests the following as the lines that should be followed if they are to be consonant with Christian principles:

"1. We believe that America should indicate its willingness to contribute to the building of an orderly and organized world community in which the several nations in the exercise of their national sovereignty will: (a) surrender the right to be sole judges in their own causes in international disputes, (b) abandon such armaments as may be maintained to impose their wills upon other nations, and (c) ultimately delegate whatever police power is used to a central representative agency. The collective system as embodied in the League of Nations has failed in its efforts to establish and maintain peace, but the League, despite failures, must not be abandoned. It must, however, be changed in such a way as to facilitate participation by all nations in the processes of world organization. We believe that the League can be made more effective by (a) the complete and final separation of the Covenant of the League from the Treaty of Versailles, (b) the establishment and use of more adequate machinery for peaceful change and economic justice, and (c) the creation of a more effective agency for the progressive reduction of armaments. We believe that the churches of America would support participation by our government in a League in which all nations would be represented on a basis of equality.

"2. We believe that America should cooperate with other nations to remove the economic causes of war. Without attempting to recommend a program of technical measures, we believe that such cooperation would involve (a) improving the standards of labor and living by international agreement, as is being attempted by the International Labor Office; (b) access to raw materials on equal terms; (c) freer access to markets so that nations may be able to sell that which they best produce in order to have the exchange with which to purchase raw materials; (d) trading on a basis of equality rather than discrimination; (e) currency stabilization and better coordination of financial policies; (f) extension of the principle of mandates or inter-

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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: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily. 9:40. Class in Religion Fridays at 8 P.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 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector
Sundays: 8, 10 and 11 A.M.
Holy Days: Holy Communion 10 A.M.

St. Bartholomew's, New York
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communon.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evensong. Special Music.
Holy Comm. Thurs. & Saints' Days, 10:30 A.M.

St. JAMES CHURCH, NEW YORK
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
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11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saint's Days 12 o'clock.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
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Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

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Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

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Broadway and Wall St.
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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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
Sunday Services, 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels
Baltimore, Maryland
St. Paul and 20th Street
Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.
Weekdays: Monday, Wednesday and Saturday, 10 A.M.
Tuesday, Thursday and Friday, 7 A.M. Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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national development of colonial areas.

"3. We believe that the national defense policy of the United States should be shaped on the basis of the defense of our soil in accordance with our obligations under the Kellogg-Briand Pact. The army and navy should be limited in accordance with this conception. We should petition our government to undertake persistent efforts to secure the reduction of world armaments by international agreement and to desist from any building which would precipitate a new naval race in any category.

* * *

Doctor-Churchman Speaks His Piece

Doctor Charles J. Lavery is a Churchman of Aberdeen, South Dakota, who has things to say and likes to say it without pulling his punches. Here is a letter just received from him which illustrates what I mean: "How long are we, the greatest democratic nation on earth, going to stand idly by and, by our 'dignified inactivity' and apparent unconcern, countenance, encourage and abet the destruction of civilization and the ideals that we cherish and that have been fostered for eleven centuries? The return of barbarism in Europe and Asia cannot be otherwise than a menace to law and order throughout the whole world!

"We, ourselves are far from safe. The seeds of barbarian 'isms are extensively distributed in our country. The 'reds' and 'red shirts' in various parts are not the only threats against law and order and if we continue our policy of temporizing with aggressors abroad we must soon deal with subversive and perversive groups at home.

"Our government would serve civilization, democracy and the citizenry of our country and the world immeasurably by severing diplomatic relations with all three aggressor nations. Simply call all of our representatives and consuls home from Italy, Germany and Japan and give all like officials who represent those countries in the United States their walking papers. No reasons or explanations need be given nor threats indulged. Just act and act quickly without notice. Notes from our State department are mere 'scraps of paper' with dictators. They serve no purpose except to make the barbarians more cocky. We want no truck with such nations!

"The President and his Secretary of State are in a commanding sphere of influence to do this and it would be very unlikely to cost an ounce of gun powder or the life of any one. The other democracies are not in the same fortunate position as are we. But they would be swift to back us up in the event of our withdrawal from the comity of such aggressor nations. Why not do our bit to save civilization and our own democracy?"

ST. AUGUSTINE'S HISTORY OFFERED IN A FINE BOOK

(Continued from page 8)

fibre of interracial Christian leadership at such institutions as St. Augustine's.

In a day and time when the bulk of public monies and support is being thrown to public institutions where the need is very great, it is to be sincerely hoped that the Episcopal and other churches, with Negroes themselves bearing a full share of the responsibility, will find the means and the cooperation of the educational foundations to preserve a few such private institutions as St. Augustine's which are built upon the solid rock of Christian discipline and honest fundamentals, under the leadership of intelligent and devoted teachers and workers of the highest ideals. Well might the words of St. Augustine's first principal be engraved upon the lintels of the school houses and upon the very cockles of the hearts of teachers of Negro students everywhere: "We have avoided any efforts for effect, and have sought to lay an honest and solid foundation."

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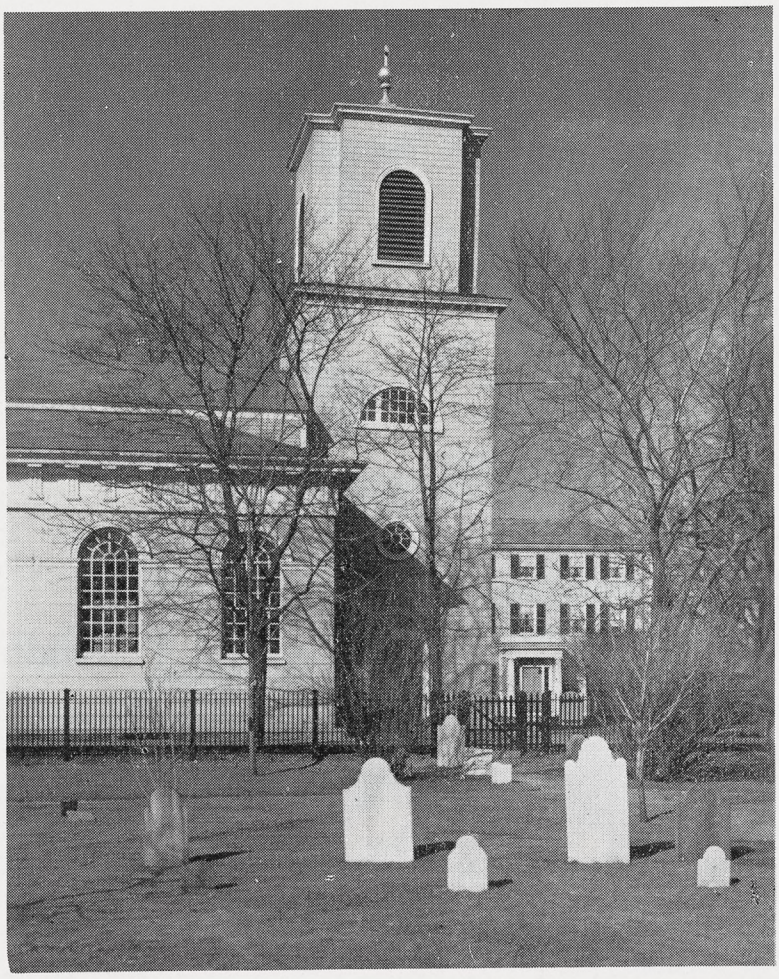
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October 6, 1938
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THE WITNESS



HISTORIC CHRIST CHURCH, CAMBRIDGE

THE STORY OF CHRIST CHURCH

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CLERGY NOTES

BAGBY, J. THOMAS, formerly of St. Mary's, Houston, Texas, is now in charge of St. James', Houston.

BIMSON, WILLIAM C., formerly rector of St. Luke's, Willmer, Minn., and dean of the Willmer Deanery, has accepted the rectorship of All Saints', Minneapolis. Address: 3041 Park Avenue.

HARGRAVE, WILLIAM L., priest-in-charge of St. Mark's, Cocoa, Fla., has been elected rector of the parish, recently admitted into union with the diocese.

HICKS, REGINALD, formerly of Hillsboro, Oregon, is now the vicar of St. John's, Milwaukie, Oregon.

LICHLITER, JAMES, formerly canon of Christ Church Cathedral, St. Louis, is now the rector at Columbia, Missouri.

LOCKE, GREGORY, has accepted appointment as canon at Christ Church Cathedral, St. Louis, Missouri.

NEW, ALFRED, formerly rector of Grace Church, Waynesville, N. C., is now the rector of the Ascension, Clearwater, Florida.

PAYNE, HENRY E., in charge at Punta Gorda and Boca Grande, Florida, is critically ill in a hospital at Venice, Florida.

SHORE, FRANK A. J., has resigned as rector of St. Luke's, Fort Myers, Fla., after 32 years in the ministry. He has retired and is living at Ocala, Fla.

WELSH, WALTER N., director of religious education at Grace Church, Orange, N. J., has been placed in charge of parish activities assistant to the rector, the Rev. Lane W. Barton. Mr. Welsh was confirmed in July, formerly being a minister of the Reformed Church.

WICKERSHAM, GEORGE W., 2nd, deacon of the diocese of New York, has joined the staff of Christ Church, Cambridge, Massachusetts.



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THE WITNESS

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OTHER FORWARD MOVEMENTS—PENTECOST

By
BISHOP WILSON

ST. TERESA said she intended to build a church and had a penny for the building fund. A questioner asked her, "How do you expect to build a church with one penny?" To which she replied, "One penny and Teresa are nothing. But one penny and God are everything."

The little band of Christians assembled in Jerusalem on the Day of Pentecost numbered only a hundred and twenty—ridiculously few to launch a world movement. An idea and 120 people may not amount to much. But an idea plus the Holy Spirit may indeed do great things.

Pentecost was one of the three great feasts in the Jewish year. It fell on the "fiftieth" day after the Feast of Unleavened Bread which marked the beginning of the spring harvest. By that time the early grain had been gathered and one of the ceremonies of Pentecost was the offering of two loaves to God, "first-fruits" of the finished harvest. An historical touch was added by commemorating at the same time the giving of the Law on Mount Sinai.

It is difficult to tell just what occurred on that particular Day of Pentecost. The Christian disciples had gathered with the other Jews to observe the Feast. Early in the morning they had gone to the Temple to participate in the offering of "first-fruits." Then they had reassembled in the familiar upper room where they were accustomed to offer their distinctively Christian worship. Something happened. How were they to describe it? It is impossible to give an exact account of a searching spiritual experience. They had never known anything comparable to it. It was like a powerful wind rushing through the house. It was like tongues of living fire touching them. Something happened—and they were never quite the same people thereafter. Any hesitancy they might have felt about their Christian mission vanished. Full of faith, confidence, and enthusiasm they marched out to bear their witness to Christ. The great Forward Movement of the Church had begun and many converts were made that day.

It is often called the Birthday of the Church. To be sure, the Church was already there but now it was stirred to go into action. On the day when they commemorated the giving of the Old Law, they began to proclaim the New Law. On the day when they offered the first-fruits of the ground, they presented to God the first-fruits of the Christian dispensation.

That Forward Movement has been followed by a succession of lesser impulses running through twenty centuries of Christian history. Always the Church has been moving in response to the promptings of the Holy Spirit. Sometimes its progress has lagged and a new touch of the Spirit has sent it forward with greater acceleration. For the Holy Spirit is always active and God's work never stops.

It is interesting to notice that all these Forward Movements begin with a small group and their vitality depends upon a faithful few. Huge mass movements are spectacular and impressive but their lasting qualities are not very reliable. Better for God to have a small group of Christians who mean business than to have a cheering multitude which melts away after the momentary excitement is over.

In these days of many reports and interminable records, we are likely to become the victims of statistics. If we can pile up figures, we think we are getting somewhere. If we can collect great crowds, we think we have done something. Perhaps it is well for us to remember that 120 Christians started the Church on its way. Since that Day of Pentecost the Church has spread to the ends of the earth and today it numbers many millions in its fold. But its real work has always been done by relatively small groups who maintain a spiritual ferment within the larger numbers. It is still true today. Every parish has its fringe of occasionals but its life hangs on the devoted service of the inside few who are always dependable. Large demonstrations may have their place but the Kingdom of God moves forward on the steady allegiance of the inconspicuous faithful—like the original six-score most of whom have not even been named.

Next Week: CONSTANTINE: FREEDOM FROM PERSECUTION.

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A Task Before the Church

By

JOHN MACMURRAY
Churchman and Professor at University College, London

IT IS very easy to find grounds, quite proper and reasonable, rational, Christian grounds, for attacking both the theory upon which the Communist revolution has been made and a great number of things that it has done in Russia. It is also very dangerous to take the opportunity to do so, because that is one of the easiest ways to escape the actual situation with which we are faced, and our obvious, simple, Christian duty in it.

This question of the relation between Christianity and Communism is perhaps the most important question that faces Christians and the Christian Church at the present time, and it has got to be dealt with seriously. We can consign Communism and all its works to the devil and go on in the easy, old way, which has brought us to the pass in which we are.

There has got to be a radical change in our conception of Christianity and of Christian action in social problems. If it is true that our Christianity forbids us to act in terms of hard political realism, forbids us to choose Communist methods and follow them in the creation of a true society in the world, then the Christian Church is bound to create its own method, its own campaign, for carrying through a Christian revolution. And I would say this, that if you come to the conclusion that the methods and the underlying principles on which the Communist Revolution was made in Russia and was made in other countries are unchristian and false, then in doing so you have a bounden duty as a Christian to propose another method which will do the same thing and which will be Christian; and there is absolutely no excuse for making these criticisms, coming to that conclusion, and then sitting down and going on as we are going on, and as we have been going on for a long time. The business that Christ gave to His Church was not the establishment of the Kingdom of Heaven in Heaven; it was the establishment of the Kingdom of Heaven on earth; and *that* is the task of the Christian Church. It was given to it by its Master, and if the Christian Church fails to carry on that task, if it substitutes something more pleasant and less sacrificial, then the Christian Church loses all reason for existing and ought to be swept out of the way as a nuisance in the world.

THERE is one other point I should like to make in general. In social life, as in individual life, very often the things that really matter from a religious and Christian point of view have nothing whatever to do with religion in the ordinary sense. In a man's life, as we know very well, there may be something, some slight thing which he has done and which he knows is wrong and which he is called upon to put right. It may have nothing to do with religion in the ordinary sense, but it is no use his trying to do all sorts of other good works and putting that behind him and refusing to face it. The issue in our lives very often narrows to a single point: we have got to deal with that, and if we do not deal with that nothing else is of value. As Paul said, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." There are occasions in our own lives when the real challenge of our Christianity calls for something that does not fall in the religious field at all, but the test of the reality of our religion depends upon our doing that thing.

The same happens in the lives of nations, and I think I can say without any fear of reasonable contradiction, that in our own time, in the life of England and in the other nations of the West, there is one issue which has narrowed to a point; and it is no use doing anything else, all the other good works—perfectly right in their own place—if we refuse to do that one thing. If history puts a nation in such a position that it is faced with a challenge to do the right thing and it refuses, it is finished. I would like to quote something that Jesus said on that issue: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." I would remind you also, that it is no use, in the face of the great issue that is facing us at the present day—one aspect of which is unemployment—to go on providing voluntary activities of service and goodwill and charity and help when what is needed, from any Christian standpoint, is simple justice. It is no use, when a claim is made on a basis of natural right and natural justice, to offer instead benevolent compassion, help and self-sacrifice. That is dodging the issue. If the claim is for justice, it must be answered in the terms of justice. That is why, on a similar occasion, Isaiah found himself saying, in the name of Jehovah, that God could not abide their solemn religious meetings, and the smoke of their sacrifices. There are times when the actual carrying on of religious activities, activities of worship, by people who are refusing to do something that is obviously right and just, stinks in the nostrils of the Almighty.

The second of the series of articles by Professor Macmurray will appear in the issue for next week.—Editor's Note.

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CHRIST CHURCH, CAMBRIDGE

By

ITS CLERGY



CHRIST CHURCH was started by the Society for the Propagation of the Gospel in Foreign Parts (S.P.G.) in 1759. The original building, designed by Peter Harrison, the first trained American architect, and still standing, was opened October 15, 1761, with the Rev. East Apthorp as first rector. Its communion silver goes back 70 years before that to the time of King William and Queen Mary. The American Revolution nearly killed the parish, since the rector and most of the parishioners were Tories, and the building was used as a barracks for troops besieging Boston. George Washington took command of the Continental Army on the Common in front of it and attended service in it December 31, 1775, when prayers were offered for both the King and the Congress. Longfellow and Oliver Wendell Holmes have written about it; Richard Henry Dana, *Two Years Before the Mast,* with other Harvard graduates, gave a chime of bells in 1859 which still ring for the services. Theodore Roosevelt taught Sunday School here during his four years at Harvard. George Bond, the "Father of American Astronomy" was one of its distinguished lay readers while a professor at Harvard, and it was his presence at services during the days of the controversy over Darwin's *Origin of the Species* that led William Read Huntington, then a college student, to believe that science and religion were not antagonistic. Among its rectors have been Winwood Serjeant, George Otis, Thomas W. Coit, M. A. DeWolfe Howe, Nicholas Hoppin, James F. Spalding, Basil King, and Prescott Evarts.

To the hundreds of visitors who come each month on sightseeing tours, the Church looks almost as it did in Colonial Days, with three exceptions: It is larger, having had two bays added in 1857. The square pews were replaced by slip pews in 1854, as being more democratic. The choir was moved in 1885 from the organ loft or gallery to the chancel, and thus greater architectural dignity given to the altar, due to the influence of the Oxford Movement.

The Church is situated in the heart of Cambridge, on the Common, one block from Harvard Square, and next to the Old Burying Ground of 1630. The rectory is next door and a parish house and two other houses belonging to the church are behind it, thus entirely protecting the edifice with church owned property, and permitting the clergy to live next door to the church. Harvard University and Radcliffe College are on either side. Someone has observed that the street on which the church stands divides Cambridge Common from Cambridge Preferred. This is symbolical of the ministry of Christ Church to all groups in the city, white and colored, rich and poor, manufacturers and factory workers, professors and Harvard scrub women. Its four hundred seats have been free for 75 years. It is open all day, every day.

Christ Church, however, is not a museum. The well-known photographer, Samuel Chamberlain, was as much interested in the hum of life within the old wooden walls as in the quiet beauty of the architecture. The present size of the parish is 1000 communicants or about 2500 baptized persons, plus 1500 Episcopal Harvard students. There are six or seven services on Sunday, daily Morning Prayer, Holy Communion at least twice during the week, and a mid-week service from Advent to Easter. The Sunday School has 350 pupils and 40 teachers. There are about 75 confirmed each year, half adults and half children, and about 50 baptized, with a large number of weddings and funerals because the church is looked to by many strangers. The church raises $20,000 for parish expenses on the black side of the duplex envelope, and nearly $9,000 on the red side for missions. The tradition is that the Every Member Canvass was invented here; at any rate, one has been held here every year for a long time. There

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are 5 clergymen, one of whom is also in charge of music. It looks like a small parish because the building is small and it likes to foster the tradition of being a home-like, but energetic parish. It has especially in mind the thousands who are in Cambridge for a few years and who go away to parishes in all parts of the country. Christ Church does not want them to be used to anything in the way of Church life which could not be duplicated in any other medium-sized churches.

Phillips Brooks said that the first thing to do in a parish was to take up an offering for foreign missions. That is believed literally and the record of Christ Church in missionary giving has been a notable one, starting with the rectorship of Prescott Evarts. Recently, during five years' depression, the missionary quota was overpaid a total of $16,000, while the running expenses of the parish ran behind a total of $8,000. There are two treasurers, duplex envelopes, funds are never mixed, and for over a quarter of a century the parish has given away money when often it did not have enough for itself. "Missions First" is believed essential for spiritual vitality.

The Rev. Walter Williams, who is in charge, has an organist under him, but the total amount available for choir salaries is less than $2000. This makes the singing chiefly volunteer work and offers many people a chance for service. There are over 150 singers organized into 5 choirs, 3 of which sing regularly every Sunday. The music, under the direction of a devoted priest, has become a means of instruction and growth for those who sing, as well as a help to the worship of the congregation. The parish would never be willing to have only professional singers, but looks upon Mr. Williams' work as one of its chief evangelizing methods.



TOPPAN HOUSE

Given by Cushing Toppan for student work, that is in charge of the Rev. Frederic B. Kellogg.



Rev. C. Leslie Glenn, rector of Christ Church; Professor Roscoe Pound, former dean of the Harvard Law School, and the Rev. Frederic B. Kellogg, student chaplain at Christ Church. Photo by Boston Herald at reception of new students addressed by Dr. Pound, a parishioner.

THE original appeal to the Archbishop of Canterbury for the building of Christ Church said, "A mission in that place would be of great consequence to the interest of Christianity in general as well as to the Church of England in particular. The college, my Lord, is placed in that town and it will undoubtedly be of great service to erect a church there." And now, for nearly two centuries this same church has tried "to give a right turn to the youth who come here." But strong as the parish is, it is not strong enough to support enough clergymen to minister to the 1500 Episcopal students of Harvard. The diocese gives $1500 towards the work, $1000 comes in as income from Toppan House (given by Cushing Toppan as residences for two student workers) and about $2000 is raised by appealing to Harvard alumni and parents of boys now in college. Some day it is hoped that an endowment of $200,000 may be obtained so that two or three full-time clergymen can serve among the students without the yearly necessity of begging letters. The Rev. Frederic B. Kellogg has been in charge of the college work with the Rev. Gray M. Blandy. Every student is visited within 48 hours after he arrives, daily calls are made at the infirmary, and constant tramping of dormitory stairs goes on all year. Bible classes are held, corporate communions, men baptized and presented for Confirmation. The chief student service is a 9:00 o'clock Communion with instruction on Sunday, but students come to all of the services.

Student work is casting bread upon the waters. If there are results throughout the Church, they are not seen in this parish except on rare occasions. Last Christmas there came a card from an officer on a battleship in foreign waters "to thank you for what Christ Church did for me when I was taking special work at M.I.T."—no signature. Last spring, a graduate student who had

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never been seen in Church was helped out of great trouble. "How did you happen to come to us?" he was asked. "Because you had me to supper once six years ago when I was a freshman!"

For six years now, there have been two "mid-morning" services, preceded by one or two, and this year three, services of Holy Communion. These two services were at 9:30 and 11:00 but will be at 10:00 and 11:15 this year. The Communions will be at 7:30, 8:15 and 9:00. The object of having two services is partly to relieve crowding, but also to offer an opportunity for people to go to church at different hours on Sunday morning. Having several clergymen does not help to make these double services possible, because the same clergyman must take both services and preach the same sermon. Our experience for six years has been that the services must be identical, with however, different choirs, equally good. Attendance at the earlier service has come from an average of 20 the first year to 150 the sixth year. The attendance would have been better in the beginning if we had known enough to make the first service just as good as the second. Our second service generally has 50 people standing and 450 seated in pews and extra chairs. Putting the two services at 10 and 11:15 may make a better division.

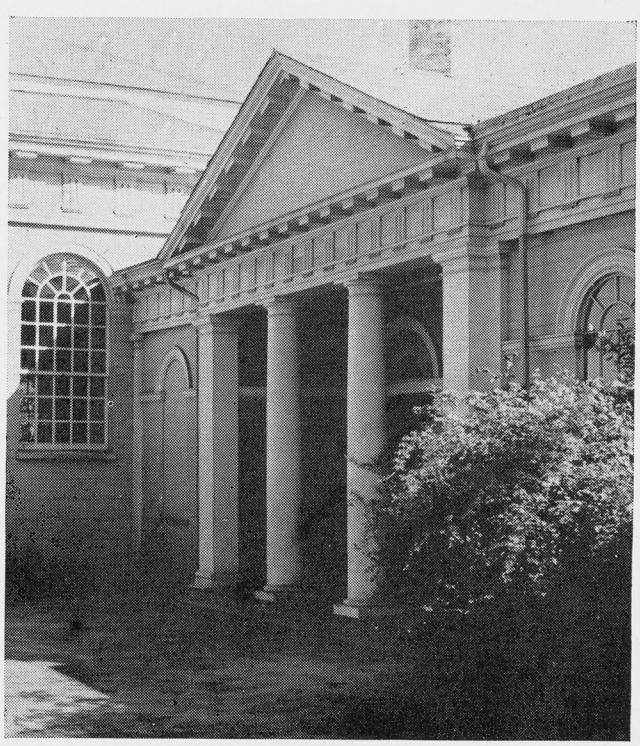
Ski trains which go off to the mountains for Sunday operate out of Boston all winter and have become a symbol of the many lures to the country which busy modern life holds on week-ends, especially for young married couples. Several efforts were made with different kinds of mid-week services and finally one developed at Christ Church which has been going for three years. It has a choir recruited especially among those who are apt to be away on Sundays, Sunday Churchgoers are discouraged from coming, a congenial supper is served at cost so that business men do not go home and get settled and there are no dishes to wash at home. Getting people to come requires endless calling; but it is an important development worth working on in the face of the change in church-going habits and the increased mobility of people.

The effect of persistent calling and advertising is seen also in the summer church-going. Three clergymen remain all summer looking up summer school students and visitors, as well as parishioners, and at the same time permitting no difference in quality between summer and winter services. The startling result of this has been that in 1938 summer attendance was almost double what it was in the Harvard Tercentenary year, 1936, which up to then was the high water mark.

Probably the fisherman is a more adequate symbol of the work of the ministry today than the shepherd. At least it is true in our cities where people move so often and especially since the depression. It has often been asked by Bishops, "What happens to all the people confirmed? The number of communicants does not increase proportionally." The Christ Church records were studied with this in mind and it was seen that 60% of the people in the parish register in 1930 had either died or moved out of Cambridge by 1935. During this same period the parish had grown, so of course there was a large turnover of people. This must be true in most industrial towns (students are excluded from these figures).

The task is constantly to find the new people and to devise ways of bringing the Church's teachings to them. Each clergyman makes about 1500 calls a year. One quarter of the city is canvassed from door to door each year by a layman who does this work professionally and who finds out the church preference of all the people not on the rolls of any church. 300 or 400 Episcopalians are discovered each year in this way and are then called on by the clergy. While only 50 or 60 come into closer fellowship with the Church as a result, all at least know that there is a church they are staying away from and that it cares for them.

In Lent, the clergy offer to go to anyone's house at any time to meet with a group or with an individual for discussion or instruction. While theoretically this opportunity is open for every clergyman all the time, it is stressed so much during Lent, that all of the staff is engaged for a great deal of this kind of home instruction. Bible classes have been held once a week during Lent at lunch in downtown Boston for business men. The Junior Guild is an organization of over 100 younger married women who meet at lunch every two weeks and who provide a most acceptable welcome to newcomers and introduce them to the church's work. It is the same with the Men's Club and the Woman's Auxiliary. In fact, all of the organizations of the parish are singularly alert to their missionary opportunity with the strangers. Much of this work has been led by the Rev. Harold B.



ENTRANCE TO PARISH HOUSE

A building inadequate for the many organizations that use it. A fund has been started to modernize and enlarge it.

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Sedgwick who is leaving, to our great regret, to become rector of All Saints' Church, Brookline.

The Parish would die if it were not constantly absorbing new blood. What is happening all over the country is that people are on the move and the sheer mechanics of finding them and welcoming them is back-breaking for any church.

CHRIST CHURCH has the best lawn in Cambridge. The rector and the sexton both have spent many weary hours on hands and knees pulling up witch grass and weeds. No papers remain on the floor or grounds for long. All the buildings are painted and scrubbed, and repairs are kept up. At least to the outward eye it is fair. The choir appears in freshly laundered cottas every Sunday because a devoted choir mother, the daughter of Professor Joseph H. Beale, works incessantly. The loving care that is taken in the sacristy, the library, the pageant equipment and all other parts of the church property belongs in the same tradition as St. Francis' rebuilding of the church, or the alabaster box in the Gospel. It is physical beauty expressing the spiritual devotion of many workers, and incidentally, it is a very important witness to the passer-by.

Under the inspiration of the Forward Movement, the parish set out to take its part in the nation-wide effort. The first step was Worship and for three years this first duty of Christians has been kept before the parish, with the outward results described above. In our opinion the Forward Movement has deepened immeasurably the inner life as well.

Our next step is education. By patient effort and splendid work on the part of our librarians, more books are being read, and some teaching to adults has been done through the informal home groups. The Sunday School and week-day activities for children have had good leadership for many years and now we are proposing a new and bolder attack on the whole opportunity of the Church in religious education. What this is will not be written until it has proved itself.

In our critical moods we tire of reading plans in the Church papers, what this parish is going to do, what that one thinks might be useful. "Keep strictly to results, like a medical journal" is our impertinent advice to editors. So we will not inflict one more set of aspirations, but close here. How can the Church really become a teaching Church is the absorbing question before us.

Christ Church

By

OLIVER WENDELL HOLMES

OUR ancient Church! its lowly tower
Beneath the loftier spire
Is shadowed when the sunset hour
Clothes the tall shaft in fire.
It sinks beyond the distant eye
Long ere the glittering vane
High wheeling in the western sky
Has faded o'er the plain.

Like Sentinel and Nun, they keep
Their vigil on the green;
One seems to guard, and one to weep,
The dead that lie between:
And both roll out so full and near
Their music's mingling waves
They shake the grass, whose pennoned spear
Leans o'er the narrow graves.



Left to right: Toppan House, occupied by student chaplains; 19 Farwell Place, containing offices and clergy apartments; the Church and the Rectory. Behind the Church is the Parish House containing basketball court, Sunday school rooms, dining hall, kitchen.

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

When the House of Bishops meets on November 2 in Memphis, Tennessee, just a year after the General Convention, there will be eleven new Bishops seated: Roberts of Shanghai, though he doubtless will not be present; Wilner of the Philippines, now on furlough in this country; Heron of Massachusetts; Brown of Southern Virginia; Carpenter of Alabama; Dandridge of Tennessee; Phillips of Southwestern Virginia; Tucker of Ohio; Peabody of Central New York; Block of California; Mitchell of Arkansas. There are three vacancies not yet filled. The Rev. Oliver J. Hart has been elected to succeed Bishop Cook of Delaware but should he accept it is almost certain that he cannot be consecrated before the Bishops meet. The successor to Bishop Finlay of Upper South Carolina is to be elected at a special convention called for November 8th and no successor has yet been elected to succeed the late Bishop Hulse of Cuba.

There are a large number of resignations to be acted upon: Shayler of Nebraska; Davenport of Easton; Gravatt of West Virginia; Ferris of Rochester; Rogers of Ohio; Mize of Salina; Johnson of Colorado; Bratton of Mississippi; Nichols of Shanghai. Five of these have coadjutors to succeed: Strider for West Virginia; Reinheimer for Rochester; Green for Mississippi; Ingley for Colorado and Tucker for Ohio.

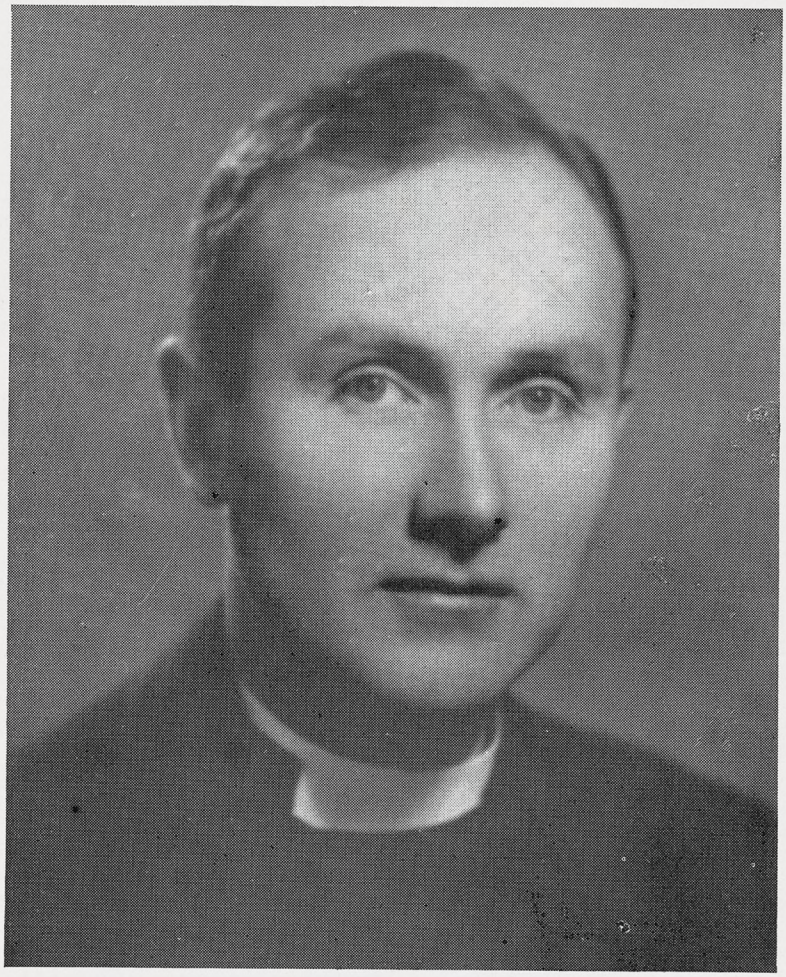
The House will presumably elect a Bishop for Cuba but it is thought unlikely that one will be elected to succeed Bishop Mize in Salina since a movement is on foot to reunite the district with the diocese of Kansas. If the House so decides the Presiding Bishop will appoint some neighboring bishop in charge of the district until the General Convention next meets in 1940.

A mass meeting is to be held the evening of November 1st at which the newly consecrated Bishop-coadjutor of California, Karl Block, and Bishop Quin of Texas will be the speakers with the Presiding Bishop presiding.

* * *

Death Takes Grafton Burke

Grafton Burke, founder and director of the Hudson Stuck Hospital, Fort Yukon, Alaska, died in Seattle on September 25 following a severe breakdown. He was fifty-six years old. He had been ordained a deacon in 1921 and was advanced to the priesthood only this summer, just a short time before his death. His life has been inseparable from Alaska and the log building on the banks of the Yukon which he slowly built, enlarged, improved and equipped, the better to serve the Indians and white people who came to him from an area of a thousand miles or more, is a living memorial to him. Behind this story is the name of Hudson Stuck, late Archdeacon of Alaska, who as dean of the cathedral in Dallas, Texas, inspired Grafton Burke who was then a boy in the cathedral choir.



REV. C. LESLIE GLENN
The Rector of Christ Church, Cambridge

* * *

Bland Mitchell Is Consecrated

The Rev. R. Bland Mitchell of Alabama was consecrated Bishop of Arkansas yesterday, October 5th, the consecrator being his brother, Bishop Mitchell of Arizona. The service was held at Trinity Cathedral, Little Rock, with Bishop Barnwell of Georgia preaching.

* * *

Clergy Conference in Kansas

The Rev. Theodore O. Wedel, secretary of student work of the National Council, led a conference of the clergy of Kansas at diocesan headquarters in Topeka on September 26-28. He is a native of Kansas, having been born and reared in Newton, where his father for many years was the president of Bethal College.

* * *

Bishop Wise Returns to the Hospital

Bishop James Wise of Kansas, ill for some time but reported better, has been obliged to return to the hospital in Topeka for further treatment.

* * *

St. Augustine's Opens Seventy-second Year

St. Augustine's College opened its 72nd year on September 22 with a service conducted by the Rev. Edgar H. Goold, president, with the sermon preached by Bishop Penick of North Carolina who is president of the trustees.

* * *

Edmund Souder Pleads for China

The Rev. Edmund L. Souder of Providence, former missionary in China, was one of the headliners at the conferences for clergy and laymen in the diocese of Southern Ohio,

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held September 21-25. "The aid being given to China," he said, "means much to the people and the missionaries who have hearts torn by all the suffering of war." Other speakers at the conference were Bishop Cross of Spokane, the Rev. David R. Covell, executive secretary of the diocese, Canon Gilbert Symons of the Forward Movement and the Rev. Smythe H. Lindsay of the diocesan staff.

* * *

Bridgeport Parish Starts a College

At St. George's, Bridgeport, Conn., they have started what Rector Delmar S. Markle calls an Institute of Cultural Subjects, which is a sort of college with a faculty of fourteen, including three Roman Catholic priests. Courses are offered on various subjects, all taught on the basis of university standards. It is entirely nonsectarian and there is an enrollment of 160 students, representing practically every religious group in the city. There are courses on philosophy, history, Latin, Greek, Spanish, German, public speaking, English literature, grammar.

* * *

Anniversary for Kansas City Parish

The 25th anniversary of St. Andrew's, Kansas City, Mo., is to be celebrated October 9-10, with three Bishops taking part; Bishop Fenner of Kansas, Bishop Spencer of West Missouri and Bishop McElwain of Minnesota.

* * *

Pennsylvania Parish Has Celebration

St. John's, Concord, the first English Church in Chester County, Pennsylvania, celebrated its 236th anniversary on October 2. Bishop Taitt celebrated, using the pewter communion set presented to the church in 1707 by Queen Anne. There was a pageant on Monday evening based upon episodes in the church's history.

* * *

Preaching Mission in Jersey Parish

Father Harrison of the Order of the Holy Cross is to conduct a preaching mission at Chew's Landing, New Jersey, from October 9th through the 16th. The mission is to be attended by a number of those who make up the "Flying Squadron" of the diocese, composed of clergy who have agreed themselves to hold missions this fall.

* * *

Council's Treasurer On Missions

All can pray for missions no matter how much or how little working and giving they can do, Council's treasurer, Lewis B. Franklin, told the clergy and laity of the diocese of Lexington at their annual conference on September 22. In outlining the Every Member Canvass he stressed the visitation of every member and the need of securing a pledge from every family.

* * *

New Organist at New York Parish

Mr. Andrew Tietjen is the new organist at All Angels', New York City. He has had long experience in the church. He sang as a choir boy at St. Bartholomew's at the age of nine, and at eleven went to St. Thomas' as a choir boy and began organ lessons under T. Tertius Noble, and was made his assistant at the age of sixteen. For the past three years he has been the organist and choirmaster at St. Thomas' Chapel.

* * *

Large Enrollment at Diocesan School

Margaret Hall School, Versailles, Kentucky, operated by the Sisters of St. Anne, opened on September 22 with the largest enrollment of many years. The Rev. G. R. Madson of Paris, Kentucky, former chaplain, gave the address at the opening service.

* * *

Lay Corner Stone for New Church

Bishop Keeler of Minnesota laid the corner stone for the new church of St. Stephen-the-Martyr, Edina, on September 18th, with five hundred present at the ceremony. The church, English Gothic, is to cost $60,000 and will include a parish house. Edina is a residential section of

In the Home

Commencing with this issue are two series of articles, one by Bishop Wilson on "Other Forward Movements" and the other by John Macmurray on "Christianity and Communism." In addition each week the paper offers articles by Bishop Johnson, W. B. Spofford, Dean W. P. Ladd and others; book reviews by Gardiner M. Day and all the news of the Church in Brief Paragraphs.

The Witness will be mailed to you each week for $2 a year. Rectors wishing to have the paper mailed to the homes of parishioners merely have to send the names and addresses. We then bill quarterly at 3c a copy. A Bundle for sale at the church is also billed quarterly at 3c a copy.

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Minneapolis, and the mission was organized early last year. The Rev. Elliott D. Marston, at that time rector of Trinity Church, Excelsior, was called to take over the new work, and the first service was held in an Edina school on April 18, 1937. There are now 125 families affiliated with the church, a Church school of more than 200, from 50 to 70 women in the guild, and a young people's fellowship of more than 20 members. There have been 22 baptisms and 53 confirmations. The congregation will continue to hold services in the Edina school until December 15, 1938, at which time the new church will be ready for occupancy.

* * *

Bishops Urge Prayers for Peace

At least two Bishops urged that prayers be said in all the churches for Peace. Bishop Manning of New York issued such a statement on September 24th, as did also Bishop Stewart of Chicago. The Chicago appeal was signed also by the Rev. T. C. Hume, Congregationalist, who is chairman of the Chicago Church Federation on World Friendship, and Clifford W. Barnes, president of the Chicago Sunday Evening Club. The prayer authorized by Bishop Manning is as follows:

> ALMIGHTY GOD, our heavenly Father, guide, we beseech Thee, the Nations of the world into the way of Justice and Truth, and grant that peace may be preserved and established with Justice, Righteousness, and Liberty; through our Lord and Saviour Jesus Christ.

* * *

Oldest Minnesota Church Celebrates

Trinity, Anoka, Minnesota, is the oldest church edifice now in use in the diocese of Minnesota. On September 25th the 80th anniversary of the parish was celebrated by the dedication of a number of memorials, including new stained glass, a reredos and a pulpit.

* * *

Red Wing Parish Has Celebration

The 80th anniversary of the calling of the Rev. Edward R. Welles as the first rector of Christ Church, Red Wing, Minnesota, was celebrated on October 2 and 3, with Bishop McElwain and Bishop Keeler and Rector Monroe Bailie officiating at two special services. The sermon was preached by the grandson of the first rector, the Very Rev. Edward R. Welles, the dean of the cathedral in Albany, N. Y. Present also was the Rev. Samuel Welles, canon of the cathedral in Trenton, N. J., son of the first rector and father of the preacher. Christ church had its beginning in 1855 when the first Episcopal service was held in the law office of Colonel William Colvill, famous as a hero in the battle of Gettysburg. The parish was organized on Christmas day, 1857, and in October, 1858, 80 years ago the Rev. Edward Randolph Welles of Waterloo, N. Y., was called as the first rector. Dr. Welles was a pioneer in religious life of the entire Mississippi river valley in Minnesota, and was consecrated first missionary bishop of Wisconsin in 1874. His body lies in a plot of ground on Christ church property, which is a shrine for the large area in which he ministered. The celebration was concluded with a banquet on the evening of October 3 with addresses by former rectors of Christ church parish: The Rev. Dr. A. E. Knickerbocker, Minneapolis; the Rev. Joseph Barnett, Oshkosh, Wisconsin, and the Rev. Earle B. Jewell, Kansas City, Missouri.

* * *

Religion in Family Life

Religion in Family Life was the theme of the conference of the Auxiliary of Michigan which met September 21-22 at the Girl's Friendly Holiday House, Pine Lake, with 125 leaders attending. The leaders were Mrs. Belle Farley Murray, professor of sociology at Wayne University; Mrs. G. W. Willard of Ann Arbor, and Mrs. C. W. Brickman of Lansing, who led discussion on college work; the Rev. W. R. Wood of the Messiah, Detroit, who spoke on diocesan work; and Mrs. Morgan Sherman of Christ Church Chapel, Grosse Pointe Farms, who carried forward the discussion on family life.

* * *

Parish for Colored Has Anniversary

There was something new on hand when St. Matthew's, Detroit, one of the largest congregations of Colored people west of New York, celebrated its 92nd anniversary with a dinner on September 21st. There was an orchestra, a dandy one of twenty pieces. What's more it was not a professional orchestra but one that was assembled and trained by one of the laymen of the parish. There was a talk by Bishop Creighton and another by Rector E. W. Daniel.

* * *

Vacation Church School Brings Results

During the summer, the Rev. David R. Haupt, priest in charge, conducted a daily vacation Church school at St. Mary's church, Basswood Grove, the only truly rural parish in the diocese of Minnesota. So popular and successful was this school that on September 15, for the

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first time, religious instruction was started in rural schools at and around Basswood Grove. This is under permission of the state law and with approval of the school boards, and cooperation of the teachers.

* * *

Death Takes Head of Order

Sister Catharine, superior of the Community of St. John the Evangelist, died in the Sisters' House, Brooklyn, N. Y., on September 24 in her 91st year. For more than sixty years she ministered to patients, nurses and others in the hospital and other institutions of the Church Charity Foundation of the diocese of Long Island.

* * *

Council Officers to Address Auxiliary

In New York there is an evening branch of the Woman's Auxiliary, organized particularly for those who work during the day. The president, Mrs. Margaret F. Ridge, on the staff of the social service department of the National Council, has organized a series of meetings, one each month from October through next May, at which executive heads of departments at headquarters will present their work.

* * *

Westhampton Rector Has a Time

The Rev. Arnold Lewis, in charge of St. Mark's, Westhampton, Long Island, has a story to tell about the storm that completely destroyed the village on September 21st. No sooner had the annual conference of the clergy of the diocese, meeting there, adjourned than the storm hit and Mr. Lewis found himself in a terrific situation as he tried to reach his imperiled parishioners and friends in their homes on the beach. House after house collapsed, and while most of the occupants escaped into the storm, some were killed in the fall of their houses. Boats were brought into use to ferry the people over to the mainland. Then came the tidal wave, and many of the boats were capsized. The waters came up into the village itself, and the church where the conference had its Eucharist Tuesday and Wednesday mornings was surrounded by water, which filled the basement and rose toward the floor of the church. The steeple was blown off. Everything in the basement, including many books and all the vestments, was ruined. A power boat from the bay was deposited on the church lawn and left there by the receding waters. Mr. Lewis worked all night with others for the rescue of those imperiled and the relief of the suffering, and was sometimes up to his chest in the water. The Howell House, where the conference was housed, and which was closing its season that day, reopened its doors to the sufferers, fed and housed seventy, though the roof of the kitchen wing had been blown off.

The Rev. Walter Robert Hampshire, of Christ Church, Bellport, attended the clergy conference. His wife took the opportunity to visit her mother at her home on Westhampton Beach. At the end of the conference the Rev. Mr. Hampshire fought his way through the storm to join his wife and her mother. Shortly word came to evacuate all the houses on the beach, and get to the mainland. Mr. Hampshire and his wife and her mother were separated in the large group of people being taken into the boats. All the boats were overturned. Mr. Hampshire managed to swim to shore, helping others on the way. His wife also reached the mainland, being a good swimmer. But the mother was drowned. Her body was recovered shortly afterward.

St. Andrew's Dune Church, Southampton, is reported almost a total wreck, and beyond repair. What is left standing is laid open so that guards have been posted to prevent looting of the furnishings and memorials. Fragments of the church have been picked up at long distances from the site. St. Andrew's chapel at Saltaire, Fire Island, is said to be relatively little damaged, though the Ro-

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man church near by is a wreck. The Church of the Atonement at Quogue is said to have been partly moved from its foundations, and damaged, but not irreparably.

Similar reports of damages to church property are continuing to come in from parishes and missions throughout the diocese. Bishop Stires has appealed to the people for relief for the sufferers and for funds with which to rebuild damaged property.

* * *

New Parish House in Chicago

All Saints, Ravenswood, Chicago, has started the construction of a parish house, involving the expenditure of about $50,000. It is being built on a pay-as-you-go basis, with no portion of the building being started until the money is in hand with which to pay for it. The portion now under way will consist of two stories, with a third to be added later. The Rev. Floyd E. Bernard is the rector.

* * *

Young People Seek an Endowment

The late Bishop Sherwood was at one time the rector of Christ Church, Streator, Illinois, and left a small legacy to the parish. Young people have been seeking to add to it and so far have brought it to $3,000, and have indicated that they will have it at $20,000 within ten years.

* * *

Young People of 2nd Province to Meet

The young people of the second province are to meet October 14-16 at Morristown, N. J., guests of the Redeemer and St. Peter's parishes. World Christianity or World Chaos is the appropriate theme, with the following holding forth on various aspects of the theme: Mrs. Henry Hill Pierce of the National Council; the Rev. Morgan P. Noyes, Montclair Presbyterian pastor; the Rev. Henry Smith Leiper, secretary of the Universal Christian Council for Life and Work; Bishop Washburn and Bishop Ludlow of Newark.

* * *

Bishop Phillips Is Consecrated Bishop

The Rev. Henry D. Phillips was consecrated the second bishop of Southwestern Virginia at a colorful service held on September 27th at St. Paul's, Lynchburg, Va. There were thirty clergy in the procession from neighboring dioceses and thirty-five of the diocesan clergy, in addition to many of our Bishops and the clergy of other churches. Bishop Penick of North Carolina in his sermon stressed two phases of Church work which call for special emphasis in the south; the evangelization of the Negro, with the need that the two races go forward together "in mutual respect, genuine good-will and perfect tolerance"; and second, the challenge of an increasingly industrialized south. He spoke of the struggle of the submerged classes; of the insurgent demands of youth looking for spiritual leadership; the conflict between Church and state and of the need for Church unity.

* * *

Young People Meet in New York

Thirty-five parishes were represented by 150 young people at the fall conference of the young people of the diocese of New York which met recently at Camp Talcott, Orange County, the largest youth gathering of its kind in the history of the diocese. It was the first co-operative venture of all the diocesan young people's organizations, working under the newly formed youth division of the board of religious education. It was decided that all young people between 16 and 25 should belong to the division, the membership being

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based on a pledge containing four points: to attend church each Sunday; to make a regular pledge to the parish; to pray daily; to try to bring at least one other person to the Church yearly. The Rev. F. Gray Garten, director, states that it is hoped that 1,000 members will be enrolled by January. Leaders of the conference were the Rev. C. Avery Mason of Staten Island, who is the president of the diocesan board of religious education; Captain Prior of Church Army; Miss Adelaide Hill of the G. F. S.; the Rev. Harold Kelley of the Seaman's Church Institute; the Rev. H. Ross Greer of THE WITNESS editorial staff and others.

* * *

Queen Wilhelmina Seeks Information on Groups

Wilhelmina, queen of the Netherlands, summoned a number of Dutch leaders to her palace on September 26 to learn more about the "moral rearmament" which was advocated by the world conference of the Oxford Groups, recently meeting in Switzerland, as the only solution of the world crises. The statement affirms that "the dangerous crisis through which the world is passing is fundamentally moral. Moral rearmament is the only radical solution."

* * *

Southern Negro Workers to Meet

Church workers among Colored people of the province of Sewanee are to hold their 13th annual conference at Wilmington, N. C., October 18-20, with Bishop Darst welcoming the conference and the Rev. Kenneth DeP. Hughes preaching the conference sermon. Various phases of Negro work in the Church will be dealt with by Negro Church leaders.

* * *

F. O. R. Calls for Enforcement of Neutrality Laws

Holding its annual conference at Bound Brook, N. J., the Fellowship of Reconciliation called for strengthening the neutrality law by making its provisions mandatory and extending it to cover secondary war materials exported in volume exceeding peacetime demands. In a resolution the F.O.R. said: "Our first task as Americans is to see that the United States effectually and immediately renounces the imperialism of the Orient. This means the withdrawal of our armed forces from China; immediate recognition of Philippine independence with suitable provisions for easing the shock to Philippine economy; the abandonment of American military bases in the Philippines and the repeal of the Oriental exclusion act. . . . We confess our horror at present American participation in Japanese aggression through the supply of munitions and secondary war materials. But we believe that in the long run the cause of peace and justice will best be served and human life in China and elsewhere made safe from the curse of

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Broadway at 10th St.

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Daily: 12:30 except Mondays and Saturdays.

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

The Heavenly Rest, New York
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.

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

The Incarnation
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Sundays: 8, 10, 11 A.M., 4 P.M.

Wednesdays and Holy Days: Holy Communion 10 A.M.

Fridays: Holy Communion 12:15 P.M.

St. Bartholomew's, New York
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communon.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evensong. Special Music.
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Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

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Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral
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Tuesday, Thursday and Friday, 7 A.M. Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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* * *

Changes Among Educational Workers

Miss Katherine Grammer is dean of women in the newly established department of women of the Philadelphia Divinity School. . . . Miss Mary Jane Moore is now the educational adviser for the diocese of Dallas. . . . Miss Marie Turley is now working with the missions in Gary, Hobart and Valparaiso, Indiana. . . . Mrs. Phyllis Maramarco, whose story in this paper about work among children at St. John's, Hartford, brought much favorable comment, has resigned as educational director of that parish to take a similar position in a Hartford Congregational Church. . . . Miss Dorothy May Fischer has left St. Paul's, Chestnut Hill, Philadelphia, to take charge of the educational and religious program at the Delta Cooperative Farm. A bi-racial Community Church has recently been organized at the Farm. Miss Fischer was formerly national secretary of young people's work of the National Council. . . . Miss Eunice Gales, formerly director of education at the Pro-cathedral, Baltimore, is now educational adviser at the Good Shepherd, Hartford. . . . Miss Emily McCoy, formerly director of religious education at Christ Church and St. Luke's, Norfolk, Va., has accepted a similar position at St. Michael's, Milton, Mass. . . . Miss Virginia Pearce is now in charge of religious education at St. Andrew's South Orange, N. J. . . . Miss Maria Prentiss is now director of religious education at Christ Church, Raleigh, N. C., succeeding Miss Mayhew Goodrich who recently married. Three directors of religious education have recently resigned, giving way to enable the parishes to have curates: Miss Mary McKinlay from St. Mark's, Minneapolis; Miss Mary Powers from the Advent, Cincinnati; Miss Dorothy Taylor from Trinity, Syracuse.

* * *

Church Founded by an Atheist

Sometime in the 50's of the last century, a small group of land men came to Chatfield, then an unsettled territory in southern Minnesota. As the community grew, they decided there should be a church to care for spiritual needs of the people. The wife of one was an Episcopalian, so Episcopal church it was. They banded themselves together to raise money with which to erect a church. Not one was a Churchman. There was a Unitarian, Quaker, Methodist, Roman Catholic, and the atheist. It was he who was the most arduous

New Books

Somewhere To Be Had, a book by the Very Rev. Raimundo de Ovies, Dean of St. Philip's Cathedral, Atlanta, leads our October list. Here is a book on seeking happiness in life which has grown from the author's experiences with people. A newspaper columnist, lecturer and author, and Dean of one of the large Cathedrals in the South, Dean de Ovies is well qualified to write on the subject. This is the second edition, revised, of a limited edition issued last December. In reviewing the first edition the **Churchman** says, **"Somewhere To Be Had"** deals with life questions that thoughtful people are asking and it deals with them without evasion and without equivocation. More, it deals with them intelligently and with conviction—the conviction of authority and with the authority of conviction. The book gets its title from George Meredith's line, "Take ship!—for happiness is somewhere to be had." The book is priced at $1.50.

Parish Administration by the Rev. Don Frank Fenn, D.D., was published this past summer. It is an important book dealing with the practical problems of the ministry, and is intended especially to help the young clergyman starting out on his life's work. However, the book is very valuable for all the clergy as it contains a mine of information and suggestions for any priest—new or experienced—in active parochial work. Bishop Johnson, Editor of **The Witness,** who wrote the Foreword, states, "It is not an academic production, but one which deals with the practical problems of the ministry." The book is fully indexed, has 334 pages, and is beautifully bound —the price is $3.50.

A Church School Looks at Christian Unity by Helen C. Washburn, is an important publication in the educational field. Is it possible to win the people of an ordinary parish to give thought and study to the problem of Christian unity? Miss Washburn thought it was, and that it was even possible to win the interest of the boys and girls. For seven weeks the whole educational program of the parish dealt with the question of Christian unity—and this is the record of her experiment. Paper bound and priced at $.75.

Another new book in the educational field is **Working in the Church** by Dorothy Dickinson Barbour. Here are hundreds of practical suggestions for working with eight year olds. By offering alternatives, the course encourages choice and initiative, and the fitting of local conditions. This new course is distinctive both in method and attitude, in purpose, and in the means suggested for its accomplishment. **Working in the Church** is a new trend in religious education. Cloth bound and priced at $2.00.

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worker for the new project and who said, "I don't believe in God, man, or devil, but no community can be respectable without a church."

The 80th anniversary of the parish, St. Matthew's, was celebrated on September 25th with Bishop Keeler, Rector J. Ross Colquhoun and former Rectors David R. Haupt and George L. Brown taking part in the service. Besides being founded by an atheist the parish is unique in another respect. It is maintained entirely by voluntary pledges, with no money-making affairs for the parish allowed. All obligations, parochial, diocesan and general, are met in full.

* * *

The Gospel in Bottles

Pedestrians near the water front at the corner of Lombard Street and Market Place in Baltimore, Maryland, might observe a rather unpretentious lunchroom bearing the sign "Mike's Place." At first glance this rather forbidding name suggests an alliance with the underworld. However, the presiding genius of this hostelry is an Italian whose heart is aflame with evangelistic fire. This devoted Christian, Michael Coscia, has hit upon a most unique method of sending the gospel to those who go down to the sea in ships.

Coscia was born over a saloon kept by his father. There was little religious influence about his childhood and early youth. Brought up to regard liquor as a necessity he drank it at will. His associates were the type of men who loaf in barrooms and until past thirty years of age he found no incentive to change his manner of living or break with his surroundings. Then came a day when, like John Wesley, his heart was strangely warmed and life and duty took on a new significance for Mike Coscia. He felt a Pauline urge to preach the gospel, but, handicapped by lack of education and readiness of speech, it became necessary to discover some mode of proclaiming his message other than from the pulpit or upon the corners of the streets.

About this time he opened his lunchroom in the busy downtown section opposite the People's Court and diagonally across the street from the Candler Building. One day the thought came to him that probably not less than seven thousand people look daily from the windows of the Candler Building and the Court toward his lunchroom. Why not place a message from the Bible on his roof where it could be seen and read by these thousands as they wait to transact business? To think was to act. Now those who glance across Lombard Street, by day or night, are confronted by these words, for a spotlight plays upon them until midnight: "Lest you forget—God says to you again: The wages of sin is death: but the gift of God is eternal life through Jesus Christ Our Lord."

Mike's next inspiration came from finding every morning scores of empty whiskey, gin, and wine bottles scattered around Market Place. Of course, they were gathered by the white wings, so that for most of the day the streets were clean. But Mike saw in these empty bottles a great opportunity. He and his family began to gather the bottles daily, like the manna. Labels were removed, the bottles carefully washed, then a tract of Gospel penny portion placed within, after which the bottles were sealed and consigned to the sea. This is no small town enterprise. Sometimes as many as 2,500 bottles go into Chesapeake Bay at a single launching. In the lunchroom, behind the counter, Coscia keeps thousands of tracts and Scriptures ready to supply any wayfarer who may stop for lunch and who also indicates either hunger or need for the Bread of Life.

Many of the Scripture bottles have been found by sailors who later reported at Mike's Place telling the story of finding the bottle in the bay or the ocean, and sometimes the story of their conversion as a result of this strange evangel.

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CLERGY NOTES

ALBERT, ALLEN D., JR., student at Seabury-Western Seminary, was ordained deacon on September 29th in the seminary chapel by Bishop McElwain acting for the Bishop of Chicago. Dr. Albert is a professor on the seminary faculty.

BANCROFT, JAMES, has resigned as rector of the Messiah, Wood's Hole, Mass., to retire from the active ministry.

BLANEY, A. E., formerly rector of Christ Church, Eastport, Maine, has accepted the rectorship of St. Anne's, Calais, Maine, and St. Luke's, Woodland.

BOWES, LYMAN B., formerly rector of Grace Church, Galena, Illinois, has accepted charge of St. Matthew's, Chicago.

BRADNER, WILLIAM M., formerly rector of Grace Church, Medford, Mass., has been elected canon precentor of Washington Cathedral.

CORNELL, ROBERT, on the staff of Trinity Church, New York, died on September 16th of a heart ailment in his 59th year.

COTTON, PERCY G., formerly rector of St. Anne's Calais, Maine, has accepted the rectorship of the Good Shepherd, Houlton, Maine.

CRENSHAW, CLAIRE T., in charge at Dothan, Eufaula and Union Springs, Alabama, was ordained priest by Bishop Carpenter on September 22nd.

FOX, DANIEL, lay reader in charge of St. Matthew's, Lisbon Falls, Maine, was ordained deacon on September 21st by Bishop Brewster, and has entered the Episcopal Theological Seminary, Cambridge.

GARRETT, VAN F., formerly acting rector of St. Paul's, Flint, Mich., is now the assistant rector at Trinity Church, New Orleans.

GENTLEMAN, WILLIAM B., has resigned from the Church of St. John the Evangelist, Mansfield, Mass., to accept a call to a parish in Cincinnati, Ohio.

GLASIER, J. ARTHUR, chaplain to the Sisters of St. Margaret, New Hartford, N. Y., has accepted appointment as priest-in-charge of St. Mark's, Waterville, Maine.

HAMILTON, FRANCIS, was ordained deacon on September 28th by Bishop Capers of West Texas. The service was at the Good Shepherd, Corpus Christi, where Mr. Hamilton is assistant.

HARRISON, CARTER H., formerly rector of Trinity, Lawrence, Kansas, and chaplain of the University of Kansas and the Haskell Institute for Indians, has accepted the rectorship of St. John's, Hampton, Va.

HAYES JAMES L., formerly rector of St. Mark's, Waterville, Maine, has accepted the rectorship of St. Margaret's, Belfast, Maine.

HIGGINS, JOSEPH F., having notified Bishop Stewart of Chicago that he intends to return to the Roman Communion, has been suspended from the exercise of his ministry for six months, pending his final decision.

HOLMES, ELBERT B., formerly at St. Luke's, Malden, Mass., is now in charge of All Saints', West Newbury, Mass.

KIERSTEAD, PHILIP, has accepted a curacy at St. Saviour's, Bar Harbor, Maine, and the Church of Our Father, Hull's Cove.

MILLER, ROBERT A., has resigned as rector of the Incarnation, Lynn, Mass., because of illness.

MINIFIE, BENJAMIN, assistant at the Redeemer, Morristown, N. J., has accepted the rectorship of Grace Church, North Attleboro, Mass.

SEDGWICK, HAROLD BEND, formerly assistant at Christ Church, Cambridge, Mass., has accepted the rectorship of All Saints', Brookline, Mass., effective November 1st.

WELCH, ELBRIDGE B., has been elected curate of St. Stephen's, Lynn, Mass.

WOOD, GEORGE B., formerly rector of St. Andrew's, Ashland, Wisconsin, is now the rector of Christ Church, Austin, Minnesota.

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THE WITNESS

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A BASIS FOR COMPARISON

By
JOHN MACMURRAY
Churchman and Professor at University College, London

I WANT to prepare the way for what I have to say by establishing my right to say it on a Christian basis. I want to ask a question. When we are asked what is the relation between Christianity and Communism, how are we to judge? By what criterion are we to compare the two things? What are we comparing? I have read a good many books which discuss the question of Communism and Christianity; and I have been very much impressed by the learning and scholarship and accuracy with which many of them analyze and criticize the philosophy of Communism and the Marxian proposals. But I have been very much struck by the absence of any such scholarly and careful consideration of Christianity. I do not see how you can criticize Communism from a Christian standpoint, how you can compare Christianity and Communism, unless you are at least as careful in defining and justifying your use of the term "Christianity," as you are in defining and justifying your use of the term "Communism." As a matter of fact in this question of the relation of Christianity and Communism, what we need most is an analysis of Christianity and a criticism of Christianity. The Communist has done the analysis of Communism for us: you can give chapter and verse, and any Communist is schooled to tell you precisely what his doctrine is and what his justification is. If you are going to ask the question, what is the relation between this and Christianity, then you must be in a position not to say, "Everybody knows what Christianity means," because they do not, you must be able to say exactly what you mean and why you mean it, and exactly at what point the two things meet and can be compared. Therefore, I say this question of how we are to judge between the two is the first important question.

The Communist theory is anti-religious and anti-Christian, definitely, explicitly, and fully. The Communists in theory, and to a large extent in practice, wish to stamp out religion for ever as a special expression of human activity from the memory of man. They believe, and they give their grounds for believing, that Christianity is the main obstacle to the liberation of the human race and the human spirit: and, therefore, if you ask the Communist himself what is the relation between Christianity and Communism, he will say there is a sword between them. Does that settle the question? It does not settle the question at all. You will remember what Jesus said, "Not everyone that saith Lord, Lord, shall enter into the kingdom of heaven." And He said, a certain man had two sons and he said to one son, go and work in my vineyard, and the son said, I will not, but he went: and he said to the other son, go and work in my vineyard, and the son said, I will, but went not. And Jesus asked, which of these two did the will of his father? Again He said, in applying another parable, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." "By their fruits ye shall know them." There have been times before in history in which movements have professed to be anti-Christian which are actually looked back to by Christians as great revelations, in their final effects, of the meaning of Christianity in social life. I need only refer to the French Revolution and the liberation it effected over Europe and by which we stand today when we stand for democracy. It, like the Bolshevik Revolution, set out to destroy Christianity and put a religion of Reason in its place: it failed, as the Bolshevik Revolution will fail. But perhaps the reasons why it attacked Christianity—the reason why the Bolshevik Revolution attacks Christianity—is that it did not understand what Christianity is, and that what it was attacking was not Christianity, but something that had posed as Christianity for a considerable time. We must, I say, compare like with like.

WE COMPARE Christian ideals with the political practice of another nation. That is no use. If you are going to compare the activities of the Russian Government of the present time with their counterpart, you must compare these with the activities of the Christian nation of England, not with the ideals of the Christian Church; and when someone talks about the horrors that

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have accompanied the revolution in Russia, I should like, at the same time, just to be quite fair, to have a real Indian nationalist on the same platform, talking about the horrors of what has been happening in India under English rule during the last few years. You would find that there is not so much, in principle, to choose between the two. We must compare like with like. Therefore, in trying to answer our question we must first accept the principle, which is a Christian principle, that you can judge the tree by its fruits; and we must compare like things with like, if we are to get a proper comparison. I think the real question at issue is this: If you want to make that comparison you must take particular aspects of the social activities of the two systems—the system in Russia and the system in England—as they are working out, understand the principles on which they are based and see that these are the principles which are guiding policy; then ask yourself which, by its fruits, is nearer to the spirit of Christianity. That is the only fair, rational way to set our question.

I want to ask another question. What is Christianity? When you condemn Marxist theory, or Russian practice, or Nazi practice in Germany, on the ground that it is anti-Christian, what precisely do you mean by anti-Christian, and what grounds have you for saying that it is anti-Christian? I ask that, because it seems to me that the vast majority of Christians whom I meet somehow or other identify Christianity with the humanitarian tradition of the nineteenth century. These two things may have something in common, but they are not the same thing, and you will find that if you take different types of Christianity—take an Orthodox Greek Church Christian, a Roman Catholic, a Quaker, and a member of the Church of England—and put the same kind of question to each, and you would probably get four completely different answers, revealing four completely different conceptions of what Christianity is; and that is part of the reason why there is so much strength and sting in the Communist contention that Christianity is merely the name that people give to the particular ruling social system of the country in which they live. Therefore, they say, the Christian Church in history always stands for the maintenance of the existing social order. What is it, I am asking, that the Communists attack with such bitterness, that they call "religion" or "Christianity?" It is explicitly the organized Christian Churches, which they say are part and parcel of the bourgeois, capitalist order of society, which have vested interests very strong indeed, which will resist any attempt to dislodge them from their positions of authority, and I must say I have to admit that there is a very great truth in that; but I could never imagine that that was Christianity. Naturally enough anyone who is irreligious says, "Well, that is Christianity." But I think he is wrong. Christianity is not that, and if that is the kind of thing that we are referring to, it is not Christianity and has no business to call itself Christianity.

The third of the series of articles by Professor Macmurray will appear next week.

Prayer Book Inter-Leaves

The Eucharist Simplified

MANY of the clergy shrink from any unauthorized deviation from the Book of Common Prayer. But there are those who want a simpler form for a "Children's Eucharist" or for special occasions, and they feel that the practical need is so urgent and their responsibility for winning the rising generation to the Church is so great, that they can subordinate the letter of the law to the larger spiritual good as they conceive it. In any case, the question persists—*If* one were to shorten and simplify the Eucharist, what should one eliminate?

First, the Commandments and the Kyrie. "Kyrie eleison" was a fourth century Constantinopolitan cry of greeting to the Emperor or his statue, something like "Vive le Roi!" or "Hurrah for the President!" The Christians gave it a religious interpretation "Mercy, Lord"—not the Lord Emperor, but the Lord Christ. The Romans took over the phrase in its Greek form and worked it into a litany. The revisers of 1552, believing the Ten Commandments were written literally by the finger of God, conceived the absolutely novel idea of making them a part of the Communion Service, and tied them up to the traditional Kyrie, translating the latter, and expanding it into our Prayer Book form.

Next, the Creeds, which belong to Baptism not to the Eucharist. The Nicene Creed was introduced into the Eucharist by Monophysite heretics, according to Duchesne. This usage passed from the East to Spain and Ireland, and was imposed on the Frankish Church by Charlemagne. In the year 1014 the German Emperor Henry II while on a visit to Rome suggested to the Pope that the creed be introduced into the Roman Mass. The Pope protested, saying they had never had any heresies at Rome. But the Emperor insisted. Even today the Roman Mass has a creed on Sundays and festivals only, and that is the rule of the first Prayer Book of Edward VI.

The Confession and Absolution are also not to be found in the primitive Eucharist. The communicant was supposed to have made his peace with God before coming to communion. If he needed reconciliation he left before the solemn celebration began. Confession at the Eucharist first came into vogue at the end of the Middle Ages. The Comfortable Words are a Reformation addition. In our service there is abundant acknowledgement of sins, e.g., in the Prayer of Humble Access, and the communion itself is an absolution.

The Gloria in Excelsis was originally a Christmas feature, and for centuries was not a part of the ordinary Mass. Whether said at the beginning, as in the Roman, or at the end, as in our Eucharist, it breaks into the logical order of the service. "The Eucharist Simplified in accordance with Ancient Tradition" mentioned in this column two weeks ago, eliminates all these supplementary parts, and shortens the Prayer of Consecration.

There is, properly speaking, no such thing as a

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"Children's Eucharist." But a service which concentrated on essentials would be equally fitted for adult worshippers and might help them to understand the Eucharist in its fundamental significance. Thus it might be a step toward repairing the great blunder of the Protestant reformers by giving back to the Eucharist its traditional and rightful place as the chief act of worship on the Lord's Day.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

Summer Supply

WELL, it's over. I am contemplating the past month which I spent supplying for a friend on vacation. I stayed in his rectory—and tried to follow in his footsteps at St. X's Church. I have known him for years and I know he is not peculiar. He assured me I would find most all the "usages" of the parish similar to those of my own, and when in doubt to go ahead in my own way. It sounded simple.

My first experience was a fairly large string of people at the rectory, seeking assistance; a greater number than I had ever had at my own door. I was surprised: they seemed to be entirely transients. I have my own system of dealing with such appeals, which is to telegraph to the place from whence they come and allow the rector at home—"who I know would help me"—to do so if he will. Within a few days the line ceased or almost so, and I found that my friend was not the easy mark I had suspected, but that word had gone ahead that he was away, and I was being tried out.

Then came the President of one of the organizations: "Would I hold an initiation service for them at the Morning Service?" "Why not wait until next month, for the rector's return?" "They all want it now." "Did your rector hold it at a Sunday morning service?" "No, he always held it on a week-day, but we think it should be on a Sunday morning." I quickly decided that there would be no initiation service until after the rector's return.

On the first Sunday, immediately after the service, two pressing invitations to dinner awaited me. I declined both—because of the heat, and because the need of a bath and rest were greater than that for food. I was surprised to learn later that the rector had never been invited to either of these homes. I did go to dinner twice during the week, however, and two more different dinners one could not imagine; I do not mean as to the menus; they were almost alike (you know; fried chicken, green peas, mashed potatoes, salad, ice cream): I mean in conversation. In one I could have learned that the rector was a bigoted, selfish, incompetent individual and the parish had gone down steadily since he had come (four years ago)—"while Father B. who was here before him, was so different; everybody loved him and he let everybody have his or her own way." I did not spoil the dinner by remarking that I knew Father B. had left because the parish could not or would not pay his stipend; nor that the present rector and I had roomed together for three years in school and I knew him better than I did my own brother. I launched the conversation into politics; I knew such people were not in favor of a new deal, and here, too, I had no accurate information or positive opinion.

The next evening, at the other dinner, I learned that the parish was better than it ever had been, and from the terrible regime of "Father B." had been lifted to new heights by the present incumbent, who was a wonderful man, an excellent preacher, and a perfect saint. At least it was more pleasant to hear my friend thus spoken of—though no more truly! Of course, my host did not know that I had been a deacon in the next parish more than twenty years before; that I knew St. X's in those days was a divided parish; nor that I knew that with a succession of rectors of various schools it had never been anything else. A few had been able to hold it in the middle of the road, but none had been able to change it. So, for the rest of the month, I preached loyalty, and lauded the virtues of my friend the rector, stopping sometimes to wonder what might be happening in my own parish.

Now I am back in my own study, prouder of my own diocese, better pleased with my own parish, and, as a result of my experience, more satisfied with myself.

—THE POOR PARSON.

Talking It Over

By

WILLIAM B. SPOFFORD

REMEMBER the Rust Brothers down in Memphis? THE WITNESS, I believe, was the first paper, secular or religious, to tell their story. They have invented a mechanical cotton picker which, once perfected, will throw hundreds of thousands into the army of the unemployed. Not liking that prospect, they worked out a scheme whereby they would sell the machine only to those who would hire a certain number of workers and guarantee them minimum wages and a definite number of hours of labor. They have now rejected this original idea in favor of another. They have organized the Rust Foundation, a corporation which is to sell its stock in small holdings to wage earners and small farmers in order to keep the profits in the hands of people who will spend it for consumers' goods and thus further prosperity. They are also to limit salaries of top-men in the organization. Furthermore an effort is to be made to place the machine only on cooperative farms, like the Delta Farm where the machine is now being tested. The Rust Brothers are members of no church and are frank in stating that their social philosophy is secular. Nevertheless they have attracted the attention of many religious leaders who seem to think that if Christians

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would come up with plans as well considered some of our more pressing problems would be solved.

"AUF WIEDERHOREN MORGEN, TROTZ GESTAPO" which means "You'll hear us tomorrow, in spite of the secret police." That is the closing statement of a broadcast that can be heard from Europe each night on short wave 29.8. A person who signs himself "Cinna" has been writing a series of articles in an English paper on the underground movement in Nazi Germany, and there is none more thrilling than this story of one who calls himself the German Freedom Broadcaster. He says that the Broadcaster has to dodge a great deal of interference from the powerful Nazi transmitters, but that he shifts about to nearby wavelengths and generally gets his message across. Those who broadcast (undoubtedly a group and not an individual) risk certain death every time they go on the air, yet night after night they pour forth information to millions of Germans who, spoon-fed by Goebbels, depend on the Freiheits-sender for the truth. Not only that, listeners also are in serious trouble if caught. A few statements from recent broadcasts: "Medical Congress meeting at Weisbaden sent a secret memorandum to Hitler about the increasingly bad food situation which is causing an alarming rise in intestinal complaints." "Casualties among Germans fighting for Franco run into four figures." (When I was in Germany last summer I could not find a German who even knew there were German soldiers fighting in Spain.) "Pastor Niemoller. Latest news very bad. He is in Sachsenhauser concentration camp. Reported to be very ill. Not a chance of release or even amelioration of conditions."

ALL THE PROPAGANDA however is not limited to Germany. A New Jersey rector has sent me an envelope full of bulletins which he receives regularly from the American National Socialist Party, which has a pretty symbol showing a handsome American Indian giving the Nazi salute before a glistening swastika. It pledges itself "to preserve the ideals and traditions for the Americans of Aryan extraction" which it does by sending to my friend each month a bulletin called "News from Germany" devoted to praise of Hitler and all his works.

EDITOR MOREHOUSE of the *Living Church* and I have been pushing each other around for a few weeks, but as far as I am concerned I must call a halt to attend to the more serious business of the World Series. I would like to get in just one final word however. He kindly printed a rather long letter from me (in this column Sept. 29th), and also a brief note from Canon Bernard Iddings Bell who called me fuzzy-minded, which I rather figured helped my cause no end since the good Canon, beneath his pie-hat, is frankly a fascist. But the best support I received was in an article in the same number, written by Professor J. Martin Klotsche who spent the summer in Germany and Czechoslovakia. In it Professor Klotsche says what the American League for Peace and Democracy has been consistently saying for five years, and what I have been trying to say for the past three weeks in my little tilt with Mr. Morehouse. My final word therefore is this: the American League, which Mr. Morehouse condemns as a communist set-up (which I deny) will be delighted to reprint Mr. Klotsche's article as a leaflet, and distribute it widely as a correct analysis of the European situation. And it will of course run a credit line in large type on the cover, *Reprinted from the Living Church,* if Mr. Morehouse is willing to run the chance of being accused by the Dies Committee of being on the payroll of Moscow for allowing such an article to appear in his publication.

"Spectatoritis"

By
GEORGE I. HILLER
Rector of Trinity Church, Miami

AN ESSAY brought this word to my attention this week. I doubt if it is in the dictionary, but I am convinced that it is a very good word.

It is expressive of the disease which has taken hold of the American people. We are a non-participating people, a nation of lookers on. We rock and ride and "let George do it."

Someone does our exercising for us, our playing consists of watching others enjoy themselves at so much per seat.

Our emotional activity is seldom more than a mild response to the drama which passes before our eyes on the silver screen.

Our education too, by the same method, certainly not by the difficult method of digging, studying, thinking.

All this to a certain extent is true, but it is more true, if possible, of our religious life.

The Catholic Church has always held to the objective as an ideal of worship, rather than the subjective.

The ritualism of the service is not a spectacle, rather a pageant in which the worshipper has a part.

Sitting (or sleeping) contentedly through a sermon (no matter how good or poor) is not an act of worship.

The disease is also apparent in the indifferent (I sometimes think it is lazy) posture of many persons during a service of worship.

It is to be seen all over the church in the growing tendency to race through the common parts of the service. This may be the fault of the priest, but if it is, it is the forgetting on his part that the service is a corporate act.

The same tendency has long been apparent in the habit of taking from the congregation the responses and making them the exclusive property of the choir by using new or difficult music, thus making even the willing worshipper a spectator.

Worship is our acknowledgment of the worth-ship of God. "It is meet and right so to do." Yes, and "our bounden duty" and we cannot do it vicariously as spectators, but actively as participants.

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FREEDOM FROM PERSECUTION

By

BISHOP WILSON

WHEN Constantine issued his Edict of Milan, 313 A.D., Christianity emerged from the cloud of persecution which had darkened its existence for three centuries. The Edict granted "both to Christians and to all men freedom to follow the religion which they choose." Previous to this historic declaration the Christians had been a suspect people, looked down upon by the pagan majority and periodically harried by government agents.

Now everything was changed because the Emperor himself had taken sides with the Christians. We cannot glory too much in Constantine's Christian convictions. Probably he was never thoroughly converted. But he did stop the persecutions and publicly favored the church. Immediately Christianity became popular. Everybody followed the Emperor and the church was swamped with applicants for admission who were impelled by sketchy and dubious motives. The elixir of the Gospel faced immediate danger of large pagan dilution.

It was not long before the inevitable happened. A popular preacher in Alexandria, named Arius, was determined to modernize the faith and make it palatable to the mixed multitude of newcomers. Boiled down to its essence, his doctrine was a repudiation of the deity of our Lord, supported by some strange theological ideas of his own. Of course he secured a following. The Church finally took the matter under advisement at the first Council of Nicaea (325 A.D.). Arianism was emphatically rejected and the first draft was made of what we now call the Nicene Creed.

But now the picture was entirely different. While subject to persecution, Christians settled questions among themselves. Their religion was a conviction for which they might be called upon to suffer. After Constantine many ambitious people took the title of "Christian" as a matter of policy and formed a political group to court favor with the Emperor. Arius died but his followers pursued a plan of intrigue to disrupt the Church by political pressure. They were disconcertingly successful. For half a century they dominated the situation, coercing the orthodox into acquiescence or into silence. They even pressed the Bishop of Rome (Liberius I) into signing an Arian document.

One man stood out against them. Athanasius was Bishop of Alexandria and refused to give in. He was called "Athanasius contra mundum" (Athanasius against the world). Of course he had his followers too but they were a scattered minority against the overwhelming numbers of Arianism. Four times he was exiled. His supporters were driven out and their churches closed. But always he came back. In the end he won out. Arianism went into a decline and eventually vanished from the Christian scene.

Here was a Forward Movement in more ways than one. Christianity was relieved of the persecutions which had frequently set it back on its heels. Now it could operate freely and openly. Quickly it moved forward in numbers—too quickly for its own good. The Church opened the series of great Ecumenical Councils (seven of them) and proceeded to define its faith against successive perversions—a very important Forward Movement indeed.

But, as in other instances, the most important development centered around a relatively small group (or groups) led by one courageous man. If it had not been for Athanasius, it might well be that Christianity would have been eviscerated and the Church broken under the devastating assaults of Arian distortion. Today we may smile if we like over the subtle theological disputations of those times. But those forefathers of ours realized that they must honestly face the question, "What think ye of Christ," if Christianity itself were to be preserved. But for them, no other Forward Movements could have followed. Every time we stand to say the historic creeds, we pay tribute to their loyalty while we renew our allegiance to Christ.

Next week: St. Benedict and the Monastic Movement.

The Beloved Blunderer

AROUND town, they call The Rev. John Watson Gilman "Father John," although he is the lowest Low Church. Services at St. Matthew's drift along in a free and easy way but, the minute you settle down in one of the old pews, a feeling of peace comes over you. Perhaps it is because Father John never seems to impress his own personality on the service. The good old Book of Common Prayer becomes a living thing and clergyman and choir and congregation just go along with it.

Father John's sermons are really no sermons at all—rambling, informal talks that appear to start from nothing and get nowhere. Still, there is something about them that makes you want to say "God bless you" to everyone you meet on the way home from church.

Father John is big and awkward and ungainly and his face is far from handsome, but his handclasp is hearty and his smile is sincere.

As he has never acquired the "ecclesiastical crust" and his voice is as the voice of other men, you often forget that he is a clergyman, although you are always conscious that he is a man who loves his fellowmen. You have a feeling that if he had been a truck driver or in the grocery business he would have been God's Man just the same. You can't help loving him and you want to be like him. With it all, he is a poor organizer and no business man and he is woefully neglectful of most of the details which should be considered in a well-conducted Parish. As an efficiency proposition, his Parish is a mess. Naturally, he is the worry of the Bishop's life, but the Bishop puts up with him, calls him his "Beloved Blunderer" and prays for more like him.

THE CHURCHMOUSE.

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MISSIONARY TELLS OF EXPERIENCES IN CHINESE FIELD

By Dr. Claude M. Lee
Head of St. Andrew's Hospital, Wusih

It is not easy to get to Wusih now. The motor roads are ruined by military use, and on the railway there is only one train a day, each way. In Shanghai it is necessary to be at the north station at 5 a.m. to buy a ticket. One must get in line and submit to crushing pressure from people in front and behind. I was near the front of the line and was over forty-five minutes getting to the ticket window and securing the coveted permit to travel. Then, bags in hand, I was in line from 5:45 to 7:45, two solid hours in a small room packed with people on a steaming hot sticky day. Then we had to wait until the gates were open so that we could board the train. At one time just after I got my ticket I was clear of the ground, my feet not touching, as I was carried along by the pressure of the crowd. When I got on the platform, coat, necktie, shirt, shoes and trousers were soaked with sweat as though I had been flung into a river. To cap the climax, a gendarme thrust his thumb through a 5-pound bag of flour I was carrying and I got flour all over me. He wanted to see what I had and he saw.

It was not bad on the train and the trip was fairly quick and comfortable. There was no difficulty until I reached the gate of Wusih. The city is occupied by the Japanese military.

I presented my pass to the sentry at the gate and without looking at it, he began to make signs to me, so I passed over to the side of the gate towards an officer, probably a corporal or sergeant, who had risen and was coming towards me. Again I held out my pass and again the mysterious signs; then this man pulled off my hat. I took it from him and put it back on my head and said in English, "I am an American." Again he snatched off my hat and again I put it on and walked a few steps; the whole thing happened again, whereupon he began to laugh and I put my hat on and left without even having my pass examined.

I have written to protest to the commandant here and through the American consulate to Japanese headquarters, so we shall see whether it ever happens again. I think they are trying to put on the airs of the Samurai, to whom all natives of Japan not of that class had to bow in the old days!

St. Andrew's Hospital has started work again. In many ways it reminds one of the first clinic, started on March 16, 1908, just over thirty years ago with little equipment, for much of the valuable equipment for modern clinical work has been smashed or carried off. Besides this the competent staff of doctors, nurses and technicians which was there a year ago is scattered.

The re-opening of the work was in the middle of one of those storms, called typhoons in China, which came down with a tremendous force, a wind of about fifty miles an hour blowing down trees and telephone wires and sending bricks and tiles flying. In spite of the storm, eight people braved it to seek relief. The first was a case of cholera; a young girl of eighteen had been taken sick in the night, but owing to the occupation, she could not come to us until she was almost in a state of collapse. Promptly a vein was chosen and she was given a life-saving infusion of saline and glucose, after which her blood pressure rose from almost nothing to give a full and strong pulse. When she came in she could hardly speak, so feeble was her husky, faint voice. After the infusion, her voice was strong and clear and she had lost the terrible weakness which came from lack of body fluids.

Then there came a child of six, with encephalitis. Little could be done for him except make him more comfortable. He was followed by a woman with a tumor, not malignant, who can be cured, as soon as we are able to care for in-patients again. Next was a girl with a tuberculous condition in her abdomen, for which something can be done, and she was followed by a man with an acutely inflamed gall-bladder upon whom, in spite of poor facilities and almost no help, an operation is to be done.

A girl with a bladder stone came even before the work was opened. She was in so much pain that the looted and broken operating room was cleaned up, a sterilizer was started and dressings prepared, instruments scattered all over the floor were collected and needed ones chosen and boiled. Then with a coolie as assistant, capped, gowned and gloved like a surgeon, the girl was operated on successfully. As this letter is being written, she has just about arrived at her country home, a well woman. This story could go on telling of people injured by war or disease who are being succored, but space forbids.

The patients are now limited to fifty a day in the out-patient depart-

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. Spofford

Christ Church, Little Rock, Arkansas, was completely destroyed on Saturday, October first, in one of the most spectacular fires in the history of the city. When firemen arrived at three in the morning the building was ablaze from basement to steeple-tip, with flames leaping more than 100 feet into the air. Six streams of water were poured into the building but to no avail whatever. The fall of the spire was an awesome spectacle . . . first long boards would break off and fall in a cascade of flames and sparks. Then the entire spire swayed slowly and majestically and plunged to the ground. with the cross leading the way. Many treasures went with the building, including memorials to its founder, Bishop Leonidas Polk, missionary bishop to Tennessee and Arkansas, who organized the church in 1839 and personally contributed $900 toward the first church building. He later was killed fighting in the Confederate army during the Civil War.

Following a meeting of the vestry, a few hours after the fire, Rector W. P. Witsell announced that the church would be rebuilt at once. The church and its furnishings were insured for $82,500 and a representative of the insurance company stated that the building was undoubtedly a total loss and would be so judged by the appraiser. The day following the fire the usual Sunday services were held in the beautiful parish house, next door to the church, which was built under Mr. Witsell's direction about ten years ago at a cost of $80,000. The church had just this summer been remodelled and redecorated. R. Bland Mitchell consecrated Bishop of Arkansas on October 5th, sent a telegram expressing his regrets and making a pledge of $50 to the building fund.

* * *

Oliver Hart Declines Again

I guess the Rev. Oliver Hart, rector of St. John's, Washington, D. C., does not want to be a bishop. In any case, he has declined his election as Bishop of Delaware, having previously declined two other elections in recent months.

* * *

Death Takes Diocesan Secretary

Mrs. W. P. Cornell, executive secretary of the diocese of Florida since 1926, died on October 4th at the home of her daughter in Buffalo,

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N. Y. She was not only active in diocesan affairs but was also prominent in the national affairs of the Woman's Auxiliary.

* * *

Religious Situation in Schools

A conference of headmasters, masters and others immediately concerned are meeting in New Haven this week, October 13-15, to discuss the religious situation in our private schools today, under the chairmanship of the Rev. Theodore O. Wedel of our National Council. Subjects considered: best hour for chapel services; should they be entirely separated from announcements and school business; the place of religion in the curriculum; is it wise to discuss "isms" and various radical points of view; what is the best method of getting students to face social problems in the light of Christian principles. It was reported, after investigation, that students are genuinely interested in religion, but deep conviction is often lacking. As for the teachers, the report stated that most of them could be classified as "liberals," with very few "radicals" and hardly any die-hard conservatives—and the report further stated that "many of them are confused as to the way out for America and the world." But they are, according to the report, against the super-patriotism of the D. A. R.; the union smashing of Tom Girdler; the Liberty League; the pension grabs of the American Legion; the sinister power of Frank Hague, and the tendencies toward fascism and the suppression of political and social liberties. On the positive side most of the private school masters were for labor union; societies for the advancement of the Negro; reciprocal trade agreements; the extension of civil service; the curbing of the power of Wall Street and the big industrialists; socialized medicine. And the study further discovered that the teachers "are less optimistic about any inevitable progress of the human race toward the realization of the Kingdom of God on earth" and they are "more pessimistic about human nature." Sounds like quite a conference.

* * *

CLID Field Secretary Visits the East

The Rev. Joseph Moore, rector of St. Paul's, Evansville, Indiana, and part-time field secretary of the Church League for Industrial Democracy, is visiting the east this week, holding meetings in various centers. Meetings were held in Boston on Monday; Providence on Tuesday; New Haven and New York on Wednesday; Philadelphia on Thursday and Baltimore on Friday. The meeting in New York was a joint meeting of the national executive and administrative committees. Approval has been given to the publication of a small bulletin each month, but it was pointed out that second class mailing privileges could be secured only if CLID members authorized it. Members are therefore being urged to send to the national office of the League, 155 Liberty Street, a postal card reading as follows: "I hereby authorize the Church League for Industrial Democracy to deduct 50 cents from my annual dues for one year's subscription to the publication of the organization."



HORACE W. B. DONEGAN
Returns to Parish after Illness

* * *

Food Ship Sails October 30th

The ship for the relief of Loyalist Spain sails on October 30th—an 8,000 ton ship. It is hoped that it will be loaded with food, medical supplies and clothing. If you as a Christian want to have a hand in this relief read the back page this week and act at once please.

* * *

Bishop Lawrence Is Honored

Bishop Lawrence of Massachusetts, consecrated on October 5, 1893, was the guest of honor last Thursday at the Cambridge Seminary, marking the 45th anniversary of his consecration. Bishop Sherrill, Bishop Perry of Rhode Island and Bishop Lawrence of Western Massachusetts, his son, spoke and there were over 500 people present.

* * *

Death Takes Church Educator

Henry A. Hunt, head of the Fort Valley Normal and Industrial School for Negroes, Georgia, died on October 1st of a heart attack. He was 71 years of age. He died in Washington, D. C., there in his capacity as assistant to the governor of the federal Farm Credit Administration, a position he has held since 1933.

* * *

Instruction On Friendly Visiting

The social service department of the diocese of Western New York is sponsoring a series of meetings on successive Monday evenings this fall on the theme: "Basic Points of Friendly Visiting." The speakers are Marjorie Wallace of the juvenile court of the county; Dean Patterson of Warsaw; the Rev. Niles Carpenter of Buffalo University and the Rev. Sigfried Sundin of Buffalo.

* * *

St. James Rector Takes Up Duties

The Rev. Horace W. B. Donegan, rector of St. James Church, New York City, returned to his pulpit last Sunday after an absence of eight months due to illness. During this entire time he remained in New York and directed the work of the parish even though his physicians would not allow him to leave his home. He has entirely recovered from a severe attack of neuritis.

* * *

Corner Stone Laid for New York Church

The corner stone is being laid this coming Sunday for the new Church of the Epiphany, New York City. Formerly located on Lexington Avenue at 36th street, the parish decided in the early days of the rectorship of the Rev. John W. Suter Jr. to move to an unchurched neighborhood further uptown. For the past two years the congregation has been holding services at St. Thomas' Chapel, pending the raising of funds for the beautiful new church. The Presiding Bishop is officiating at the laying of the corner stone, assisted by the rector.

* * *

Council Payments Fall Off

The National Council's Assistant Treasurer, James E. Whitney, announced on October 4th that collections on expectancies during September were $36,000 less than last year. There remains to be collected during the remaining three months of the year the sum of $668,415, or 44% of the total expectations for the year.

* * *

An Institute On Family Relations

Christ Church, West Englewood, New Jersey, where the Rev. William Russell is rector, opened its second annual institute on family relations on October 6th. The first speaker was the Hon. John Warren who spoke on budgeting and security. Tonight, October 13th, the speaker is Mr. Ed-

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ward L. Parker of the social service bureau of Newark, who is to speak on the home and the community. On the 20th Grace Loucks Elliott of Union Seminary speaks on changing home life and on the 27th Miss Margaret Marsh of the Church Mission of Help speaks of the problems of adult youth. Last year the community house of the parish was jammed to the doors at all sessions of the institute and it is fully expected that there will be an even better attendance this year.

* * *

General Seminary Starts Its Year

The General Seminary opened on September 29th with a junior class of 35 men, four new special students and two new guest students. All of the new men have academic degrees and come from 33 different colleges. The men come from 26 different dioceses.

* * *

Elmore McKee Leads Student Conference

Generally when student conferences are held there is a definite limitation as to age groups. This past month one was held at North Andover, Mass., that welcomed school boys, college men and even college graduates. Each morning there was a lecture by the Rev. Elmore McKee, rector of St. George's, New York, followed by classes taught by the Rev. Eugene Blake, Presbyterian minister of Albany; the Rev. Theodore Wedel, secretary of college work for our National Council; the Rev. A. L. Kinsolving of Boston and the Rev. Fay Campbell, student worker at Yale. After luncheon there was a lecture on Christian ethics by Professor Richard Niebuhr of Yale, and before dinner one on prayer by the Rev. John Crocker, chaplain for Episcopal Students at Princeton. Others to speak were the Rev. Luther Tucker; the Rev. C. Leslie Glenn; the Rev. Charles Cadigan and the Rev. Grant Noble. It all worked out so well that a similar conference is being planned for next fall.

* * *

Plan Reorganization of Youth Work

Plans for the reorganization of young people's work were made at a conference of leaders held in New York, September 27-29. There were committees on organization, program and leadership training, with their recommendations going to the National Council.

The Committee on organization, of which the Rev. Rex Wilkes, Church of the Messiah, Chicago, was chairman, surveyed work now being done by various organizations for youth. They were particularly interested in the Young Churchman movement which is appearing in a number of dioceses and provinces. The term, "Young Churchman movement," is used to describe a form of organization in which all young people in a diocese, representing all the youth organizations, young communicants who are not members of any group, college students and isolated young people are represented. This unifying of youth work has served to strengthen existing organizations, to develop a spirit of cooperation between different groups, to encourage work with youth where it had not previously existed, and to give the young people of the Church the feeling of belonging to something very big and vital. It tends to develop a loyalty to and interest in the Church above loyalty to one organization. In view of all this, the committee saw the thrilling possibilities of the growth of this movement in many dioceses and provinces until there would be a Young Churchman movement on a national scale. Therefore the committee recommended the establishment of a youth commission to consist of two young people and an adviser from each province and the executive heads of the national youth organizations. They asked for adequate funds for such a commission to meet regularly to encourage the growth of unified youth programs, to provide organizational helps, program materials and leadership training. Such a commission would function until the General Convention of 1940, when further steps might be recommended.

The committee on program, of which the Rev. E. L. Gettier, St. John's Church, Huntingdon, Baltimore was chairman, brought in a definite suggestion that there be one program emphasis for all youth groups in the Church. Time did not allow the detailed working out of such a program but the committee outlined general areas for such a program during the next few years. These areas followed the conclusions of the Oxford and Edinburgh conferences. The program committee felt that the World Conference of Christion Youth to be held in Amsterdam next summer could be a focus for such program material, and that the findings of the Amsterdam conference would provide many new areas for future study.

The committee on leadership training under the chairmanship of the Ven. Arthur Phinney of Boston brought in a report which has very revolutionary implications. They stated that convictions rather than techniques are essential to leadership. They also pointed out that our present complete dependence on conferences and training schools for developing leaders is unwise. Leadership can only be developed through actual work and experience. Therefore, the parish must become the center for leadership training, starting with the personal relationship of the young person and his rector or other adult leader. The reports were accepted by the entire conference and now go to the National Council for action.

* * *

College Clergy and School Masters Meet

Silence for the first thirty-six hours . . . that was the order when



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college clergy and school masters met for a retreat and conference for four days at Marlboro, New Hampshire. And if you do not believe there is discipline in silence just try it sometime. I did it through breakfast once and got indigestion. The Rev. Charles F. Whiston, just back from China, gave meditations the first couple of days after which the boys went into a huddle to discuss the work done in colleges and schools.

* * *

Women Field Workers Hold a Conference

The five women field workers of the diocese of Michigan grappled with life's problems at a conference held the last three days of September under the direction of Archdeacon Leonard P. Hagger. The women carry on work at twenty missions under his direction. Grappling with life's problems was the theme during the three days, as well it might be since these women do about everything in these missions; call on the sick, direct religious education, train school teachers and do about everything that is ordinarily done by a parson.

* * *

Bishop Scarlett Preaches At Blocks' Consecration

Bishop Scarlett of Missouri was the preacher at the consecration of the Rev. Karl Block as Bishop Coadjutor of California held at Grace Cathedral, San Francisco, on September 29. He spoke on the moral power in the universe, which man can violate only at his own cost. To illustrate this he referred to the current European crisis as the outgrowth of the injustices of the world war. Many dignitaries from other churches including a Russian and an Armenian bishop, marched in the procession with 14 bishops, representatives of diocesan organizations, students of the Church Divinity School of the Pacific, and civic officials. Bishop Parsons was the consecrator.

* * *

New Church in Southern Ohio

Bishop Hobson of Southern Ohio consecrated the new St. Mark's chapel of Christ Church, Dayton, on September 25th. It is a $40,000 plant, the gift of the late Joseph Harries, who gave it as a community church in 1931. This summer however his sisters proposed to the rector of Christ Church that it be organized as a chapel of the parish "according to the doctrine, discipline and worship of the Protestant Episcopal Church." There was a lot of red-tape involved—consents from all sorts of institutions and persons—but it was finally all worked out and the transfer made. Interesting bit: there had to be alterations of course to change it into an Episcopal Church; altar, credence table, prayer desks, etc. All this work was done by William Boehme the sexton of Christ Church, who is an expert worker in wood.

* * *

Japanese Layman Takes Religious Vows

For the first time in the 79 years of Anglican Church history in Japan a young Japanese layman took his first vows of poverty, chastity and obedience in a religious order. Brother Merk Masashi Nuki on September 10th took his vows in the Order of St. John the Evangelist before the Rev. Spence Burton, superior of the American congregation of the order. The young Japanese, being but twenty-five years of age, will have to take his vows each year until he is thirty since no one is allowed to take life vows in the order until then.

* * *

Normal Schools in Michigan

Some years ago the department of religious education of the diocese of Michigan started a normal school for Church school teachers. Today there is not one but several, and they are by no means limited to teachers. The

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by

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largest naturally is in Detroit, with the sessions getting under way at the Cathedral on October 4th with a large attendance. Each Tuesday now for six weeks people will meet for a brief devotional service at 5:30; have a meal together at 6:30; then listen to the speaker of the evening and wind up at two class periods. Dean O'Ferrall was the speaker on the 4th and Bishop Creighton on the 11th. Similar schools are being held in the Saginaw Valley and in the Flint region, with the schools being entertained each week by different parishes. In the region of Lansing there is still another school which steps over diocesan lines and takes in parishes and missions of Western Michigan. Finally there is the Seminar at Jackson, similar to the other schools, which meets at regular intervals.

* * *

Chicago Tackles Diocesan Debt

Over 200 vestrymen from parishes in Chicago met on September 27th and worked out a program aimed at the reduction and the eventual elimination of the heavy diocesan debt. The plan calls for the creation of an association of laymen with classifications of membership ranging from $25 to $100 a year. It is expected that from $50,000 to $75,000 will be raised annually. It was pointed out at the meeting that some plan would have to be worked out at once in order to re-finance obligations that fall due this fall, amounting to nearly half a million dollars. It is thought that with a definite program the committee can go to the bankers and bond houses and secure an extension on maturities. The plan has been endorsed by Bishop Stewart, who was unable to be present because of his illness.

* * *

Normal School in Southern Ohio

The Rev. K. Brent Woodruff, rector of Grace Church, Cincinnati, is the director of the normal school that is meeting on Wednesday evenings through October and November in Cincinnati. Here are some of the faculty members: the Rev. Maxwell B. Long, rector of the Redeemer; the Rev. Francis J. Moore, rector of the Advent; the Rev. Joseph Fletcher, director of the Graduate School of Applied Religion; the Rev. Robert T. Dickerson of Oxford, Ohio. There are women on the faculty too: Miss Marion Parsons, Miss Mary Collar, Miss Gwyne D. Owen, Miss Alice H. Wilmink, Miss Hilda Shaul, Mrs. S. Donald Stone, all of whom are experts in various phases of Church work.

* * *

A Plan for Church Unity

Here is a formula for Church unity offered by a joint committee of Episcopal and Congregational clergymen of Chicago, appointed three years ago and at work on the problem ever since: "In all things where we agree, unity; in things where we do not agree, liberty; in all things, the will to be one." In the report, just issued, the committee says: "It is believed that the principles elucidated provide a basis for reunion over a large part of Christendom. For principles which are operative for systems as diverse as the Congregational and Episcopalian must undoubtedly have value for polities like the Presbyterian which occupy a middle ground between them."

* * *

Convocation of North Dakota

Bishop Blair Roberts of South Dakota was the preacher at the service that opened the convocation of the district of North Dakota, meeting September 27-28 at St. Paul's, Grand Forks. He was critical of institutionalized charity. "We give our offerings to a general fund and aid is given to the poor by employed workers. The poor need personal as well as material interest." Later during the sessions he was the headliner at a dinner at which he spoke of the

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mission of the Church in rural areas. At the Auxiliary meeting the speakers were Mrs. David West of Minneapolis and Mrs. J. E. Flockhart of Dubuque, Iowa.

* * *

British Author a Rector?

Running in the election to fill the vacancy created by the death of Canon Dick Sheppard, late canon of St. Paul's Cathedral, London, Laurence Housman, author and playwright may be the next rector of Glascow University. Mr. Housman, like Canon Sheppard, is an uncompromising pacifist and is the author of "Victoria Regina."

* * *

Armenian Bishop Ordained in Episcopal Church

Archdeacon Nubar Arabian was ordained Bishop of the Armenian Apostolic Church at a service held in our Epiphany Church on the west side of Chicago. Representatives of many communions were present at the ceremonies that took place on September 25th.

* * *

Churches Unite for World Peace

Clergy of seven churches, Baptist, Lutheran, Methodist, Polish Catholic, Presbyterian, Reformed and Episcopalian, were in the chancel of All Saints Cathedral, Albany, N. Y. on September 29th when a service was held for world peace.

* * *

Death Takes Distinguished Layman

Mr. Edward K. Woodworth of Concord, New Hampshire, for many years a leader in the diocese, died on September 28th. He has been chancellor since 1919; secretary of the standing committee for a similar period, and sang in the choir at St. Paul's, Concord, since its inception fifty-five years ago. He was a delegate to five General Conventions.

* * *

Have You Written About That Student?

The Rev. Alden D. Kelley is the student chaplain at the University of Wisconsin. Each year he writes to all the clergy in the state asking them to let him know the names of any young men and women entering the university from their parishes. Last fall there were 250 Episcopalians entering the university for the first time. Of this number but fifty were written about and called to the attention of Chaplain Kelley. All of which shows how careless otherwise good pastors can be.

* * *

Indians Send Aid to New England

The Brotherhood of Christian Unity is a laymen's organization among South Dakota Indians. At their meeting on a Saturday late in September they voted that the offering at the service next day should be given entirely to relief of their fellow churchmen then suffering from the flood in New England. They made an effort to have a large offering, their wives added to it, and the result, $11.12, represented "a lot of love and interest and a real sacrifice," as the Bishop said in forwarding the amount. It was only a month earlier that the same Indians had contributed to the annual Niobrara Convocation Offering for the general missionary work of the whole Church, which amounted this year to $3,584.47, a thousand more than last year. Although Long Island had a good share of the flood, the Indians felt a special concern for New England because so many of the South Dakota white clergy and their wives come from there.

* * *

For Education Among Her People

In New Orleans eighty years ago, Gertrude Du Bois was born to slave parents. Last year she died in New York City and out of her estate of $5,000 she left to the Episcopal Church $2,000 designated "for educational work among colored people of the South."

* * *

Fall Conferences in Arkansas

Three fall conferences are to be held in the diocese of Arkansas, the first for women from October 12 to 14; the clergy from the 17 through the 19 and laymen from the 19th to the 21st. The leader at the women's conference will be Mrs. R. Beverly Sloan of Columbia, S. C., while Bishop Bland Mitchell is to be the leader at the other two. The arrangements have been made by the Rev. W. P. Witsell, chairman of the diocesan field department.

* * *

News Notes From Japan

The Japanese House of Bishops held their fall meeting September 27-30 on the campus of St. John's University, Tokyo. . . . A large delegation of Christian leaders are to sail November 10th to attend the Madras World Christian conference. . . . Bishop Reifsnider recently dedicated a memorial tablet to the late Bishop John McKim at Holy Trinity Church, Tokyo. . . . Over 400 missionaries of Japan (there are about

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1,000 Protestant missionaries in Japan, of whom 300 are men) attended the conference this summer sponsored by the Fellowship of Christian Missionaries in Japan. The keynote was "Courage" with every address stressing the difficulties of these times and the uncertainty of the future.

* * *

Wants More Art in Religion

Bishop Stevens of Los Angeles in addressing the students of the Church Divinity School at Berkeley, California, urged the wider use of art in churches as a means of religious expression. Bishop Remington of Eastern Oregon also addressed the students. He said that many young people had a misconception of religion since their only contact with it was at revival meetings. They are so repelled that they became antagonistic to all religion.

* * *

Another Way of Contributing

A list of contributors, not of money but of time, is published in St. Paul's Parish Messenger, Columbia, Penn. A considerable amount of parish work needed to be done and volunteers were called for. The rector, the Rev. W. J. Reed, lists the volunteers and the time they gave, a total of 334 hours.

* * *

A Quiet Day for Prayer

Church groups throughout the country are to hold another Quiet Day for Prayer on November 11th, the sixth year that such a day has been observed. An eight page leaflet has been prepared on the subject of peace, the work of Bishop Stewart of Chicago. It is being distributed by the Woman's Auxiliary which first sponsored the day, beginning in a small way in Maine. Today the Quiet Day is observed in parishes and missions throughout the United States, with the leaflet also translated into Chinese, Japanese, Portuguese Spanish and French for use in foreign fields.

* * *

Fifth Sunday Is Family Sunday

St. David's Chapel of St. Alban's Parish Washington, D. C., announced in the parish paper: "January has five Sundays. Therefore Sunday, January 30th is FAMILY SUNDAY, and the whole family, from Toddler, the baby, to Creeper, the Great Grandfather, is expected at the 11 o'clock service. Also, to help mother on that day there will be no Sunday School. Other Family Sundays this year will be on the fifth Sunday in May, July and October."

The idea of Family Sunday, whether held once a year, with extra efforts at perfect attendance, or periodically, as by the above device of fifth Sundays, seems to be spreading. It is simply a good, hearty service, suited for a congregation with all ages. Printing in the parish paper, the week following, of all "complete families" in attendance, has been a feature. Much interest and enthusiasm has been aroused. The omitting of Sunday School on that day is not required, but is often a great convenience, improves attendance.

* * *

Christians in Africa on Race Relations

Eyes of high-minded whites and blacks alike are turned hopefully to the recent formation in Kenya Colony of a Christian Council on race relations. It is expected that the Council will help make known to the

Services in Leading Churches

The Cathedral of St. John the Divine
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Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. **Saturdays:** Organ Recital at 4:30.

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Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

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Trinity Church
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9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
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The Reverend John S. Higgins, Rector
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Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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people of Great Britain some of the evils in inter-racial relations that exist here, and will carry on constructive work for more humane treatment of the natives.

African wishes are not made known directly in the Legislative Council, through African representation, but have to be articulated through Europeans appointed by the government. Children are allowed to sign labor contracts at the age of ten and upward. They are often sent away from home, at long distances, to work. Excessive fines or even imprisonment for one month, may be imposed by law for comparatively slight offences including "disobedience."

* * *

A Common Problem Dramatized

In too many organizations, the use of dramatics is limited to an annual play, usually given to raise money. Only a few can take part, and the necessity for putting on a finished product spoils much of the fun.

It is urged that every group use dramatics frequently in programs. A simple dramatization to introduce a topic is most effective. The following explains how this was done in one club.

They planned a series on Parent and Youth Relationships. Several weeks beforehand, each member of the group listed, anonymously, what he considered the most troublesome conflicts between parents and young people. From these, a committee selected the four most common problems. The committee then planned brief scenes in which a conflict between parents and young people was made clear. One, for instance, was the case of a girl who wanted to go out with a boy of whom her parents disapproved. A very realistic skit was worked up. The girl was shown defiant and stubborn, yet sincere in her belief that she was doing the right thing. The parents were dictatorial and suspicious, yet honest in their desire for the girl's welfare. There was no solution or happy ending given. The skit was presented before the whole group at the start of a meeting.

Then a discussion was held: Why did the girl act as she did? Why did the parents act as they did? Were either of them justified? What might either have done to help the situation? Do parents have any right to interfere in their children's friendships? If your parents should disapprove of a friend of yours, what would you do?

* * *

Child Had Never Seen a Church

A mother said pathetically that her children had never heard a church bell or even seen a church. This was in Eden Valley, Wyoming, and she said it to Bishop Ziegler last year. So now they have a church. Eden is a cross roads with school, store and postoffice, surrounded by far distant ranches; 120 children come in daily to school. The Bishop held the first service in the Valley, at the school house in September, 1937. Since then many people, near and far, have contributed money, gifts, labor and other kinds of encouragement. The Garden Church was consecrated in June. It is a log building with a plate glass window for reredos, looking out to the South Pass, famous in Oregon Trail history. U. S. Route 187 passes it.

TELLS OF EXPERIENCES

(Continued from page 8)

ment, as I am the only doctor here. Dr. John Roberts for the present is being kept in Shanghai by his important work in St. Luke's Hospital No. 2, for refugees. He will be back in Wusih by September 15th, when the limit for patients will be raised to 100 a day, and in-patients will be admitted who are in urgent need. Mrs. Lee will return with him.

Miss Laura Lenhart, head of the department of nursing, is on furlough and it is expected that a cable will be sent asking for her return at once.

Editor's note: Dr. Roberts and also the Rev. and Mrs. Edward R. Dyer, have returned to Wusih, and Miss Lenhart sailed for China in September.

BOOKS and TRACTS

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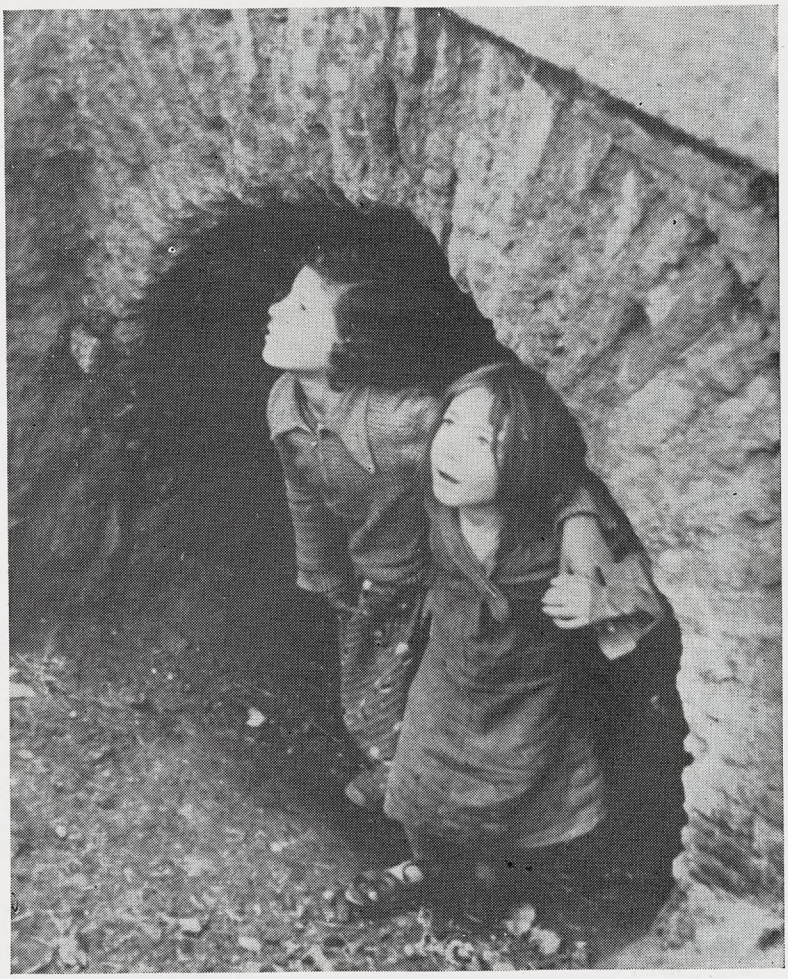
The price of the tracts in lots of 100 or more is $3 for each 100, assorted if desired. They are ideal for a literature table or to enclose with letters and for Every Member Canvass material.

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It is the hope of the national committee of the League to issue a regular monthly bulletin. To secure 2nd class mailing rights it is necessary to have authorization from members. Will members therefore please send at once the following, on a postal card and signed: "I hereby authorize the Church League for Industrial Democracy to deduct 50c from my annual dues for one year's subscription to the publication of the organization."

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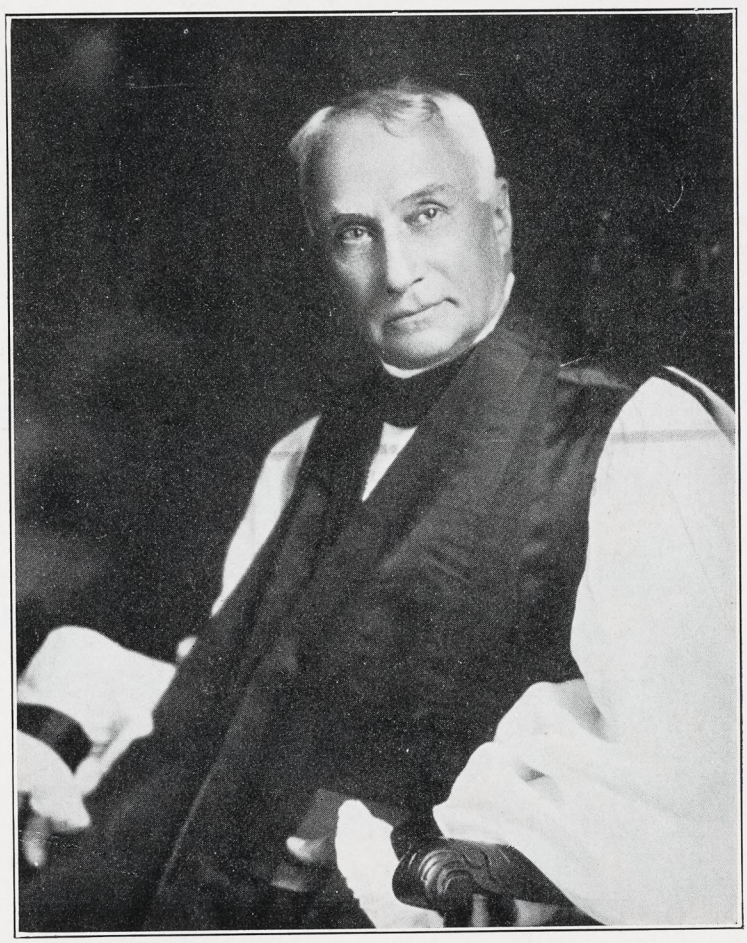
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October 20, 1938
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THE WITNESS



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Presides at New England Synod

MORE ABOUT THE UNEMPLOYED CLERGY

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CLERGY NOTES

DOAN, EDWARD S., rector of Emmanuel, Petoskey, Michigan, is retiring on November first to live at 519 Coit Avenue, Grand Rapids, Mich.

FRIEDRICH, JAMES K., formerly assistant at St. Stephen's, Hollywood, Calif., is now the assistant at All Saints', Beverly Hills, California.

HAUBER, JOSEPH A., assistant at Johnstown and Altoona, Pa., has accepted the rectorship of Ascension, Sligo Parish, diocese of Washington.

JUERGENS, ROBERT E., layreader, has been placed in charge of the Church of Our Father, Chicago, working under the Rev. Harold Holt, rector of Grace Church, Oak Park.

KAPPES, HAROLD G., formerly vicar of St. Mark's, Oconto, Wisconsin, has accepted appointment as vicar of Trinity, South Bend, Indiana. Address: 1116 W. Colfax Avenue.

MERRY, ROBERT ETHAN, formerly rector of St. Philip's, Duxbury, Mass., is now the assistant student chaplain at Princeton University, where there are over 800 students who are Episcopalians. The Rev. John Crocker is the chaplain.

NEWTON, JOSEPH FORT, formerly on the staff of St. James, Philadelphia, is now the rector of St. Luke and the Epiphany, Philadelphia.

SNODDY, WAYNE S., formerly rector of St. Paul's, St. Louis, Mo., is rector of the Church of Our Merciful Saviour, Cincinnati, Ohio.

STIRES, ERNEST V., formerly rector of All Saints', Richmond, Va., has accepted the rectorship of St. Paul's, Waco, Texas.

STRACHAN, JOHN, has returned to Holy Cross-Immanuel, Chicago, after a year's leave of absence because of illness.

TREDER, RUDOLPH W., formerly of the Associate Mission at Hays, Kansas, is now the vicar of St. Carnelius' Church, Dodge City, Iowa.

VOLLMER, MILES A., formerly rector of St. Paul's, Mayville, N. Y., has accepted the rectorship of St. Mark's, Lewistown, Pa.

WHIPPLE, CHARLES E., formerly vicar of St. John's, Holbrook, Mass., is now rector of the Church of St. Mary the Virgin, Falmouth Foreside, Maine.

WYCHOFF, WILLIAM J., formerly rector of St. Mark's, Des Moines, Iowa, has accepted the rectorship of St. John's, Lockport, Illinois.



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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
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A. MANBY LLOYD

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THE ROOT OF BITTERNESS

An Editorial by
BISHOP JOHNSON

IT IS atmosphere that really makes the Church or the home. It is this atmosphere which children breathe into their subconscious selves and it comes out in their ultimate character.

Now the sins of the home and the Church are not apt to be flagrant sins but rather an innumerable company of petty sins which poison the contentment that might otherwise abide there.

We do not expect to find lions or tigers in the home but we are used to gnats and flies which can be very irritating, although not so immediately fatal as the larger beasts.

It must have been someone with a saving sense of humor who called the devil Beelzebub, which means "Lord of flies."

That is just the role he takes when he enters the home and you can hear the buzzing of his innumerable satellites as father complains about the multitude of bills, and mother about the scarcity of comforts, and brother about his inconvenient chores, and sister about her dilapidated clothes.

Satan has entered in, contentment has gone out and the flies settle down industriously at their task of disturbing peace and defiling the white linen of righteousness.

I know excellent parents who really love their children and want them to grow up to be good men and women who are serenely unconscious that flies are sources of fatal infection.

To sit during one's youth at meals where members of the community are discussed and neighbors criticized; to participate in the buzzing murmurs of various members of the family about various complaints; to nag and to be nagged at sundry and various times is to grow up in an atmosphere of envy, malice and all uncharitableness.

What is needed in such homes is to put on screens which will keep out noxious insects, or in other words to keep a watch on the door of the tongue. Moreover, it is a significant fact that will bear meditation, if one considers that those who criticize others most are not those who are the most virtuous themselves. People who do not lift their finger to help any one else will complain bitterly that they themselves are being neglected.

How often have I been told by some injured soul that they have been in the parish for so many years and no one has called on them. And when I have said in reply, "That's so, you have been in the parish a long time, how many newcomers have you called on?" they not only look surprised but injured.

It is frequently the case that people who are quick to detect sin in others, are expert because they are so familiar with that same sin in themselves.

There is a sign one sees occasionally, "Watch your step!" when there is a pitfall to be avoided. I never did like mottoes but there is one that might be hung over the door of our homes, "Watch your tongue!"

ANOTHER form of this disease which destroys contentment is the habit that so many have of criticizing the Church as though it were something foreign to themselves in which they have no corporate responsibility. "The Church does this or doesn't do that." "They fail to do this or they fail to do that." The impersonal pronoun of responsibility is the alibi of irresponsible folk. Doing little or nothing themselves they fault the failure of those who are at least trying to do something. I have seldom heard those who were really working hard for the Church, indulge in those accusations. They love the Church too well to criticize.

Nor is it those who are giving largely. It is the shirker and the evader who talk to create an alibi. After all it is the habit of murmuring which is self-intoxicating. It is like rheumatic pain. It shows an accumulation of spiritual infection somewhere in the system. Better have an X-ray to locate the pus-pocket.

What the critic needs is not painful words but self-examination and confession. The root of bitterness is not in the object of their criticism but in themselves. If they will purify their own spiritual system, they will be peace-makers and not disturbers of the peace.

If they would say more prayers for their neighbors

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and themselves, they would use their tongues to better advantage than they do in their floods of criticism.

I do not know what Heaven is but I am sure it is not a large place where critics abound and where murmuring is tolerated. And especially it is not a place where the same individual is judge and prosecuting attorney. I am very sure of one thing, and that is—God never intended a man to judge his neighbor when his own interests are involved. If you are the plaintiff or the defendant you cannot also be the judge and render the verdict. But that is what murmurers claim.

I have been injured or insulted. My neighbor is a sinner. I am the judge. The verdict is that they shall be banished from my presence henceforth. Silly! All you do is to deceive your self into thinking that your *ex parte* judgment is a valid decision. It will be ruled out of court on the ground of prejudice.

It is true that there are many disagreeable people in the world. Just remember that you are one of them, and that is why you are to forgive others as you hope to be forgiven; and if you insist that those who owe you a few pence shall pay you to the last farthing, then don't be surprised if your big debt to God is running into the millions.

He has told us plainly that He will not forgive unless we do; that He will not bless us unless we bless others; that if we insist on complaining, we will have some real cause for complaint before we are through.

After all, we are either instruments of grace or else stumbling blocks.

And we do not discharge our duty to God by complaining about His Church and we do not absolve ourselves from condemnation by being expert in our criticism of others.

Murmur not but give praise, for so you will do your share in witnessing Christ to men.

CHRISTIAN MATERIALISM

By

JOHN MACMURRAY

Churchman and Professor at University College, London

THERE is one particular thing in theory that the Communist means to Christianity, and that is what he calls Idealism. To Marx religion is a clear example of Idealism; that is to say, of that peculiar capacity that we have for thinking that when we believe a certain idea, or talk in a certain way, we have done something. He meant that all religion is a way of escaping into the field of phantasy from the hard realities of life. I want to say again that I believe that that is far more prevalent and masquerades as religion far more than we like to admit. For a vast number of us, religion means a way of escape from reality into a world of phantasy, and of getting comfort for ourselves by pretending that facts are not what they are.

Take the belief in immortality. You will remember that the first person that we read of in Holy Writ preaching immortality was the Devil in the Garden of Eden! He said to the woman, "Ye shall not surely die." There is a great deal of the religious belief in immortality which is precisely that Devil's doctrine, a way of pretending to yourself that mortality is not part and parcel of human life. In fact, that is what the Communist means by idealism, by Christianity, by religion. I must say that it seems to me that nineteenth century Protestant Christianity in particular has given him every reason for thinking so. A religion which draws a clear distinction between the temporal and the spiritual, between spirit and body, between material things and things of the soul, is precisely doing that. It enables you to feel—"Well, of course, religion belongs to the spiritual realm, and therefore it has nothing to do with politics, economics, or social organization," and that, it seems to me, is the ruling principle in actual practice of our organized Protestant Churches, and what they mean when they say and accept the position that there is this distinction between the spiritual duty of the Church and the temporal duty, power and authority of the State. It is just as prevalent in practice, if not so much in theory, as it was in the Middle Ages.

That gives me the opportunity of saying one thing. I do think myself that we need a Christian Communism and that the Marxian Communism that we have does fall down, not because it is not included in general principle within Christianity, but because it is too small. It is only part of Christianity and is limited in thought and action because it does not arise in its true setting. But if we are, in practice, to give any answer to Communism that means anything that any moral, spiritual individual can stand by, it must be one that shows, in practice, that Christianity is not an ideal, but is a living dynamic force in life for the transformation of human lives and human society, that it is, in fact, still the power of God for the redemption of the world and for the Church. If the Christian community ceases to be the power of God for the redemption of the world, then some other force which is not Christian will have to do the task, because the task has got to be done. There is no possibility of sitting still and thinking that we will keep things as they are until everybody agrees to change them, because things will not stay as they are. They will produce crises, until out of sheer desperation something has got to be done; and if it is not done on Chris-

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tian principles, it will be done on non-Christian principles; and that is why I say that Communism is a challenge and a real challenge to Christians. If Communism is not a Christian way of doing things, what is the Christian way? Let us see the Christian Church do it. Either the Christian Church is the power of God for doing it, or it is not. If it is the power of God, then it does it and does not merely talk about doing it.

IN THE last resort, what I mean by Christianity is the authority of Jesus Himself, of His life and teaching as recorded in the Gospels; and if I had time I would like to say something about that, because I have convinced myself in these last months that in one form or another all the main Communist conceptions, the driving force of the Communist Revolution, are to be found in the teaching of Jesus. I will mention three.

Jesus was essentially class-conscious, and His interpretation of the social problem was an economic interpretation in precisely the sense that the Communist means, and also He was a materialist in the sense that the Communist is a materialist. These are the three things which we normally say are non-Christian, anti-Christian elements in Communism.

Take class-consciousness. Will you please try to recall every case in which Jesus met a member of the upper classes, Scribes or Pharisees or Rulers, and tell me if I am not right in saying that in every case He turned them down. There is one particular case which sums it all up: the case of the rich young ruler who came to Jesus and said, "Good Master, what shall I do that I may inherit eternal life?" Jesus said, "Why callest thou me good? There is none good but one, that is, God." Then He said, you know the Commandments, keep them. (It is just what you would call a straight rebuff.) The young man said, "All these things have I kept from my youth up." And it is said that Jesus gazed upon him and loved him—at that point; then He said, "Go thy way, sell whatsoever thou hast . . . and follow me." And Jesus turned to His disciples and said, and said it twice over, to their astonishment, "How hard it is for a rich man to go into the Kingdom of heaven." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." If that is not class-consciousness, and if it is not an economic interpretation of the social system, may I ask what it is? May I ask you, as Christian people, to believe that Jesus meant precisely what He said?

When the disciples said, "We have given up everything for Thee, what shall we get?" He gave an answer which was very strange if you think that Christianity is idealism and not materialistic, "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." If that is not materialism in the sense in which the Communist is a materialist, what is it?

The fourth of the series of articles by Professor Macmurray will appear next week.

The Monastic Movement

By
BISHOP WILSON

HOW could a harried minority of Christians live up to their principles in a world which was overwhelmingly pagan? This was a real problem to the Christians of the first three centuries. Some came to the conclusion that the only answer was to withdraw from the world and live a life of solitude. Hence, the hermits. At first it was a case of a man finding himself a solitary spot where he could live alone and pursue his devotions without interruption. Presently these isolated hermits gathered in certain localities around some prominent leader but without any central organization. This was the "eremitical" type of monasticism. The "Cenobites" went a step further, living in groups under a common roof and submitting to a measure of guidance from one who was recognized as the head of the colony.

After Constantine championed the Christian cause, numbers of half-converted people clamored for admission to the Church. This stimulated the monastic movement. Many Christians escaped the worldly influences which were crowding upon the Church by retiring into these centers of devotion. The collapse of the Roman Empire gave an added impulse. Society fell into confusion little short of anarchy and people of a religious turn of mind stepped out of it, welcoming the quieter refuge of a monastic cell.

Up to this point there was very little order in the monastic movement. Men and women moved from one monastery or convent to another, under little discipline and with very inadequate standards of religious living.

Then came St. Benedict, born in Italy about 480 A.D. He passed thru various stages in perfecting his own methods. At first he lived alone as an old-time hermit. He was invited to become the head of a monastic group but made a dismal failure of it. Then he organized a series of houses, somewhat after the cenobite pattern, over which he presided for a time. Finally he moved to the hill-top of Monte Cassino where he erected a permanent establishment and developed the Rule which has made him famous. His monks settled down in one place under life vows. They followed a common Rule of Life under his direction. They must work, they must study, they must worship. They specialized in no particular line. They were prepared for any kind of work that was necessary and for any duties which would benefit the Church. The Benedictine Rule consolidated the monastic movement and became the foundation for all future development. Many other Religious Orders have appeared in western Christendom but they are all based on the principles laid down by St. Benedict.

He came on the scene just at the right time. The

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early Middle Ages, including the Dark Ages, were a period of great peril for the stumbling thing we call Christian civilization. It is hard to imagine what would have become of the Church if it had not been for the monasteries. They kept the flame of devotion alive while turmoil reigned all about them. The monks multiplied copies of the Scriptures and of the service books, all laboriously produced by hand. They were the centers of scholarship when schools and colleges were unknown. Moreover they were stabilizing points during centuries of prevalent unrest. They offered refuge to those in danger, hospitality to travellers, and care for the sick. Missionaries streamed forth from them and many a saintly life was bred in the cloister. Without the monasteries the higher culture of the later Middle Ages would have been impossible.

St. Benedict marks the beginning of that Forward Movement which lightened a gloomy period in European history. Small groups of men and women went quietly to work. There was no fanfare of trumpets. Most of them courted obscurity or deliberately relinquished their identity. To be sure, there were times of decadence and reforms in the "religious life" were required now and then. But the monastic movement turned a corner in Christian history when it needed to be turned and it was done by small groups of men and women who meant business.

Talking It Over

By

WILLIAM B. SPOFFORD

THERE HAVE BEEN enough letters in here about this unemployed clergy business to fill a half dozen papers the size of THE WITNESS. Most of them, I can tell you, are sad. They come from the fellows out of jobs, most of whom I do not know personally. I presume many of them—perhaps most of them—are lacking somewhere or other. They are poor preachers, or they lack what people call "tack," or they may be too kind and loving, which is true of one man, now unemployed. According to his Bishop, he simply could not bring himself to do the necessary "cracking down" that a parson is occasionally called upon to do in most parishes. Whatever is the matter with them, here they are, and it does still seem to me, in spite of letters to the contrary from some of the higher-ups, that the Church has an obligation to do something about the situation. The Rev. Archibald Sidders, who wrote an article on the subject some weeks ago, comes up with suggestions but I am sure he would realize how impossible they are if he could drop in at this office. He wants us to invite letters and articles from the unemployed clergy to be printed in this paper. If we did that we would have room for nothing else. He wants all unemployed clergy to register with THE WITNESS, and then after all the facts are gathered, he suggests that the material be turned over to the Presiding Bishop with the request (Mr. Sidders' a better fighter than I am, uses the word "demand") that he appoint a committee with power to push his plan of assessing the employed clergy, the fund so raised to be administered by the Church Pension Fund for the benefit of the unemployed. THE WITNESS office, Mr. Sidders, is the size of one of the better cells at Sing Sing. It is occupied, when he is not doing other things, by the managing editor. There is no secretary; there is no "office force"; files are used chiefly to hide work that is crying to be done, so the rapidly graying managing editor won't go completely crazy; and when this stooped-over old man is out, attending to other people's business, which is all too frequent, there is nobody here even to answer the phone. So I am afraid I shall have to limit myself in this business to shouting, which I am quite willing to do. Running the paper is really all I can undertake, particularly since it involves chasing ads, persuading you parsons to take bundles and begging the people of your parishes to subscribe; editing the news and getting the material together for an issue each week. Besides I've got a couple of other jobs, one with the CLID and another in trying to keep a parish alive. Also I presume the officers of the Church Pension Fund, busy as they are, would be rather reluctant to take on this knotty problem. After all they are rather smart guys.

HOWEVER A LETTER has been received from one of the most capable clergy of the Church; a man in a high place who has a big heart. He went through the Living Church Annual and discovered that there are over a thousand clergymen listed as non-parochial. Of this group approximately 650 are listed who are not marked as either retired or employed in other work. He thinks this is inaccurate but he does think it safe to say that there are three or four hundred priests who would take work if it was available. Some of these, perhaps many of them, are unemployable for one reason or another, and as he writes, "After all we must give some thought to the spiritual welfare of the people placed in the charge of the clergy." But he does believe that "it is time the Church looked at this matter seriously enough to spend some money to find out just what the situation is." He therefore proposes a commission of five bishops, five priests, and five laymen, scattered throughout the country. They would take the whole list of non-parochial clergy and go to work on it, inquiring from bishops, vestries and others about these men. The ability of these men, or the lack of it, could then be prepared as a case history. Following this the commission could sit in New York, Chicago, Denver and San Francisco and, with the case history before them, call in these men, expenses paid, so they could present their side of their cases. "As the result of such inquiry, certain men would be discovered who might well be advised to seek work in some secular field or, if that did not seem wise, a recommendation might be made for the erection of a central fund for the relief of unemployed clergy so that these priests could be used in emergency situations, being paid from this fund for

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such work." So there you have the suggestion of a very wise man; a man who is one of the most consecrated and capable parish priests in the Church. After this column gets into type I shall carefully mark it with a green pencil (I have thrown away my red one since the Dies committee is apt to walk in here any time now) and send it to Presiding Bishop Tucker who will, I believe, take some sort of action. He is that sort of a man. Anyhow, let's see.

The Saviour-God

By

DANIEL A. McGREGOR

THE Christian message is a message of hope and assurance to troubled people. Therefore it is for all of us, for there is no person in this world who is not beset by trouble. The evil in the world is so great, so powerful and so prevalent that it weighs as a heavy burden on every sensitive soul. It frustrates our efforts towards good, it poisons our joy and violates our loves. The evil in the world outside us is so great that we cannot overcome it, the evil within us is so insidious that we cannot always even recognize it. Pessimism and despair are the inevitable result of facing the fact of evil honestly.

The Christian message faces the facts of evil and addresses itself to people who are dismayed by the evil within themselves and in the world. It is the announcement of the existence and activity of a power outside ourselves who can and will conquer our enemy. It is the proclamation that God lives, that God knows and that God cares. It is a message to people who are suffering defeat and frustration, that is, to all of us. It is a message from outside ourselves, that is from the only place where we can find reassurance.

The doctrine of the existence of God is a Gospel, a Good News, rather than an argument. It is a message of hope and salvation rather than of logic and rationality. It discloses its meaning to the needy person who accepts it rather than to the critic who analyzes it. It is a promise rather than a proof.

The most important truth about God is not that He created the world, but that He loves me and is seeking to save me from my difficulties and failures. All the philosophical and theological attributes of God are conclusions to which men have come as a result of their experience of God's saving activity. The Christian Faith is not a philosophy of Theism, it is a Gospel of the love of God. It is a message of hope and assurance that outside myself there is a power that loves me and is active to save me.

IF I am oppressed by a sense of guilt, the Faith comes to me with a message that there is an Almighty God who forgives me. Therefore I can face the greatness of my sins and yet be free from the crushing burden of guilt. If I am appalled by the injustice of life and the wrongs of our social order the Faith comes to me with the message that God reigns and is bringing His Kingdom of justice into reality. If I strive for justice I will be upheld by His mighty arm. If I am conscious of my own failure and weakness I am assured that my Father not only understands my frailty but will give me increasing strength. If I am obsessed by fear the reassuring word of the Gospel comes to me that there is a great invisible power outside myself who guards me every step.

There is mystery in the Christian Doctrine of God, deep and unfathomable mystery, but there is a rock foundation for him who will dare to trust. We penetrate the mystery as we walk by faith and trust. And in the stability given us by this assurance our hands are made strong to do our Father's work in this world.

Teaching about God should be declaratory. Some truths in religion and in life can best be taught by the method of experience of trial and error. But when one has great good news to give, one does not resort to this method. One announces it joyfully and explains what this truth means for people. The truth about God must be taught in this way, for it is a Good News, it is a Gospel.

This truth must be taught in relation to the experience of the pupils and as a joyful enriching of that experience. If the teaching does not bring joy it is not true teaching about God. For God is the Saviour and the deepest truth about Him is the truth of His loving care for His children. The bold statement "There is a God" may do more harm than good to some lives. It may induce feelings of fear and guilt. But to express in song and story and testimony the news that there is one to whom we may look in our hours of need, one on whom we may cast all our care because He careth for us,—this is to teach a truth that will give a new meaning to life and sets souls free from fear and loneliness.

The Old Man's Prayer

HEAR the prayer, O Lord, of him who is growing old. Through Thy kind providence he has prospered. By Thee he has been blessed in the love of family and friends and the respect and honor of his fellow men.

Through long years Thy gifts have been far more than his deserving and his heart is full of gratitude to Thee. Loosen, now, his aging grasp from the things of this world. Help him, Lord, to let go. Give him the will to step down from his place of honor and stand aside for young endeavor. Keep him from the jealousy of age and train his tongue to praise and not to criticize. In youth, he blundered before he found the way. Help him to remember, and be kind. In a little while his day is done. He listens for Thy call. May he not mourn the pleasure past, as he waits the joy to come.

THE CHURCHMOUSE.

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REORGANIZATION IS CONSIDERED AT COUNCIL MEETING

Reported by W. B. SPOFFORD

What the football broadcaster calls "the crap-shooting formation" consumed a large part of the time of the National Council when it met in New York, October 11-13. That is many meetings were in executive session, with even executive secretaries excluded, at which the question of reorganization of departments at the Church Missions House was considered. It seems that when the Rev. Charles W. Sheerin came on the job early in the summer as vice-president he hired himself an efficiency expert who has been around headquarters pretty much during the last couple of months. Just what he recommended and how Council members reacted to his advice is not known since the Council adjourned without public announcement of the results of their discussions. However the understanding is that progress was made by the adoption in principle of a program, with details left to further consideration between Presiding Bishop Tucker and Mr. Sheerin. The appointment of a first vice-president is said also to have been considered in these huddles, but again no announcement was made.

The Council did take action which brought into being what virtually amounts to a new department of Youth. Bishop Quin of Texas reported for a committee appointed last April, which has been at work since then getting opinions from bishops, diocesan departments of religious education, young people themselves and leaders of youth in the Church. As a result they recommended "that something be done to give young people recognition and a voice and place in the Church." A separate department at this time they declared to be inadvisable, but a committee of three Council members is to be appointed by the Presiding Bishop "to supervise the work carried on for co-ordination with all youth groups in every diocese for a united youth program." Further the Rev. Theodore O. Wedel, secretary of student work, and Miss Cynthia Clark, young people's secretary, are no longer working in the department of religious education but are to be responsible to this new committee of three. Appropriations for salaries, travel, etc. for these two secretaries has been withdrawn from the religious education department to provide a budget for this youth committee, with $3,000 additional added for the year 1939. Eventually a Commission on Youth is to be created, consisting of the three Council members; one representative of the Council of Representatives of Youth Organizations; one young person from each province between the ages of 14 and 25; two young people at large and three adult leaders.

A budget for 1939 of $2,422,000 was adopted, approximately $100,000 more than the budget for this year. The General Convention of 1937 recommended a maximum budget for 1939 of $2,500,000. The Council's finance committee recommended at this meeting that $2,322,000 be set as the budget. This brought forth a speech from Bishop Henry Hobson of Southern Ohio who declared that "there is no challenge in a budget which does not come up to last year's. I am convinced that conditions are improving. . . . There are evidently resources to which we can go if we present the right appeal with courage and enthusiasm." His speech carried the day with the increased budget the result.

Bishop Hobson also made a speech about the responsibility of the Church toward world movements, particularly the Universal Christian Council on Life and Work and the International Missionary Conference to be held this December in India, which he is to attend. The Rev. Frederic Fleming, rector of Trinity Church, New York, pointed out that our Church had done more than any other group to support the Conference on Faith and Order, and Bishop Page of Michigan said that it was not money that was needed but increased interest of lay people in these movements. After all was over the Council voted $1,000 each to the Council on Life and Work and the International Missionary Conference.

Presiding Bishop Tucker, in his opening address, delivered some pointed remarks on the subject of war and peace, which were subsequently put into a resolution offered by Bishop Appleton Lawrence of Western Massachusetts. "The peace of this world," the resolution states, "is never going to be established through force, either of armaments or diplomacy, but only as the Kingdom of God becomes pre-eminent in the lives of individuals, of communities, and of nations in every sphere of human activity." The resolution had teeth in it, in that it deplored "the practice of making profit from the blood and tears of the innocent" and it called upon bishops and diocesan social service departments to further the movement to take profit out of war.

Bishop Fred Bartlett of Idaho, who is also part time secretary of domestic missions, held forth at considerable length on the "vast and urgent needs for more Church work throughout the United States, if the country is not to become wholly pagan, led by pagan leaders." He spoke of the increasing need of evangelism, especially in rural areas; the widening gulf between the old-time land-owning people, who built and attended the older country churches, and the new unchurched tenancy population; the phenomenal growth of crack-pot cults and sects which afford this class some release and escape from their laborious and drab existence. He spoke of the need of more work among mountaineers, Mexicans, Orientals, Indians, Mormons and Negroes, and pressed home his conviction that the future of this country is endangered if in future years millions of unevangelized people, with no religion and no adequate philosophy of life, produce the country's leaders.

Three new members were elected to the Council: Robert V. Fleming of Washington, D. C., to fill the vacancy caused by the death of Ralph Hollenback of Southern Ohio; the Rev. Albert R. Stuart of Charleston, S. C., to fill the place left vacant when the Rev. E. P. Dandridge became a bishop; and the Rev. Everett H. Jones, new rector at San Antonio, Texas, to fill the vacancy caused by the consecration of the Rev. Malcolm Peabody. Mr. Fleming, banker, is on the board of directors of about everything in Washington and a few years ago was voted "the citizen who performed the most outstanding civic service in the year." Mr. Stuart has the distinction of being the youngest man ever elected to the National Council—thirty-two; Mr. Jones, also a young man, was the rector at Waco, Texas; left there last spring to go to Washington Cathedral as a canon and just recently accepted the rectorship of St. Mark's, San Antonio.

The next meeting of the Council is to be held December 13-15 when the important matter of Reorganization will be further considered and doubtless definite action taken.

CHURCH ARMY HAS RECRUITS

Church Army's training center in New York is to open on Monday, October 24th, with twenty-four students. "A grand group," reports Captain Mountford, headman of the Army, "as diversified as any leader could desire. Two C.C.C. men; two from California; two with good degrees, and the others, all keen for souls." The Rev. Frederic Fleming, rector of Trinity Parish, is to welcome the new men at a service held at Trinity on the 30th.

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CURRENT PROBLEMS ARE DEALT WITH AT CATHOLIC CONGRESS

Edited by WILLIAM B. SPOFFORD

The problem of the relationship of the Church to totalitarian states brought up exceedingly lively and pressing problems at the Catholic Congress, meeting last week at St. Luke's Pro-cathedral, Evanston, Illinois. The subject was scholarly dealt with in a lengthy paper by the Rev. William H. Dunphy of Philadelphia, who treated the subject historically, pointing to the failures of the Roman Empire and the French Revolution before dealing with the present totalitarian states of Germany, Italy and Russia. Many of the accomplishments of these nations, he declared, should be approved by Christians, but the fact remains that "such a state tends to become more and more an end in itself; it creates and fosters a bureaucracy which, like the old man of the sea, rides its victim until it strangles him." The speaker also stated that liberal democracy, while promising much, gave little. "Whoever speaks of freedom must be prepared to answer two questions; freedom from what? and freedom for what? Is the man who works for a pittance and lives in the slums free? Is the unemployed man, with a family on relief, free? Of what use is the ballot when he has no job, or at least no means of a worthy subsistence? And even if he has both is he free if he has nothing to live for, nothing to die for? Must he not have a spiritual faith and goal, a cause infinitely bigger than himself to dedicate himself to? Catholic Christianity supplied a faith and a goal not only for the individual man, but for society as a whole, but what faith, what goal, can be offered by liberal bourgeois democracy rooted in sentimental and utterly unrealistic ideas about the natural goodness of human nature, knowing nothing higher than nature, eaten out with selfish individualism, unable to supply either control or guidance to the expansive impulse of the individual, tempered only by expensive sympathy?

"No one can offer human personality or human society the freedom, who does not know that freedom is rooted and grounded in the spiritual order, in God, in the divine image in man, in the dignity of man as a child of God restored and re-created by the Incarnation of His only begotten Son, renewed and sanctified by His life-giving Spirit. All this is a commonplace of Catholic thought, though Catholic action, in the social sphere, has often lagged behind, but what possible secure basis for freedom can be received on an agnostic, secularized, despiritualized, naturalistic, sentimental bourgeois democracy?"

"We need," concluded the speaker, "to aim at an authoritarian (not totalitarian) state, where liberty will have some social and moral and religious goal to which it may be intelligently directed. We must in particular recapture education for Christ and His Church, and in opposition to the secularized bourgeois state or sacred totalitarian state, assert uncompromisingly the sovereign claims of God and His Kingdom.

God-man or man-god? That is still the question today in the twentieth century as it was in the first. The world still seeks to deify humanity, to raise man to the throne of God, to claim divinity for individual man or for the race as a whole. Sometimes it is an individual dictator, demanding divine or semi-divine honors; sometimes it is a chosen class, as in Soviet Russia, or a chosen race, as in Nazi Germany, or sometimes the state itself as in many other countries, that is deified. But whether it is one man that seeks to usurp the position of God, or a class or a race, or humanity as a whole, we are bound to resist it, to fight it to the death. And over against man making himself god, over against every idol, we set God making himself man, and raising our human nature to share His all-conquering life and power. This is still the victory that overcomes the world—our faith. Who is he that overcomes the world, but he that believes in Jesus Christ as the Son of God, incarnate, crucified, risen, ascended, reigning, invincible and eternal."

* * *

Fletcher Urges Catholic Action

Another paper at the Catholic Congress which raised the questions of fascism, socialism, communism and capitalism was the one on The Family by the Rev. Joseph F. Fletcher, director of the Graduate School of Applied Religion, Cincinnati. Neither communism nor fascism, he maintained, have philosophies for the family, but they doubtless will be formulated and they certainly will conflict with the Christian doctrine. The family, stated Mr. Fletcher, was fairly secure when it was a necessary economic unit in society but the



TRINITY CHURCH, GENEVA, N. Y.
To Observe Centennial of Primary Convention

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rapid changes in economic life, with its unemployment, under-employment and dependency, is putting severe strains on the institution.

"Husbands and sons, and in an alarming number of cases even daughters, are having to leave the home either to find employment or to guarantee their dependents public assistance in their absence," he stated. "The encouraged and enforced occupation of mothers outside the home; the consequent lack of child nurture and supervision; the emotional tensions which arise from inadequate income, congested and unsatisfactory housing, and the lack of means for wholesome recreation; these and other poverty factors are dealing a catastrophic blow to the spirit of families already in existence."

Theological arguments about sacramental union and the conditions of "natural law" cannot save the family, declared the speaker. "Economic insecurity," he concluded, "and the rapid congestion of urban life which is driving forward in the wake of concentrated private enterprise are the chief obstacles to Christian family living. As time and experience go forward it becomes clear that greater social control, in the interests of economic security and a healthful social planning towards decentralization are necessary for survival of the home establishment and family life.

"This surely means that we must translate our eternal Catholic principles into a much more rational and objective critique of the social order. If we have only principles and no program, merely a Christian ethic without a Christian sociology, we shall continue to be as unprincipled and opportunistic as in the past. This means we shall continue to lose out in the rush of events of an unredeemed world.

"By and large, and without risking the charge of 'laxist' theology, we can trust in the rule that mankind does not depart from its traditions without cause. This paper shows something of the cause of change in the family institution. Of that change there can be no doubt. Men are not to be condemned for their wholesale departures. There is a casuistry of social morality as well as of personal morality. As Father Demant has said, 'There is no warrant in Christian ethics for demanding an extraordinary measure of heroism for the majority of men as a condition of their fulfilling their daily duties and avocations. The Church cannot confine herself to encouraging the supernatural, heroic virtues, and remain indifferent to social conditions.'

"A Catholic ministry which preaches virtue without fighting vice is mere sacerdotalism. This is a day of great crises even on all sides of life in the world. Now, if ever, we must succeed in reviving Catholic prophecy. In the words of Evelyn Underhill, 'we cannot sit down and be devotional while acquiescing in conditions which make it impossible for other souls even to obey the moral law.'"

* * *

Other Speakers at Catholic Congress

Others to speak at the Catholic Congress were Professor Hoxie Neale Fairchild on the Intellectual Approach to the Catholic Religion; the Rev. Otis Rice, a very busy young man from the General Seminary who flew to Chicago to deliver a paper on Psychology and Religion; the Rev. P. E. T. Widdington who came all the way from England to read a paper on Catholic Sociology and Professor Howard Patch of Smith College who was the headliner at the Congress dinner. Bishop Gray of Northern Indiana pontificated at the Solemn Mass, at which Father Williams of the Cowley Fathers preached. This of course was the chief event of the Congress. Other services were taken by the Rev. Frank Leeming, a children's mass; and Father Whittemore of the Order of the Holy Cross, who was also the speaker at the missionary mass meeting.

* * *

Altar a Memorial to Bishop Graves

Bishop Sanford of San Joaquin on October 9th consecrated the altar at St. James Cathedral, Fresno, a memorial to Bishop Graves of Western Nebraska. The altar was designed and executed by his son, the Rev. F. D. Graves who preached at the service.

* * *

Forward Movement Commission to Meet

The Forward Movement Commission is to meet in Memphis, Tennessee, October 31-November 1. All of the various committees are to present reports, with the one from the committee on faith, work and unity likely to be the most important.

* * *

New England Synod to Meet in Boston

Women are to play a prominent part in the program of the synod of the first province, to meet in Boston October 24-25. Mrs. Kenneth C. M. Sills is to preside at a meeting the afternoon of the 24th at which Miss Eva D. Corey is to be the speaker. Mrs. Henry Hill Pierce of New York is to speak at a dinner meeting, as is also Mrs. Ralph Barrow. The synod proper meets the following day at the Cathedral, presided over by Bishop Brewster of Maine. The final session is a dinner at which Bishop Perry of Rhode Island and the Rev. Angus Dun of the Cambridge Seminary are to speak on Church unity. Morning and afternoon sessions are to be addressed by Bishop Lawrence of Western Massachusetts; Vice-President Charles W. Sheerin of the National Council and the Rev. A. Vincent Bennett of Fitchburg.

* * *

New Feature at Provincial Synod

A dozen Indian girls, members of the glee club of St. Mary's School, Springfield, South Dakota, traveled over 200 miles to sing at the dinner held in connection with the Northwest Synod, held at Sioux Falls on October 5th. The club won third prize in a state-wide glee club contest earlier in the year.

* * *

Bishop Ferris Honored in Rochester

Bishop and Mrs. Ferris of Rochester, N. Y., were the honored guests at a dinner held on October 13th. Bishop Ferris is to retire as diocesan at the meeting of the House of Bishops next month. A purse was presented.

* * *

Memorial Service to Louis C. Washburn

A dedication in his spirit to the cause of Church unity was the theme of a service held October 16th in memory of the late Rev. Louis C. Washburn. The service was held at Old Christ Church, Philadelphia, where he was rector for thirty years. The service was arranged by the Philadelphia Federation of Churches.

* * *

Diocese to Join in Celebration

The dioceses of Western New York, Central New York and Rochester are to join in a festival Eucharist to be held at Trinity, Geneva, New York, on October 31st to celebrate the centennial of the primary convention of the original diocese of Western New York. The preacher is to be Bishop Davis of Buffalo, with Bishop Ferris of Rochester dedicating a tablet commemorating the event. A picture of the interior of Trinity Church is shown elsewhere.

* * *

Famed Church Architect Dies

Christopher Grant LaFarge, distinguished architect who has been responsible for many of our churches, died at his home in Rhode Island on October 11th. He was at one time the architect for the Cathedral of St. John the Divine, New York City, for St. Matthew's in Washington and

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other churches. He also designed the subway station in New York City and all the buildings in the New York Zoological Gardens.

* * *

Episcopalians Take Part in College Missions

Eleven or more Episcopal Church clergy and lay people are members of the "University Christian Mission to the American Campus" which is sending a group of fifteen to twenty-five speakers to some fifteen campuses in 1938 and to twelve more in 1939. Among the group are the Rev. Theodore O. Wedel, National Council secretary for college work, Bishop Scarlett, the Rev. Leslie Glenn, the Rev. Arthur Kinsolving, the Rev. John Crocker, Dr. Adelaide Case, Mrs. Harper Sibley, Miss Leila Anderson, Messrs. Francis B. Sayre, Charles P. Taft, T. Z. Ku.

The Mission, which has been sponsored and organized by the Federal Council of Churches, has for its purpose "a united religious approach to the American campus." The need for such an approach the committee has expressed in the following statement: Evidence multiplies, in colleges and universities throughout the country, that the time is ripe for a fresh religious movement. Many students are seeking a controlling life-purpose and an inner satisfaction which they do not possess. Aimless living is palling upon some, who now seek an abiding loyalty for their lives. Some seek light on the perplexing situation in which their lives are involved; growing numbers are addressing themselves to religious leaders, concerned to know what Christianity is and what it has to offer; some are consciously looking for a Leader in whom they may believe utterly, and for a Cause to which they may commit themselves with confidence and sacrificial abandon. Many more American students are in a mood of vague wistfulness and are open to a vital presentation of the Christian message, while the number of those who actively oppose or show a callous indifference toward all religion seems to be declining.

It has been many years since a united religious approach has been made by the Church to the American campus. Many are feeling that the time is here for another United Christian Movement that shall take advantage of this rising tide of religious interest among students.

* * *

Teaching the Faith of the Church

The board of religious education of New York, showing new life under the chairmanship of the Rev. C. Avery Mason, is sponsoring conferences on Monday evenings during October and November at the synod house, New York City. Two sessions are held each evening, with courses offered by the following professors: the Rev. J. Harry Price of Scarsdale; the Rev. James A. Paul, assistant at St. James, New York; the Rev. Charles Feilding of Staten Island; the Rev. William T. Walsh of St. Luke's, New York; the Rev. Frank C. Lemming of Peekskill; the Rev. Wendell Phillips of New Rochelle; the Rev. L. E. W. Mitchell of St. Clement's, New York; the Rev. Lawrence B. Larsen of the Holy Nativity, New York; the Rev. Arthur C. Long of Holy Trinity, New York; the Rev. John Gass of the Incarnation, New York; the Rev. Floyd Van Keuren, social service secretary of the diocese; the Rev. Walter P. Doty of St. John's, New York; the Rev. Charles B. Ackley of St. Mary's, New York and the Rev. C. Avery Mason, the boss of the undertaking.

* * *

Negro Laymen Meet in Raleigh

The Negro division of the Laymen's League of North Carolina met in Raleigh on October 9th, attended by 39 men from seven parishes. It was decided to establish a summer camp for Negro boys.

* * *

Washington Parish Has Anniversary

Church people of the diocese of Washington visited the ancient church at Poplar Hill, William and Mary Parish, Valley Lee, last Sunday, October 16th, headed by Bishop Freeman. This church is known as the Mother Church of the diocese, with the records stating that the first church was erected on the site of the present old structure in 1640, just six years after the founding of the Colony of Maryland at St. Mary's City. It is known however that services were held in this old parish prior to that time. The first rector was installed in 1650 at which time he received a grant of 900 acres from Lord Baltimore. He got this in place of a salary—enough I should say to keep him out of mischief during the week between services.

* * *

Michigan Laymen Organize to Help Boys

Twenty-five thousand boys under eighteen come in contact with the police of Detroit every year. Not all are actually brought to trial in the juvenile court, but all have committed some real or alleged criminal offense. Many of these boys will be arrested again and a few, unfortunately, will become the gangsters of tomorrow. The situation is the challenge which prompted the formation of the Big Brother sub-committee of the social service department of Michigan. The Roman Church took the lead by forming the Catholic Youth Organization to help reduce juvenile delinquency among Roman Catholics, and now the Episcopal Church is taking action to meet the needs of the Protestant youth in this area.

It is hoped that during the winter, a Big Brother committee will be or-

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ganized in every Church in the diocese, and that through these committees the manpower of the diocese can be utilized for this vital work. The real needs of the city will not be met until all Protestant Churches are organized, but the Episcopal Church is equipped to make a serious attack on juvenile delinquency in Detroit.

The Big Brothers themselves will work with their parish committees, whose work will be centralized and cleared through the diocesan Big Brother committee and Captain E. C. Lucas, the Episcopal chaplain at the juvenile court. When a Big Brother undertakes to help a "kid brother", he will not try to reform him, but will be a sympathetic older friend and confidante. A pathetic story of a boy who may be called Jim illustrates the work of the Big Brothers.

Jim's father had just married for the third time. His new wife was eighteen, just three years older than Jim. Perhaps this was the reason that she prevailed upon Jim's father to have the boy sent away from home. Jim was placed in a cheap downtown hotel and told to go to school from there. The hotel turned out to be little better than a brothel and Jim revolted against his surroundings. To escape he spent the nights roaming the streets and going to the open-all-night movie houses. He was arrested early one morning as a vagrant, and taken before Judge Healy of the juvenile court. The court found Jim a new home and a part time job, but the boy felt friendless and down on the world. A Big Brother was assigned to Jim. Although the story is in the too recent past to make an accurate appraisal of the Big Brother's work, some definite progress has been made. Jim knows that he is no longer friendless, he has started going to church, and he is already beginning to feel that there are in life things worth living and fighting for. Jim was rapidly turning against society when the juvenile court stepped into his life and changed its direction. The court's work can only be made lasting by the follow-up work of the Big Brothers.

* * *

Special Convention in Chicago

Bishop Stewart of Chicago has called a special convention of the diocese for November 8th to consider reorganization of the business structure of the diocese. Because a considerable part of the diocesan indebtedness matures this fall the convention is necessary to act upon proposals worked out to meet the emergency.

* * *

Churchman Sees Little Hope for Peace

Economic struggle and political hostility will continue until economic nationalism is overcome, declared Francis B. Sayre, Churchman and assistant secretary of state, in addressing a conference in New York last week.

"Peace cannot be won by mere passive inaction," he declared. "What the world needs today is active leadership in building for peace.

"Lasting peace can never rest upon physical force and military armaments. Lasting peace can rest only upon a world order based upon law, upon justice, upon human freedom. Government based upon oppression and injustice will eternally be unstable and cannot endure."

Mr. Sayre turned to the Czechoslovak crisis at the outset of his address.

"During the past few weeks we have been living through one of the tremendous dramas of history," he said. "We have seen great nations halting on the very brink of catastrophe, looking fearsomely down, startled and wide-eyed, into the abyss of war and preparing to take the awful plunge.

"We have watched national destinies being forged before our eyes—the future of whole peoples, indeed, of an entire continent, being



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shaped by a rapid succession of momentous decisions forced upon national leaders by the swift and relentless drive of international events."

The conflict dramatized by the events abroad was not merely one of political rivalry, but was a clash between whole systems of ideas, he said, declaring:

"Probably never before has there been such a swift-moving drama of elemental struggle between conflicting fundamental concepts of life, of social philosophy, of religion."

"Without passing at this time upon the merits of the arrangements which have been made, we must look facts in the face," Mr. Sayre continued. "War has been postponed. It remains to be seen whether it has been escaped.

"But the climax of the drama has not yet been reached. At the present time the supreme question for us is, What is to be our attitude to that which is to follow? If a philosophy and a way of life in conflict with our own is to prevail, it is going to affect our lives profoundly."

America can build for lasting world peace only by preserving and strengthening its heritage of individual freedom and by pursuing with redoubled efforts its program for the effective reduction of excessive trade barriers so that sound economic foundations for world peace will be laid, he said.

"Economic conflict sets the stage for war," he declared. "As long as the elusive pursuit of economic nationalism and autarchy continue to drive down, as they must, the peoples' standard of living, a point must eventually be reached when the only seeming solution for unemployment and increasing poverty and suffering is to engage on a gigantic scale in the building of armaments and in preparation for war.

"Until the scourge of economic nationalism which has forced trade barriers to extreme heights throughout the world can be overcome through patient and careful effort to liberalism world trade, economic struggle will continue, accompanied by political suspicion and hostility."

* * *

A New Church for New York City

When the Epiphany laid a corner stone for its new church last Sunday afternoon, October 16th, it marked the first construction of a new Episcopal Church in New York City since the new Church of the Heavenly Rest was built in 1927. Presiding Bishop Tucker officiated at the service, assisted by the Rev. John W. Suter Jr., the rector.

* * *

Presiding Bishop At Synod Meeting

Bishop Tucker, Presiding Bishop, was the speaker at the dinner held last evening, October 19th, as one of the main events of the synod of the province of the midwest meeting at Flint, Michigan. Approximately 400 Church people attended.

* * *

Prairie Schooners and Brave Missionaries

The days of prairie schoolers and daring missionaries are being recalled at the celebration of the 100th anniversary of St. Luke's, Dixon, Illinois, being celebrated October 16-23, with our Bishop Johnson from Colorado the headliner. The town, once called Dixon's Ferry, is one of the historical spots of Illinois, being the crossroads for the pioneers who travelled west and northwest.

* * *

China Missionaries Move Inland

A cable of October 5 from Bishop Gilman in Hankow to the foreign missions department names four of the Hankow staff who, in addition to those reported some weeks ago, have now followed the migration of Central China College from Wuchang to Kweilin, the city 500 miles southwest of the Wuhan cities. They are the Rev. Charles A. Higgins, Mr. and Mrs. Everard P. Miller and Miss Iris Johnston, librarian of Boone Library. Mr. Miller teaches English in Central China College; so does Mrs. Miller though not under appointment. The Rev. and Mrs. Walworth Tyng are still at their station in Changsha.

* * *

Training School for Lay Readers

The diocese of Michigan has a training school for layreaders under the direction of Archdeacon Leonard Hagger. The tenth annual session gets under way next Thursday evening and will meet each Thursday evening through December 8th. Donald Buell, lecturer on speech at

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Michigan State College, is to handle that topic and the Archdeacon is to lecture on the fascinating topic, "God and Distress." They will wind up with a banquet at which both Bishop Page and Bishop Creighton will speak.

* * *

The Retiring Fund for Deaconesses

The retiring fund for deaconesses has reached the sum of $56,000 it was reported at the annual meeting for the corporation held in New York. The income is now aiding several beneficiaries.

* * *

Bishop Manning Speaks on the Threat of War

In spite of the Munich settlement, and possibly because of it, the world situation remains a most dangerous and tragic one, declared Bishop Manning on October 9th from the pulpit of the Cathedral of St. John the Divine, New York City. "This time of reprieve now given to us is a time not for unthinking optimism, or mere wishful thinking about world peace, but for real facing of the facts. It is a time for prayer not only for peace but for peace with righteousness and justice, prayer that our own nation and the other nations may be given wisdom and courage to face the facts of this crisis and to do whatever is right, no matter what the cost, for the upholding of the law of God in this world, for the sake of mankind and of the future." Bishop Manning stressed the fact that the peoples of the world do not want war and that they do not hate each other. "Wherever they are free to express themselves, wherever they are free from false propaganda, and falsely created fears, the people of the world want fellowship and peace. And with that overwhelming desire for peace among men everywhere the way can, and must, be found to end war; to substitute law for force among the nations, and if compelled to do so to restrain by collective action of the nations the madness of any who would bring upon the world the horrors of war."

* * *

Donation Day at New Jersey Home

Many Church people of New Jersey gathered at the Evergreens, diocesan home for the aged at Bound Brook, N. J., on October 6th for the annual donation day. There were addresses by Bishop Gardner and Bishop Matthews, the latter stating that it was expected that the funds needed to close the year without a deficit would be raised. The Rev. Horace Perret, rector of St. John's, New Brunswick, outlined plans for improving and repairing the home, thus making for more economical operation, and plans were made to raise funds for the purpose.

* * *

Madison Parish Plans Anniversary

Bishop Ivins is to be the toastmaster and Glenn Frank the speaker at the dinner which is one of the chief events of the centennial celebration of Grace Church, Madison, Wisconsin. The dinner is to be held on October 27, but the celebration is to run from the 23rd through the 30th when Bishop Ivins is to preach. Two years after he was consecrated first missionary bishop of our Church, Bishop Jackson Kemper rode into what is now Madison on the back of his horse to find two cabins. He gathered the few people together

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: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days: Holy Communion 10 A.M.
Fridays: Holy Communion 12:15 P.M.
Daily (except Saturdays): 12:15 to 12:35 program of organ music.

St. Bartholomew's, New York
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evensong. Special Music.
Holy Comm. Thurs. & Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saint's Days 12 o'clock.
9:30 A.M.—Children's Service & Church School.
8:00 P.M.—Choral Evensong & Sermon.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish
Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation
Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School. 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
Sunday Services, 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels
Baltimore, Maryland
St. Paul and 20th Street
Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.
Weekdays: Monday, Wednesday and Saturday, 10 A.M.
Tuesday, Thursday and Friday, 7 A.M. Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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for a service. They later organized the Apostolic Episcopal Church which later became Grace Church. The present church building was consecrated by Bishop Kemper in 1858. The present rector is the Rev. Frederick D. Butler.

* * *

Young People's Rallies in New Jersey

The Rev. Benjamin B. Brown, rector at Cape May, N. J., is the adviser for young people in the diocese of New Jersey and seems to think he is called upon for something besides advice. So he has arranged his schedule on Sundays in such a way that each evening he will hold a rally of young people at some strategic point in the diocese. He also announces that young people of several strong chapters are providing layreaders and choirs for Sunday evening services at the mission at Garwood.

* * *

Cathedral Offers Home Study Courses

Washington Cathedral again is offering a series of courses for home study under the direction of the Rev. Robert J. Gibson, with courses offered on various Biblical and Church topics.

* * *

Clergy Meet in Arizona

The Rev. D. J. Williams, chairman of the Forward Movement commission of Arizona, was responsible for the recent conference of the clergy, held at Prescott, where Church unity was the chief matter discussed.

* * *

Improvements in New Hampshire Parish

Bishop Dallas visited Christ Church, Exeter, New Hampshire, on October 2 to dedicate the renovated building. The unique scheme of decorations, originally done in water color by the famous Henry Vaughan, were restored this summer in oils. The service also marked the 70th anniversary of the consecration of the church. Presided over by the Rev. Charles W. F. Smith, the parish reaches twelve surrounding townships as well as serving the students of a number of schools, including Phillips Exeter.

* * *

Alaska Archdeacon Is Honored

St. Augustine's College, Canterbury, which has trained and sent missionary clergy to every corner of the earth, keeps a list of Honorary Fellowships, graduates of more than usual distinction. To this list the college has added the Ven. Frederic W. Goodman, archdeacon of Arctic Alaska, writing that he "has made a name for himself . . . as a famous arctic missionary. A flag on the shores of the Bering Straits, placed on the map in our gateway, indicates the sphere of his arduous labours."

* * *

Large Enrollment at Berkeley

The Berkeley Divinity School opened the fall term with the largest enrollment in recent years. It was also announced, following a meeting of the trustees, that land owned in Middletown, Conn., former site of the school had been leased to a large firm for thirty years.

* * *

Anniversary at Union City

When St. Matthew's, Union City, Pa., celebrated the 50th anniversary of the laying of the corner stone of the present church the other day one of the speakers was Mrs. Mary Dillon, a member of the church for 66 years. There were other speakers, including Bishop Ward, but the occasion belonged to Mrs. Dillon, as well it might.

* * *

Going Out After Them

At least two churches, Grace Church, Ponca City, and St. James, Oklahoma City, have arranged to have children living at a distance brought in to Church school. The people of Ponca City went out and visited rural schools and obtained the names of children who attended no Sunday school. Which recalls the archdeacon in an eastern diocese who used to tour far and wide on

RELIEF SHIP

AN 8,000 ton ship is to sail from the United States at the end of this month, loaded with food, clothing and medical supplies to help take care of the suffering in Loyalist Spain. If there are Church people who would like to have a hand in this mission of mercy donations should be sent at once to

●

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New Books

It is very unusual for a publishing house that devotes its efforts to publishing Roman Catholic books, to offer one by seven members of the Anglican Church. In the belief that one Christian body may learn much from another, Sheed and Ward have just issued a book entitled **Affirmations**, comprising essays by seven Anglicans presenting their views of the way the world is going. The contributors are Frank Gavin, Ralph Adams Cram, Bernard Iddings Bell, William Aylott Orton, Wilbur Marshall Urban, Fred A. Pottle, and Theodore Otto Wedel. The book deals with the application of Christian principles in a constantly changing world. Price, $2.00.

For a long time we have been searching in the low price field, for an edition of the King James' Version of the Bible, with the Apocrypha, all with the same, large size type. One of the Bible publishers is now offering such a book, size 6 x 9 inches, in good type, bound in cloth, at $3.00, catalog No. 01600A. The same book is available in imitation leather (No. 01607A) at $5.00, and in genuine leather (No. 01632A) at $6.00. These are remarkable values.

We have known for some time that the publishers of **Return to Religion** were contemplating a new book by the same author, Henry C. Link. Dr. Link's **The Rediscovery of Man** is now ready ($2.00). Those who have read the author's former book—and who has not?—will want a copy of the new one.

Many have read **Christ and Prayer**, **Christ in the Silence**, and **What I Owe to Christ** by C. F. Andrews. Now we have a new book **Christ and Human Need** ($1.00) by the same author. Dr. Andrews seeks to show, in this new book, how the power of love may overcome, as it has in the past, the world's deep-seated evils which separate and divide mankind. This is certainly a book suited to the problems of the present day.

An important book for students of Reunion and others interested in the subject has just been published in England. The American edition will be ready this month. The book is **The Church of England and Reunion** by H. L. Goudge, D.D., 330 pages and priced at $4.00. Says the author, "There are three convictions which lie behind this book. The first is that the Reunion of Christendom is not only desirable, but absolutely necessary if the work of God is to be rightly done. The second is that the Church of England, which by its position should make a great contribution to Reunion, is not playing the part which it ought to play. The third is that little further progress will be made without far more vigorous discussion of our differences."

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Mondays when the family washings were all out on the line and note which lines had children's clothes.

* * *

Suppress German Student Movement

The German Student Christian Movement and the German Women Student Christian Movement has been suppressed by order of the police, according to the bulletin of the World's Student Christian Federation.

* * *

Reforms Under Gun Fire

Margaret Stewart of England has written a pamphlet for the New Fabian Research Bureau that sets forth reform in Spain during the two years that that country has been at war. Up to the establishment of the Republic in 1931, Spanish agriculture, Spain's most important industry, was still on a semi-feudal basis. One per cent of the population owned 51.5 per cent of the land and the largest landowners were generally absentees. The Republic divided 40,000 (out of a total of 45,000,000) hectares of land among the peasants, but the counter-reform of Lerroux and Gil Robles nullified these acts. During the war, however, the original land program was again revived. Much land has been given to the peasants and 424 agricultural cooperatives were formed. The lot of the peasant in Loyalist Spain is distinctly better than ever before.

In industry, the early labor laws of the Republic were removed by the reaction. Now, however, the 48-hour week has been reintroduced, except where war conditions have resulted in voluntary increases. The powerful cooperatives are a great help to the worker and social insurance is growing by leaps and bounds.

As for education, Loyalist Spain has performed a miracle. In 1931 Spain's illiterates constituted 52 per cent of the country; 9,000 villages were without a teacher. Thousands of new schools have been opened, the number of teachers has been almost doubled, and the educational budget for 1937 was ten times the amount voted for all of Spain in 1931. University research work has gone on in spite of the war and Sir Frederick Kenyon of the British Museum reported that Spain's art treasures were safe.

Enormous progress has been made in public health. A vigorous attack was made on various diseases, and maternity and child welfare were greatly extended. After the early excesses of the war, justice was reestablished and is today rigorously and humanely enforced.

By contrast, Franco Spain has declared for a corporative state, it has crushed regional autonomy, its prisons are described in Koestler's "Spanish Testament," its justice is portrayed in Vilaplana's "Burgos Justice," and its educational ideals were expressed by the Marquis de Loyoza who attributed the whole trouble to "this stupid desire of the government to teach Spanish people to read."

* * *

How to Keep Warm in the Winter

People who know such things say that to cut a cord of wood in a day is a good day's work. To fell the trees, trim off the branches, saw the logs into four-foot lengths, split the large ones, trim the bark from the small ones and stack the results in a pile 8 by 4 by 4 (see arithmetic) is no small feat.

At St. Mark's Mission, Nenana, Alaska, where winter days are short and cold, weather sometimes bad, and the snow interferes with outdoor work, Mr. Fred Mueller of the mission staff last winter cut 143 cords of wood.

* * *

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October 27, 1938
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THE WITNESS



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By Stanislawska Howorkowa. Courtesy of the Art Institute of Chicago.

SAINT FRANCIS AND THE FRIARS

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CLERGY NOTES

ALLEN, CHARLES R., is now assistant at the Pro-cathedral, Bethlehem, Pa., and in charge of student work at Lehigh University.

BIGELOW, N. D., Merriam, Kansas, is taking services during October and November at Epiphany, Independence, Kansas, during the absence of the Rev. William Paul Barnds who is a Fellow at the College of Preachers.

BRUCE, G. O. T., rector at Clifton, Morenci and Safford, Arizona, died on October 12 of a heart attack.

BUTTS, CARTER, theological student, has been appointed in charge of Grace Church, Galena, Illinois.

GESNER, ANTHON T., retired, formerly of West Hartford, Conn., is now living at 27 Treadwell Avenue, New Milford, Conn.

HINKLE, RALPH, formerly rector of the Church of the Redeemer, Pendleton, Oregon, and archdeacon of Eastern Oregon, has accepted the rectorship of the Church of the Holy Faith, Inglewood, California.

LIER, EARL G., is now the rector of St. Paul's, Rahway, New Jersey.

PENBERTHY, NEWTON, formerly on the staff of the House of Prayer, Newark, New Jersey, is now the vicar of All Saints', Hillsboro, Oregon.

RIDDLE, STURGIS LEE, was installed rector of Caroline Church of Brookhaven, Setauket, Long Island, on October 23, by Bishop Stires.

ROOT, BENJAMIN F., formerly of the diocese of Long Island, is now in charge of St. Andrew's, Waverly, Iowa.

WILLIAMS, ALFRED L., formerly rector of St. Mary's-on-the-Hill, Buffalo, N. Y., has accepted the rectorship of St. Paul's, Lancaster, New Hampshire, effective November 1st.

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THE WITNESS

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CONTRASTING CIVILIZATIONS

By

JOHN MACMURRAY
Churchman and Professor at University College, London

I WANT to draw your attention to a number of things in the system that is being built up in Russia, that I want you to contrast with our Christian civilization, as we call it, and to ask which of the two is in fact Christian. I want first of all to say one thing, that we should put aside all atrocities and barbarities that were involved in the revolutionary activity itself, and still are. They cannot be condoned, they cannot be justified, they are definitely unchristian; but at the same time they have their parallel in our own activities. I doubt very much whether, in a revolutionary situation, if it were to arise in this country, the activities of the forces which would go out to maintain law and order would be very much better. I would ask you to remember that we must compare like things with like; and if you are going to talk about the numbers that were killed in the revolution in Russia, put alongside that the numbers of Christians that were killed in the last war: that was non-christian, it cannot be justified or condoned. And if you are going to compare the things that are done by politicians in times of stress, or by the anger of masses of human beings inflamed by national hatred and patriotism, you must do it on all sides: you must recognize that there it is in the systems that we have, whether it is the one or the other, and that we have not very much to boast of after the Black and Tan outrages in Ireland and what has happened in India, and the war itself.

Let us put all that revolutionary thing on one side and simply ask ourselves about the main lines of construction of the new social order that is emerging in Russia under the guidance of the Russian government.

There is, first, the fundamental principle of social organization on which the reorganization of Russia has been carried through, and it is expressed in a simple principle—there shall be no exploitation of one man by another, and all tendencies to exploitation shall be ruthlessly wiped out, and conditions set up in which exploitation of one man by another cannot take place. That is a fundamental principle of social justice. No man shall be allowed to live on another's earnings. That means a total abolition of living by rent and by investments, that is, living upon other people's earnings; and anybody who does not see, or refuses to recognize, that that is exploitation must be blind indeed. There is no need to ignore or to blink the fact that our economic system rests upon exploitation. As a matter of fact, it practically glories in it, and calls it "individual initiative" and "the prize of honest effort and toil." That means, in practice, as we see, that the incomes of Englishmen, who are all members of one nation and one blood, vary in the ratio of one to ten thousand. There are people in England who have ten thousand times as much as others. Mr. Ghandi, in India on a certain occasion, wrote to the Viceroy of India these words, "Take your own salary, it is twenty-one thousand rupees a month. You are getting over five thousand times India's average income. The British Prime Minister is getting ninety times Britain's average income. On bended knee I ask you to ponder over this phenomenon." So the Russian says and so he feels. Indeed, the Russians look upon us as belonging to an inferior or earlier kind of civilization, in which the idea of justice has not yet dawned. Therefore they go on to organize on the basis that there shall be no exploitation, and actually already in Russia the corresponding range of incomes is in the ratio of one to ten, as against our own of one to ten thousand. That is a big difference. Now I am going to ask you which of these two systems of organizing a social economy is more just and more Christian, and I do not think there are any doubts about the answer.

SECONDLY, and this is the same point, in its conception of social justice it is actually succeeding in providing for every man and woman in Russia—leaving out political enemies, as they belong to the class of cases I have ruled out. In the new society that it is building, it has provided a place for every man and woman as theirs by right and wiped out unemployment. That is the main difference between a capitalist economy and a real, truly socialist economy. I refer to the Archbishop's Manifesto. May I remind you that as a

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matter of economic theory, about which there is no real doubt, the real difference is that unemployment is a necessity in any capitalist economy and not a necessity in a socialist economy. Therefore, it has got rid of it. Not that you do not have in Russia a very stringent economic crisis; you have. It was partly due to the general crisis as affecting external trade, but it was also due to rather big mistakes they made in their plan, that the crisis in Russia was probably as great, if not greater than it was in this country. Yet nobody was unemployed, and that is the essential difference between a really socialist and a capitalist economy. I must refer to the Archbishop's Manifesto, because he began by saying that we must, as Christians, condemn a form of society in which unemployment is necessary and cannot be eliminated.

I want to ask on this point about social justice, "Are the Russians materialists?" They say they are. They are proud of it. But are they? There is a very simple test of that. What do you mean by materialist? You mean a man who uses the position in which he is to gather together as much material goods for himself as he can, as distinct from the kind of man who looks to what we should call spiritual results and spends his life for them, not worrying very much about the material results for himself. You have only got to remember the fact that the rulers of Russia themselves live at a standard of life, which is probably no higher than that of a working man in this country, and that they work overtime day in and day out for years. For what reason? What is their motive? Their motive is simply the motive of service, of building a society in the world that they believe to be just. You may call that the behaviour of a materialist, but I do not. So I ask at this point, if you compare in these aspects the structure of the new society in Russia with the structure of our own society, which is more in accordance with the principles of Christianity—in fact not in theory?

The concluding article in this series by Professor Macmurray will appear next week.

St. Francis and the Friars

By
BISHOP WILSON

THE tenth and the first half of the eleventh century occupy a most unsavory period in Church history. It sounds the bottom of the Dark Ages. In the middle of the eleventh century Hildebrand came on the scene determined to effect a general house-cleaning. He acted on the theory that Europe should be governed by a double-headed empire, the secular authority being centralized in the emperor of the Holy Roman Empire and the spiritual authority concentrated in the Papacy. It was a great idea but was eventually shattered on the inevitable conflict between the two heads. It was a bitter struggle in which the ecclesiastical leaders threw all their efforts into securing more and more power.

During this same period the Schoolmen were engaged in prolonged discussions over subtle theological problems. The result was that the common people received very little attention. Religion languished under the weight of political and intellectual dissention.

Then came St. Francis, one of the most lovable figures in the whole medieval story. While others were seeking power, Francis dedicated himself to a life of utter self-denial. He came of a family of considerable wealth and his early years were spent in the care-free pursuit of pleasure. Then he found himself and decided to devote his energies to help the poor, the sick, and the neglected. He gave away everything he had, including his clothes. His parents objected loudly at his charitable extravagance and greeted him with curses whenever they met. Francis took to himself a beggar as travelling companion whom he called "father." He taught the beggar to respond with a blessing for every curse which his natural father visited upon him.

Clad in a single coarse garment with a piece of rope around his waist, he travelled barefoot up and down the country ministering to the sick and preaching a simple Gospel to the simple people. Lepers were particular objects of his affection. He kissed their sores and washed their feet. Others joined him and he soon had a company of "friars" whom he taught to welcome contemptuous treatment, to refuse all ecclesiastical preferment, to live on the plainest fare, and to expend themselves in personal Christian service. Irrepressible cheerfulness was one of their chief characteristics.

The movement took hold quickly and forcefully. It was precisely the thing which was most needed at that particular juncture. Originally the friars were different from the monks. They roamed the country, living with the common people and filling a neglected niche in the Church's ministry. Presently the Dominicans were organized on similar lines but with special emphasis on popular preaching. These two constituted the Mendicant Orders which injected a new vitality into the rigid ecclesiasticism of the Church of that day. In the course of time they settled down into formal organizations, built monasteries, and, on the whole, were not greatly different from other monastic orders except that they specialized in certain fields.

The Mendicants instituted a Forward Movement in the Church which was very much needed at that period. Church life was in danger of hardening into an intellectual mould decorated with many political adventures and without any intimate contact with the mass of the people. The Mendicants saved the day. Their buoyant faith, their laughing happiness, their indifference to recognition, their complete self-effacement, their

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love for people as children of God, their profound dedication to Christ—all these brought an impulse to the Church which has never evaporated. And it all arose from the sincerity of small bands of men who cared nothing for themselves but who staked everything on the love and the goodness of God.

Next week: The Crusades.

Teaching Children

By
W. EVERETT JOHNSON
Rector at San Benito, Texas

A VITAL error in teaching religion to children is the approach to the subject from the standpoint of the adult. A father desires to lead his son to become a thoroughly equipped master of the automobile. He begins by teaching him the history of the machine. He then secures a car without a body to show the parts of the chassis and the operation of the working parts. Finally he has the boy sit beside him in the completed car ready to start and moves the ignition switch and turns on the gas. If he has not discouraged the boy with the long study of the history of the automobile, followed by an explanation of the chassis and its parts, the interest of the lad is aroused by the use of the ignition switch—that is the point at which he should have begun from the standpoint of the boy.

A theologian writes a manual of instruction for the children of the Church in Sunday Schools. To him preparation for the coming of Christ as manifested in the line of men from Abraham to John Baptist is a marvelous evidence of divine revelation which he has learned by careful study of Old Testament history, therefore it is with a presentation of that history that the religious education of the child should start. It is folly to expect that a child may have the slightest knowledge of the relation of men or events in this progressive revelation from the limited teaching of a Sunday School, to say nothing of the ability of a child to comprehend any revelation of God's place in it.

As good teaching of the geography of the world begins with the consideration of the river that flows by the pupil's town, or the mountain that lies back of it, so the teaching of religion should begin with the consideration of that which is nearby. Abraham and Moses are too far removed from the horizon of a child's vision to be of use in his life; the Font and the Altar, like the river, are proper subjects for the child's view of religion. As religion is woven into history that history should be given backwards and not from its distant dim beginnings; the history of America before that of Greece.

Teaching by doing is the successful result of modern pedagogical methods which should be followed as far as possible in teaching religion to children. If he is taught that Adam was the first man, the child can do nothing about it—he does not expect to meet Adam. If we teach him about the Altar and other accessories of worship, the way is open for the child to do something about it. The Altar is God's table on which we place gifts to God; he is to receive from it the Sacrament after he is confirmed.

We do not expect that a small girl will become a pianist from hearing an expert artist play upon it—she has to do something herself to acquire any skill with the instrument. Yet, in religious instruction we place Moses as an exemplar of obedience with little or no effect upon the character of the child. An understanding use of a service of the Church requires doing that truly has an effect upon the formation of character in the child.

Having a child read of some duty out of a book, or listen to a teacher telling what he should do, has but a trifling effect upon the character of the child, but to have the child tell what he ought to do under certain circumstances has most important effect. Let me give an actual happening of such nature. A teacher in my school was teaching little children about Christ's declaration that "inasmuch as you do it unto one of the least of these ye do it unto me." The teacher pictured the most unpopular girl in school that no one liked, and asked, "What could you do to this girl to show that you love Christ?" A little girl of seven years said, "I could lend her a pencil." A very childish reply, but one that showed the woof had been woven into the warp of the texture that forms character.

I give the highest praise to a teacher of a small class in Sunday School—the class should be small to be well taught—who gets the children to talk about the problems of faith, love, obedience, reverence, and the like. The little girl who would lend a pencil has put her religion into action, so far as a class recitation permits; she may have an opportunity to lend a pencil. If we can get children to express their characters, or attempt to do so, we are giving real education in religion, even though they know nothing about Moses.

The Rev. W. Everett Johnson is the author of a series of leaflets for study of children. Sample copies can be had by writing him at San Benito, Texas.—Editor's Note.

Dreaded Bliss

WHEN the night of the Big Banquet came round, Churchmouse didn't want to go. He was tired and dressing was such a nuisance. He wasn't sure, at a big affair like that, that he would meet any of his friends and he never liked the food at the Courtly Palace Hotel, anyway. Here was his pipe and his book and his easy chair, all ready for him. Why give them up for an uncertainty?

Thereupon, Mrs. Churchmouse telephoned for a taxi and fairly pushed him upstairs, to dress. When Churchmouse came home from the Banquet, he reported that he had enjoyed himself, immensely, and wouldn't have missed it for anything.

The Son has prepared a feast for us in the Father's House and has bidden us to come as honored guests. Yet, as the time draws near, the pleasures of this life seem to take on new values and we are not really sure that we want to go.—THE CHURCHMOUSE.

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DISCOVERING THE UNKNOWN BOOK

By
PRISCILLA A. DRURY

OUR generation has grown up to full-fledged adulthood without the Bible. We who were born during the first decade of the century—who were not the war generation but who closely followed on after it and pretty generally took its back-wash—now find ourselves no longer the younger generation, and our parents have become the older generation. So we have to realize that for the present we are part of *the* generation! Most of us are the parents and the rest are the teachers or leaders of tomorrow's world. And somehow there is something lacking. The rôle doesn't exactly fit us or please us; we are strangely awkward and feel on the whole unequal to the responsibility now ours.

Our grandfathers and grandmothers knew their Bible through, accepted it, and built themselves and their homes strongly upon its rock. Our parents consequently profited by this, had their roots deep in its tradition. But then something seems to have happened. Was it that Darwin shook their confidence in the great Book? In any case they grew out of it, and more and more away from it. Therefore they handed to us only fragments, and those without conviction, without the backing and tone which came from those before to them.

And so we grew up, in the first flush of the era of "college for everybody," of psychology made popular, of "survey" history courses, of social ethics, and "Freshman hygiene;" even some philosophy and the "appreciation" of various arts, with all you wanted of English and other literatures. But there was no Bible, except here and there the arid "critical" study of courses—all about the "J," the "P," the "E," and the "D" documents, which served only to re-convince the already half-convinced student that the Bible was a very ancient and wholly dried, wholly-removed-from-life relic of a world long dead.

Yet actually, floated on the great tide of our youth and surrounded by dozens of others like ourselves, we came right up to the age of manhood and womanhood without feeling any particular lack; at least without feeling it often enough to count.

For were we not armed with all our enthusiasm, our new freedom, our sciences, our social wisdom, and our surveys of evolving man? Also and especially we had our integrity of the mind, our refusal to be fooled, our honesty; and the great certainty that man was progressing, was better than ever before in his long climb up and on. Added to this we were good sports. And this composite equipment or armour seemed enough to face whatever might come. Then it began, what we had looked forward to: Life, being "Out in the world." Yet oddly enough all the massed "preparations for life" seemed inadequate, a little beside the point most of the time. What we were so well prepared for, and what came didn't tally!

THAT in an old volume, overlooked in our thirst for the newest knowledge, there were famous tested solutions for the problems which did present themselves, answers for the questions which did stand up large on our path before us we never suspected. We had not read that volume. That Amos fought for social justice; that Job faced the problem of suffering; that Hosea found forgiveness and unalterable love possible; that Moses saw how to do a job that is too big for you; that Paul discovered the source of true confidence, and had something to say about a horrid personality being made entirely over; that Peter proved for certain that a shifty, unstable person could become a rock; and finally that Jesus had lived out some strange paradox of love—"He who loses his life shall find it"—, that it succeeded supremely; moreover that those who followed it would succeed too, and find deepest satisfaction for themselves and greatest usefulness for their world; all of this we never knew. This was omitted from our schedule of the proud, higher education.

Hence it was that we had to muddle through without the Bible. It has been a brave thing, heroic even. We have squeezed dry the sources and resources we *did* have. We have been intensely and consistently loyal to the best we knew—science, psychology, etc.—and, never forget it, we have been everlastingly good sports and not once "cried baby." We have passed on to the children in our charge all we had—hygienic programs for body and mind, wholesome environments, games that make character, fellowship and fair-play, and exposure to literature, art and music. But the process has felt frequently a little bleak, sad even, at times, and very *hard*. For we were trying heroically, stoically to get along without that which was meant to be our greatest strength and support.

This is why deep down we felt a yawning gap, why in emergencies we have had nothing to turn to, why of late, half stealthily, wistfully we looked into the "Wake Up and Live" books, some of the "isms," and the Dale Carneigie roads to happiness. On the whole, though brave, its been a pretty dreary trip across a desert. We admit it now. The joy we expected wasn't there; and there was no real refreshment along the way. So, at long last, now that someone has found the forgotten volume, and shown us in its pages the strength of God, which will make us equal to whatever comes, we sigh with relief and our shout of joy goes up! For now we are discovering—and its rather like Magellan on his high peak after the weary march—a great new world spread out before us. All through it, here and there, wherever we can turn there are those well-marked guide posts and well-tried-out directions for every possible emergency. How handicapped we were before now becomes apparent. It was a silly business of trying to make half-truths do, of shadow boxing and bandaged eyes, while all the time "God had prepared some better thing for us," and that better thing the Bible!

Miss Drury of Dedham, Mass., niece of the late Dr. Drury of St. Paul's School, is a lecturer on the Bible before clubs, schools and Church groups.

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Prayer Book Inter-Leaves

PROFANITY IN CHURCH

ONE evening recently I received a special delivery letter asking if I would preach at a neighboring church where a window was to be dedicated in memory of the lately deceased rector. It was late in the evening after I had just been indulging in a delicious Welsh rarebit, and I felt inclined to accept, so much so that my imagination at once set to work on a sermon outline.

The service came on a Sunday afternoon. I arrived a few minutes ahead of time. The rector was rushing back and forth assigning various part of the service to the clergy, giving belated instructions to the choirmaster, and pushing people in and out of the line of march. Talking and laughter added to the general confusion, and I felt as if a touchdown might be the next thing in order. In spite of all these energetic preparations the procession started ten minutes late. We swung around the corner and up through the congregation behind an athletic looking youth dressed up in elaborate and absurd leather gauntlets, holding the cross against his nose and extending his right elbow high in the air as if to impress us with the theatrical character of his performance. The choir kept step in time with the music, and even some of the clergy did the same. The church was Victorian Gothic. It had been built at large cost, but every line and ornament shouted the gospel of the trivial, the pretentious, and the make-believe.

As we reached the chancel no one seemed to know where to go, but the rector waved us to our places, giving some of us last minute instructions. The clergy arranged themselves in a fantastic group, some turning sideways, others to the altar, some on a lower, others on a higher step, four on one side and six on the other. Occasionally someone walked across the chancel to whisper a question or make a suggestion to somebody else. A visiting clergyman, on the assumption that the congregation was illiterate, announced the page on which the psalm was to be found, and then he failed himself to read the text of the psalm as it was printed. Another who read the lesson started for the lectern during the Gloria Patri as if there were not a second to lose. He ruined the effect of his reading by dropping his voice at every comma, and he read indistinctly. The choir sang all the wrong music, and left a painful impression of self-satisfied but wholly misdirected energy. They did an Amen at the end of every read prayer. They shouted the hymns in an unsuccessful attempt to drown out the organ. One longed for a moment of quiet, but it never came—the organist kept the electric blower continuously buzzing.

Finally it was time for my sermon. I had been struggling not to enter into the spirit of the service, and now I suddenly felt what a hypocrite I would be to step smiling into the pulpit, to speak as if the service in which we had been taking part had had something to do with religion, and to congratulate the parish on adding another vulgar memorial to their existing collection. "I must speak my mind," I shouted to myself. The proper text suddenly came to me—"They have profaned my sanctuary." I looked for a Bible. There was none in the pulpit. This was the last straw. In despair I woke up. I was happy to find myself in the familiar surroundings of my study. I still held the invitation in my hand. But I decided I must decline. It was all too likely that the real service would be as bad as the nightmare had been.

REQUEST. Any readers of this column who have back numbers of THE WITNESS containing Prayer Book Inter-Leaves, especially June 30 and Sept. 22, will confer a great favor by sending them to the address below.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

The Unknown Episcopalian

By

GEORGE I. HILLER

Rector of Trinity Church, Miami

I WAS seated on the hotel porch in conversation with a Bishop. It was not my Bishop and the setting of this story is not Miami (though, perhaps, it could have been.) Our conversation was interesting us, and neither of us had paid any attention to others around us.

We were interrupted by a feminine voice behind us, which said, "Bishop, you do not know me, but I want to shake hands with my Bishop." The Bishop, of course, very politely shook hands, smiled cordially, and said something about meeting so many people.

"Oh, you have never met me," was the response, "but I live in your diocese now. We live at———."

"Indeed," said the Bishop, "and to which parish do you belong?"

"We have not connected ourselves with any parish, we are sort of free lances."

"Then you are certainly not in my diocese, nor am I your Bishop," replied the Right Reverend gentleman resuming his chair.

I muttered "bravo" under my breath as I too sat down. We could not find the thread of our interrupted conversation, but we had discovered a common peeve.

The Bishop was interested in an account of the problem as it presents itself in the city of Miami. He was surprised at the figure of 2006 families we discovered in the school census, three years ago, who thought themselves Episcopalians, but were not connected with any parish in the city. I told him how that every once in awhile one of these families appear, wanting a child baptized or confirmed or some other service of the Church. When asked about their affiliation, they explain with an inflection which seems to blame the Church, that there is no church building near them.

Whose fault is that? I know a lot of answers—but the most logical one is, that if the great company of people who call themselves Episcopalians were connected with the Church in Miami, there could be several additional parishes strategically located in various parts of the city. And what is true of Miami, I imagine, is true of many another city.

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IF A WAR COMES WHERE WILL THE CLERGY LINE UP?

If war comes where will the clergy stand? An authority on where they have stood in the past is Professor Ray H. Abrams of the University of Pennsylvania, who a number of years ago wrote a book called "Preachers Present Arms," wherein he quoted from rather startling sermons of a bloodthirsty nature preached during the last war. He has now carried his studies further, going back to Revolutionary times.

Suppression of civil rights is found to have been powerfully aided by churches, clergymen, and historians. Of revolutionary times the writer says: "First, one of the major issues in the conflict was the right of liberty of expression. There was much palaver concerning certain inalienable rights which the Whigs demanded. Yet in seeking to obtain these precious rights they denied them to the members of the opposition." The appearance and disappearance of newspapers is illustrative.

As for the churches: "It is difficult to imagine how the Revolution could have been carried through successfully without the gentlemen of the cloth. . . . The clergy had much more prestige with the multitude in those days than now. Hence the pulpits as agencies for the dissemination of propaganda were second to none. The pulpits were used as recruiting stations, their occupants occasionally leading the troops forth from the church to the battle lines. . . . The ministers, in addition to fighting and acting as chaplains, wrote pamphlets and articles for the newspapers, served on Committees of Correspondence, deciphered the British secret code, manufactured ammunition, helped to break up trade with the British, sacrificed their salaries for the cause, and drove the Tories out of town. . . .

"The clergy, by denominational groups, varied in their adherence to armed rebellion. The Congregationalists were practically unanimous in their endorsement of the war. William Warren Sweet concludes that 'no church in the American Colonies had so large an influence in bringing on the War for Independence as had the Congregational.' The Presbyterians furnished many of the leaders of the Revolution. George Washington congratulated the Baptists for the unanimity with which they had proved themselves the 'firm friend of civil liberty and promoted our glorious Revolution.'

"The Quakers were divided, their belief in non-resistance creating an emotional conflict.

"The Methodists were in a dilemma, since John Wesley had classed John Hancock as a felon and called upon the Colonists to lay down their arms. Wesley's leadership and influence of the many English missionaries in this country caused the majority of those in Methodism to side with the mother country.



ADELAIDE CASE
Leads Conference on Peace

"The Episcopalians in New England were practically all Loyalists; in other sections they were divided . . . "

Ministers who remained loyal to the English constitution "were frequently proscribed, suffered at the hands of mobs, were thrown in jail, driven into exile with general loss of property through confiscation and theft. At least one-half of the Episcopalians went back to England or to Nova Scotia or New Brunswick. In modern times this process would be called 'the liquidation of the clergy.' Those Americans who are unusually vehement in their denunciation of property confiscation in Russia, Spain, Mexico and Germany, usually forget that our ancestors practiced much the same policy with no apologies when this country went through the throes of revolution. Moreover, there were plenty of concentration camps to handle the situation."

During the Civil War civil rights were in abeyance. Mr. Abrams quotes the Beards as follows: "Editors of hostile journals were put in prison, their papers suspended, their newsboys arrested. Peace meetings were broken up and the organizers sent to jail. Members of the Maryland legislature, the mayor of Baltimore, and local editors accused of holding obstructive views were arrested on military order, though they were charged with no overt act of any kind, they were held in jail and denied the privilege of a hearing before a civil magistrate."

Moreover, "the number of arrests in the Civil War period represents the largest record of official inter-

(Continued on page 16)

PEACE DISCUSSED AT MEETING OF AUXILIARY BOARD

Reported by W. B. SPOFFORD

Peace was the subject of a long and vigorous discussion at the meeting of the national board of the Woman's Auxiliary, meeting last week at the Church Missions House in New York. With Mrs. Henry Hill Pierce of the National Council as a guest and with Miss Adelaide Case, professor at Columbia University, as discussion leaders, the questions discussed were:

I. What shall we think about the present conflicts, and what can we do? Comments on the Japanese-Chinese war were made by Miss Pearl Teh-weh Liu, one of the Chinese delegates to the recent Youth Conference, and by Miss Nellie McKim from Japan. Questions of Spain, Central Europe, and Palestine were considered, as well as the attacks on Jewish people in different parts of the world. The pro and con of boycott and of an embargo on munitions were discussed; also various types of relief, efforts to show sympathy for Jews, and other possible methods of activity.

II. What are the fundamental causes of war?

III. What lines of peace action in the Church are most important?

IV. How can an effective program be planned for the women in the Church, for the coming year?

To summarize conclusions,—the group was not in agreement on some matters, but all agreed as to the importance of the following needs:

1. Increased efforts for international relief now. Specially mentioned were fellow Church people in China, and Christian refugees from Germany and Austria.

2. More study of the facts in the international scene, looking at them with as little partisanship and prejudice as possible. Church women should be helped to hold strong convictions but to base their convictions on a fair-minded study of facts.

3. Frequent interchange of opinion among the women of the Church with sincere tolerance for differing points of view,—a willingness to disagree, "believing that democratic discussion is the spirit of the teachings of our Lord."

4. The continued support of community peace efforts, individually and as a group of Church women. (Recommended, "A Memorandum on the International Crisis and the American Peace Movement," an 8-page leaflet recently published by the National Peace Conference, of which the Board is a member, at 8

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West 40th Street, New York City. A copy can be obtained on request from that address.)

5. Greater efforts to bring peace into the life of our own country and to encourage more vigorous peace action on the part of our government.

6. A renewed determination to pray for peace; to keep world peace at the center of our devotions; to learn what this means.

* * *

Missionary Service In Memphis

Presiding Bishop Tucker, Bishop Quin of Texas and Bishop Coadjutor Block of California are to be the speakers at a missionary service to be held in Memphis the evening of November 1st. The House of Bishops is to meet the two days following. The service is to be held at St. Mary's Cathedral.

* * *

Sunday Was Sailors' Day

Sailors' Day was observed last Sunday in seaports throughout the United States. At the Seamen's Church Institute in New York the preacher was the Rev. Curtis H. Dickins, a retired chaplain of the Navy, with the music provided by the choir of Sailors' Snug Harbor. The observation of the day originated at the 1919 General Convention when a resolution was adopted establishing Sailors' Day as an annual affair, in order that Church people "might remember the value of the living seamen and memorialize those who have died."

* * *

Family Relations Institute in Englewood

A five day community institute on family relations has just been concluded in Englewood, New Jersey, with a comprehensive program of lectures, forums and private conferences. Meetings were held for various groups; high school students, young unmarried people, professional groups and the general public. The chief speakers, all experts in various fields, were Valeria H. Parker, Oliver M. Butterfield, Ferdinand Carson and M. A. Bigelow. One evening was devoted to the Church and home, with speakers presenting the points of view of Protestantism, Roman Catholicism and Judaism. Many of the meetings were held in St. Paul's Church and the chairman of the committee in charge was the Rev. James A. Mitchell, rector of the parish. An interesting sidelight upon the American scene is shown by the reaction of certain elements to the institute. Englewood is presumably one of the most enlightened communities in the nation, being a fine New York suburb, known facetiously as the "bedroom of Wall Street," yet the institute failed to get the co-operation of the board of education, the Roman Catholic and Christian Science Churches, and a country day school for boys. On the other hand, it was enthusiastically backed by most of the other churches, the P. T. A.'s, the Junior League, the Women's Clubs, the Men's Service Clubs, the Social Service organizations, the Scouts, the Hospital, many of the teachers, doctors, nurses, and a girl's private boarding school. At the last meeting a continuation committee was appointed to set up a permanent Social Hygiene program for the community.



HOWARD C. ROBBINS
Teaches Preachers to Preach

* * *

Niles Carpenter Addresses Synod

The Rev. Niles Carpenter, dean of the school of social work at Buffalo University, was a headliner at the synod of the province of New York and New Jersey, meeting last week at Garden City. He spoke on the Church in an urban and industrial civilization, dealing particularly with the threat to civilization of too much secularization. "The taking over of areas of human endeavor that are essentially spiritual," declared Dean Carpenter, "by anti-spiritual agencies is a threat not so much to the churches as to the social fabric in which those churches live." Dealing with the larger social issues he said: "It is not the Church's job to become the sounding board for social or economic clap-trap nor the window dressing for pressure groups, nevertheless, in loyalty to the tradition of Jeremiah and Amos, of Savonarola and St. Francis, of John Wesley and Bishop Brent, it must maintain its prophetic function in a world that is deafened by the stridencies of mountebanks and paranoids. The prophetic social mission of the Church is as vital on a small scale as on a large one. It is just as important, and in the long run perhaps more effective, to organize men of good will around the need for neighborhood playgrounds, the reduction of juvenile crime, and a sensible and generous settlement of a labor dispute, as it is to organize in terms of city-wide and national issues."

* * *

A Message to Witness Readers

As managing editor of this paper I'd like to write a personal letter to each subscriber setting forth a few of the problems that confront anyone responsible for keeping a Church paper alive. One of the most pressing is circulation. We pound away at it in various ways but in the last analysis we have to depend upon present readers to be our salesmen. The cost of sending out thousands of personal letters prohibits my doing so. I therefore take this means of making a request: will not you either persuade some person to subscribe or send in a gift subscription for someone? If you cannot think of the person we have a long list of missionaries and others that would be delighted to have the paper each week. There is also that library in your town—why not see that the paper is sent there each week? Won't you help—please let me hear from you at the New York office, 135 Liberty Street. And to the clergy: is there not a possibility of your adopting either the Bundle Plan or the Modified Bundle Plan? If you are not familiar with them send a postal and you will have a letter by return mail.

* * *

Auxiliary Secretary Visits Montana

Miss Grace Lindley, executive secretary of the national Woman's Auxiliary, is visiting Montana, October 28-29, her first visit there since ten years ago. A meeting is being held in Billings on the 28th and in Helena the following day. This is a part of a trip that will take Miss Lindley to the dioceses of Minnesota, North Dakota, Wyoming, West Nebraska, South Dakota, Iowa and Nebraska, with meetings held in various centers with women leaders of the Church.

* * *

Vestrymen Ask Some Questions

The impression is abroad that the average vestryman is a hard-boiled business man, whose connection with his parish is expressed mainly in terms of the coal-bill, the Every Member Canvass and the collection of pledges. There are those who would go so far as to say that the average vestryman lacks spirituality; and those who have never had the

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privilege of sitting on a vestry are apt to think of their sessions as more or less "knock-down and drag-out" affairs, although refined somewhat by their relation to the Church.

If the truth were known, however, probably most vestrymen are deeply interested in things of the spirit, and would frankly admit this fact if given half a chance. For example, the vestry of All Saints' Church, Pontiac, Michigan, is composed of a good cross-section of business men. It administers the affairs of the parish with the Rev. Bates G. Burt, rector, in an efficient manner. But lately, its members have expressed to the rector their feeling that they needed more training as Churchmen. They come to the services, of course; but they wondered if part of each vestry meeting could not be given over to a discussion of some problems that had been troubling their souls. Naturally, they were encouraged, and requested to state the questions they wanted discussed. Their response was interesting; here are some of the questions: 1. Who, or what, is God? 2. Is it possible to think infinity? 3. What is the relationship of Jesus, the man, to the Supreme Being? 4. Are the miracles of Jesus purely symbolic? 5. When did the Bible, in substantially its present form, come into existence? 6. Has any tribe of people lived who had not some conception of Deity? 7. What should be a sincere Churchman's conception of the Holy Ghost? 8. What is your personal conception of the life after death?

The questions presented by the vestry were taken up first in their meetings; however, the idea began to spread, as ideas do, and soon the rest of the parish wanted to be in on it. The rector has finally taken the questions into the pulpit, where, Sunday by Sunday, he is discussing them for the benefit of the congregation. So here is one vestry that will keep on taking care of the coal-bill and trying to collect pledges, just as it has for years; but perhaps it has started something that will make its own job easier eventually.

* * *

Diocesan Normal School in Philadelphia

All sorts of courses are offered at the Normal School of the diocese of Pennsylvania which meets at the Church House in Philadelphia: ethics; symbolism; Church and home; Prayer Book; Life of Christ; India; World Problems; the Oxford Conference. Teachers: Rev. Frederick B. Halsey, Rev. Frank W. Bonynge, Rev. Franklin Joiner, Rev. Harvey D. Butterfield, Rev. Frederick W. Blatz, Rev. John K. Shryock, and a number of religious educators, including Miss Elizabeth Frazier, diocesan officer; Miss Gwendolyn Miles of Holy Trinity; Miss Dorothy Scott of Ardmore; Miss Jane M. Welte of the Penn Charter School and Miss Elizabeth A. Jenks who is chairman of the normal school.

* * *

School of Religion at Lansing

Bishop Gray of Northern Indiana, the Rev. William R. Kinder, rector of St. Joseph's, Detroit, Mrs. Ernest B. Harper of East Lansing and Charles L. Dibble of Kalamazoo are the leaders at the School of Religion meeting on four Monday evenings through November 7th at St. Paul's, Lansing, Michigan.

* * *

General Seminary Continues Extension Courses

The General Seminary began its third year of extension courses on October 17, with a lecture each Monday evening. One series is by the Rev. Howard Chandler Robbins on preaching. This course is offered to the clergy only. The Rev. Burton Scott Easton is giving lectures on the New Testament, offered to all, and the Rev. W. Norman Pittenger a course on the Church and the Contemporary Situation, also for any that care to come.

* * *

St. George's to Dedicate New Center

Rainsford House, St. George's Church, New York, is to be dedicated on October 30th. The Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, is to speak of the significance of the ministry of Dr. Rainsford, for many years the rector of the parish. The service will be followed by a supper with brief talks by Mr. Herbert L. Satterlee; Mr. Charles Burlingham; the Rev. John N. Lewis, rector at Waterbury, Conn.; Mr. Frank S. Hackett and Mr. H. H. Pike.

* * *

Officers Address the Auxiliary

Presiding Bishop Tucker told the national executive board of the Woman's Auxiliary last week that the most important matter at present is the reorganization or reconstruction of domestic missionary work in the light of the present time. By "domestic missions" he explained that he meant the whole problem of the Christianization of America. He also said that people carrying on the Church's work or contributing to it must give all of themselves, and mentioned Ananias as an example of the spiritual fate which overtakes the Christian who deceives himself by giving only in part. And further, the Bishop added, we must so let Christ enrich us that anything coming from us, plans or gifts or work, will have more value than if it came from any other source.

The Rev. Charles W. Sheerin, second vice-president of the National Council, made his first appearance before the board and spoke of his desire to promote the Church's whole program by helping to promote and strengthen parish programs. Many parishes, he said, are not aware that there are modern methods of parish work which have been proved to be effective, in the use of religious edu-

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cation, in program-building, in securing financial support. Many clergy and other leaders become discouraged through not knowing how to adapt and use new methods of parish administration. In his work as officer in charge of promotion for the Church's Program, Sheerin hopes to be of service to parishes and dioceses. To build a strong missionary parish, he stated, means to introduce into the parish new methods of procedure and a new spirit of adventure through a program committed to evangelism and the cooperation of all groups.

* * *

A Few Lines About the Catholic Congress

The Rev. Charles Granville Hamilton, the rector at Aberdeen, Mississippi, is to cover the meeting of the House of Bishops, meeting in Memphis November 2-3 for this paper. So you can look forward to a full and colorful report. He was at the Catholic Congress last week and had nice things to say about it, all the more appreciated I presume since as far as I know Brother Hamilton does not list himself an Anglo-Catholic. Anyhow this is what he says: "Just home from the Catholic Congress in Evanston. You should have been there. The millinery boys were completely ignored. Communism and fascism and their relationship to Christianity were the main topics. It was a young crowd, realistic and not dabblers in red cassocks. It was the most alert Episcopal group I have ever seen."

* * *

Bishop Kemerer Leads Conference in Washington

A million is a lot of anything. Nevertheless when twenty-five clergymen and one layman met at the College of Preachers, Washington, October 10-14 they planned to enlist that many lay members of the Church for personal work of evangelism. Papers were read by Bishop Kemerer of Duluth on "Evangelizing the home field;" the Rev. Francis L. Carrington of Cass Lake, Minn., on "The Church and her faith;" "The Church and History" was presented by the Rev. Alexander Zabriskie of Alexandria; the Rev. J. Wilson Sutton of Trinity Chapel, New York, offered a paper on "The Sacraments;" the Rev. Leicester Lewis of Philadelphia on "Worship;" Dean Rollins of Alexandria spoke on the Bible; Missions was presented by the Rev. Arthur Sherman of Cincinnati and Bishop Kemerer closed the conference with "An Evening with the Prayer Book." After each presentation the papers were returned to the authors for revision in the light of the findings committee, and they are to meet again in November for further study of the revised drafts.

The parish priests present were unanimous in pledging themselves to a thorough trial at the earliest possible moment of the plan which contemplates a series of round-table conferences to which selected members of the parish may each bring a friend or several friends who may be interested in learning the "Way of Life" as it is understood by the Episcopal Church. For this purpose the revised papers are to be used as source material, supplemented by another paper dealing more specifically with the individual's interpretation of "The Way" in every day life.

Members of the conference were enthusiastic in the conviction that the method outlined offers a promising plan for effective adult religious education. They are planning an "experience meeting" later at which such revisions might be made as appear desirable in the light of results already attained.

* * *

New Ohio Bishop Is Honored

Bishop Tucker, newly consecrated Coadjutor of Ohio, was the guest of honor at a special convocation held at Kenyon College yesterday, October 26th. The speaker was Professor Edward K. Rand of Harvard.

* * *

Young Church Has Anniversary

The congregation of Grace Church, Lynchburg, Virginia, celebrated their tenth anniversary on October 5th.

BOOKS and TRACTS

TITLE	AUTHOR	PRICE
Story of the Church	*Bishop Johnson*	50c
A Man's Religion	*Julius A. Schaad*	25c
Foundation Stones	*Bishop Abbott*	$1.25
The Personal Christ	*Bishop Johnson*	25c
The Bible and Evolution	*W. P. Witsell*	25c
Christian Way Out	Edited by *W. B. Spofford*	50c
The Way of Life	*Bishop Johnson*	25c
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Meaning of the Real Presence	*Studdert-Kennedy*	5c
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The price of the tracts in lots of 100 or more is $3 for each 100, assorted if desired. They are ideal for a literature table or to enclose with letters and for Every Member Canvass material.

WITNESS BOOKS

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Bishop Phillips preached and the service was read by the rector, the Rev. Richard H. Lee. Incidentally he is one of the few people I know, born south of the Mason-Dixon Line, not named "Robert E." Maybe he has an older brother.

* * *

Convocations Meet in Kansas

The Rev. Cyril E. Bentley, associate secretary of the Church Institute for Negroes, was the headman at four deanery meetings in Kansas, the first held at St. John's, Wichita, on the 16th, with others held on the days following at Coffeyville, Olathe, and Manhattan. Others to speak at all the meetings were Bishop Fenner and the Rev. Samuel E. West, the latter speaking on proportionate giving.

* * *

Washington Conference On Preaching

The Rev. S. Thorne Sparkman, rector of Christ Church, Baltimore, was the leader of a retreat for the clergy held at the College of Preachers, Washington, October 18-21. This week there is a conference led by the Rev. Royden K. Yerkes of the University of the South, his subject being "Preaching the Christian Doctrine of God." From November 9th through the 16th Dr. William S. Keller of Cincinnati is to lead a conference on "Preaching and Social Service."

* * *

First Public Appearance of Bishop Stewart

Bishop Stewart of Chicago made his first public appearance since taken ill on June 6th when he attended the Catholic Congress Mass held at St. Luke's Pro-cathedral on October 12th. He also attended the session that afternoon and spoke briefly. He appeared well and apparently experienced no ill-effects from the exertion. He plans to make his first address to his diocese at a dinner to be held November 7th that is sponsored by the Church Club and the Auxiliary.

* * *

To the Unemployed Clergy

One of the difficulties about addressing a note to the unemployed clergy in these paragraphs is that most of them haven't the cash to subscribe. However here is a message: three or four letters have been received from parishes announcing that they have vacancies. One today comes from a Bishop. He has a small city parish with limited financial resources. Salary at the beginning will be $1,500 with use of a comfortable rectory. Eloquence is not required; rather zeal for souls, with a willingness to seek out new members for the flock. Temperance, sobriety and a disposition to pay one's bills are also desirable qualities, the Bishop indicates. If there is anyone interested I wish they would send me information at the New York office of this publication.

* * *

Seabury-Western Opens New Year

Seabury-Western Theological Seminary opened on October 3rd with an entering class of twenty-one juniors and one new special student. Bishop McElwain has retained charge of pastoral theology and homiletics. Prof. Forster has taken over Dean Grant's courses in New Testament. Prof. Norwood is offering a new required course in missions. Prof. Kramer has taken the course in elementary Greek, in addition to his regular courses in dogmatics. In this he has the assistance of the Rev. Carroll E. Simcox who is a teaching fellow. Prof. Albert now has all the Old Testament courses. The new students represent fourteen dioceses and one missionary district—Honolulu.

* * *

New Bishop Discovers It Is Work

Bishop Phillips of Southwestern Virginia, consecrated on September 27th, is finding out that this business of being a Bishop is work. On October 1st he lead a conference of



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laymen. Sunday the 2nd he talked to the Church school children at Emmanuel, Bristol; at 10 he led a discussion period with forty college students; at 11 he preached and confirmed; at 5 he preached and confirmed at Abingdon. The next Sunday, the 9th, he attended the early service at Big Stone Gap; then the Sunday school; preached and confirmed at 11; then a luncheon in his honor; in the evening again the preacher at the Christian Church in Pennington Gap, which was followed by a reception. The day was then ended with a private confirmation at 10:30. Between Sundays he has addressed numerous suppers of men's clubs; held conferences with congregations and vestries; talked to the ladies at luncheons; talked to students at Stuart Hall in Staunton; met with the diocesan executive board . . . ther of course there are the numerous personal interviews and the letters to write. Quite a job, this being a Bishop.

* * *

Going After the Unchurched

Summer is no time to relax according to the vestry of St. Paul's, Greenville, Ohio. They went about ringing doorbells and discovered thirty-one men who are not attending any church. On October 21st they had a parish party with these prospects invited to meet the men of the parish.

* * *

Jersey Parish Free of Debt

It took 33 years of patient work to do it, but St. Luke's, Gladstone, N. J., is now free of debt. When the Rev. John M. Harper went there he found "four walls, the roof and the mortgage." A lot of work had to be done to make the church fit for services. Then a beautiful tower was built on this church which is one of the finest stone churches in the country. Only now is it all paid for. The church was started as a mission of St. Bernard's, Bernardsville, where the Rev. Thomas A. Conover is rector.

* * *

Joint Commission Holds Meeting

The joint commission on Strategy and Policy met in New York on October 13-14, with fourteen of the twenty-one members present. Bishop Stevens of Los Angeles reported for a committee of the National Council; the Rev. Roelif H. Brooks and Mrs. Henry Hill Pierce, both of New York City, reported on missionary scope, areas of work and distribution of financial aid. The Rev. C. H. Horner of Providence reported for the sub-committee of Promotion and Stimulation; Bishop Wing of South Florida for the sub-committee of Approach to Racial Groups; Bishop Atwill of North Dakota reported on Education and Mrs. Edwin A. Stebbins of Rochester, N. Y. for the committee on Social Welfare. No final resolutions were adopted, pending further study.

* * *

Waukegan Parish Goes in for Anniversaries

When they have anniversaries at Christ Church, Waukegan, Illinois, they really bear down. There are six this month; the 92nd of the founding of the parish; the 50th of the erection of the present church; the 50th of the organization of the choir; the 35th of the erection of the parish house; the 30th of the ordination of Rector Howard E. Ganster and the 25th of his rectorship. They started in on October 2nd when the parish honored the rector and presented him with an automobile. On the 16th the parish marked his ordination anniversary and the next day the clergy of the diocese were the guests of the parish at a luncheon. Yesterday, October 26th, the chamber of commerce of the city gave him a pat on the back at a luncheon for his services to the community. This coming Sunday the choir is to have its anniversary and on November 2 the parish is to mark its various parochial anniversaries, concluding with a banquet at which Dean Gerald Moore of Evanston is to be the speaker.

* * *

Young People Active in New Jersey Parish

Just off National Highway No. 1 near New Brunswick stands the old Colonial Church of St. James', at Piscataway, N. J. in which every piece of glass is handmade, and worthy of a visit from any student of Colonial architecture. It is however full of young life. The rector, the Rev. W. E. Phillips, has organized a teen-age group of 20 confirmed boys and girls, and a young people's division from the ages 18-27. Each of these groups have definite projects and parts to play in the life of the Church, seeking lapsed members of their own age and raising parochial and general Church funds. This group has attracted many of the college graduates on returning from their universities, and next Lent the rector is planning an advanced program to open up mission work in one of the neighboring developments. Through these workers and other skilled members of the congregation, the basement has been transformed to make a club room and dining room, and this, with other modernizations,

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* * *

Ten Commandments for Worshippers

You may have seen this before but if not it is worth cutting out and pasting in your hat. It is Ten Commandments for Worshippers, written by Bishop Stewart of Chicago.

1. Thou shalt not come to service late;
   Eleven, not eleven-eight.
2. Thou shalt not sit upright to pray,
   But kneel,—it is the Church's way.
3. Thou shalt, before the Mass begin
   Read o'er the church's bulletin.
4. Thou shalt not hold the endmost seat;
   Move over and the stranger greet.
5. Thou shalt not at the hymns be bored;
   Open thy lips and praise the Lord.
6. Thou shalt not shun the offering plate;
   Give cheerfully; don't hesitate.
7. Thou shalt not whisper; don't be rude;
   Devout should be thy attitude.
8. Thou shalt not make communion late;
   Go fasting, half past seven to eight.
9. Thou shalt when sacring bell doth ring
   Lift up your heart; adore your King.
10. Thou shalt not leave the church before
    The benediction. Service o'er.

* * *

New Chairman of Auxiliary Committee

Mrs. Fred W. Thomas of Asheville, N. C., was elected chairman of the national executive board of the Auxiliary at the meeting held last week in New York. Mrs. Charles E. Griffith of Glen Ridge, N. J., who was chairman of the committee on findings and plans at the Auxiliary meeting at the Cincinnati General Convention, was elected to the board to succeed Mrs. Beverly Ober of Baltimore, who recently resigned.

* * *

Baptizing People in the Philippines

A group of people at Baguio, in the Philippine Islands, recently came to the priest in charge of the Church of the Resurrection to ask how much he would charge for baptizing a young Chinese who wished to marry a Christian girl. It was carefully explained to them that there was no charge but that baptism was not just a routine convenience for those who wished to marry. When further information was given as to the nature of the baptism, the preparation and motive for it, and what it involved, the inquirers withdrew sadly and no more has been heard from them.

* * *

Mishap in Carolina Parish

Newspaper men got a story when they went to St. David's, Laurinburg, N. C. for the re-opening of the church, closed for many months, but opened the other day under the direction of the Rev. Robert M. Man. The church was full of people to greet him, not only our own but also many Baptists, Presbyterians and Methodists of the town. Came time for the collection. As the plate was passed to a member of the congregation, low and behold, the plate collapsed, separating into three parts with coins rolling all over the church. The vestryman, undaunted, borrowed a straw hat and proceeded with the collection. Report

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: 11; Evening Prayer and Sermon, 8 P.M.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.

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

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.

Wednesdays and Holy Days: Holy Communion 10 A.M.

Fridays: Holy Communion 12:15 P.M.

Daily (except Saturdays): 12:15 to 12:35 program of organ music.

St. Bartholomew's, New York
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evensong. Special Music.
Holy Comm. Thurs. & Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

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

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector

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

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

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

Christ Church Parish
Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard

Services: 8:00, 9:45, 11:00, 7:30 Sundays.

Saints' Days: 10:30.

Cathedral of the Incarnation
Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School. 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.

Daily services in the Chapel.

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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean

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

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels
Baltimore, Maryland
St. Paul and 20th Street

Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.

Weekdays: Monday, Wednesday and Saturday, 10 A.M.

Tuesday, Thursday and Friday, 7 A.M. Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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has it that there was no outburst of laughter until after the service when Mr. Man said that it was the first time that he had ever "Laid a straw hat on the altar."

* * *

Ellen Gammack Appointed to Auxiliary Post

Miss Ellen B. Gammack, student secretary of the province of the Pacific, has been appointed personnel secretary of the national Woman's Auxiliary. It is her job to assist in recruiting women missionaries; to keep in touch with missionaries in the field; to seek out new opportunities of work and to keep in touch with the training centers.

* * *

London Church Prepares for War

St. Michael's, London, announced war preparations the other day by putting up the following on the Bulletin Board:

IN THE EVENT OF AIR RAID

This Church will be open day and night. The Parish Priest will be there.

The Sacraments will be available to all who ask for them: both Absolution and Communion will be given.

The time will further be spent:—In penitence for sin, national as well as private; above all, in repentance for the corporate sin of war.

In adoration of God, the Ever-Blessed, All-Glorious and Undivided Trinity; in praise of His Righteousness and Justice, His Holiness and Love.

In prayer for all who suffer, those of our own nation, and of every other; in prayer for our enemies, above all, for those who seek our life.

In surrender to the Divine Will, either for life or death.

For death, if by dying we can make reparations for sin and "fill up that which is behind of the afflictions of Christ for His Body's sake, which is the Church."

For life; if by living we can help to build afresh a ruined world.

* * *

New Church for Oregon Parish

St. Mary's parish, Eugene, Oregon, where the Rev. Howard White is rector, is about to open their beautiful new church for services. The formal dedication is set for November 20th when Bishop Dagwell will be on hand with Bishop Remington of Eastern Oregon preaching in the evening.

* * *

Much Smoke and Little Fire

The parish dinner was over at last and the patient guests who had listened to the long speech of the principal speaker breathed a sigh of relief. "The speaker was all right," whispered the toastmaster's wife, "but it seems to me that he didn't put enough fire into his speech."

"I feel the opposite," answered the weary toastmaster. "In my opinion he didn't put enough of his speech into the fire."

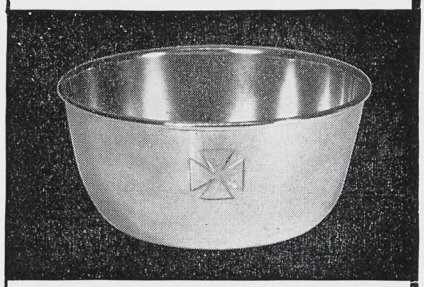
IF A WAR COMES, WHERE WILL THE CLERGY LINE UP?

(Continued from page 8)

ference with civil rights in the whole history of the United States. The Records of the Commissary General of Prisoners contain the names of 13,535 citizens who were arrested

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In the Home

Appearing in this issue are two series of articles, one by Bishop Wilson on "Other Forward Movements" and the other by John Macmurray on "Christianity and Communism." In addition each week the paper offers articles by Bishop Johnson, W. B. Spofford, Dean W. P. Ladd and others; book reviews by Gardiner M. Day and all the news of the Church in Brief Paragraphs.

The Witness will be mailed to you each week for $2 a year. Rectors wishing to have the paper mailed to the homes of parishioners merely have to send the names and addresses. We then bill quarterly at 3c a copy. A Bundle for sale at the church is also billed quarterly at 3c a copy.

THE WITNESS

6140 Cottage Grove Avenue
Chicago

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and confined in military prisons from February, 1862, to the end of the war." This does not include those arrested by the Navy and State Departments or those confined in the state prisons and penitentiaries.

The World War saw systematic censorship of the press. Moreover, "church support of the government was practically unanimous. . . . As an advertisement of the Interchurch World Movement phrased it: 'Every office of the government with a war message to deliver appealed to the ministers first of all.'

"There was scarcely a patriotic activity, from recruiting to working in shipyards, that ministers of the gospel and rabbis did not conceive as a part of their contribution toward the winning of the fight against the powers of darkness.

"The clergy presented such a united front that outside of the Lutheran, Dunkard, Mennonite and similar groups, which in some instances had a marked German background, there were very few nonconformist ministers. After a lengthy search from coast to coast, I could discover only 90 in the entire United States and then can vouch for only 70 of these. Many of them are comparatively obscure men. Practically all of the clergy of prominence supported the war."

"An Informed Parish Is a Live One"

WE ARE fully aware how difficult it is to persuade even good Church people to subscribe to a Church paper. It is for this reason that The Witness for many years has promoted the Bundle Plan. It works successfully in many parishes, the rector appointing a young person in charge. The papers are then sent to one address and sold at the church at 5c a copy; we bill quarterly at 3c a copy.

Another Plan, in many instances even more effective, is the MODIFIED BUNDLE PLAN, whereby you send names and addresses and the paper is mailed directly into the homes of your people. Under this plan also we bill quarterly at 3c a copy.

May we urge the Clergy to cooperate with us in getting the paper into the hands of the laity by adopting one or the other of these Plans.

THE WITNESS
6140 Cottage Grove Avenue Chicago

Seeking Happiness? Read—
SOMEWHERE TO BE HAD
By Raimundo de Ovies
Dean of St. Philip's Cathedral, Atlanta

The title is from a quotation of George Meredith's line "Take ship! For happiness is somewhere to be had."

"This book is an attempt to get at the heart of what turned out to be the chief topic of discussion in many conferences with scores of young people," says the writer. "Without exception they were interested in one thing more than anything else—how to be happy. . . . With some things cleared away, let us go into action. Here are our targets: A better understanding of ourselves and others, estimating our prospects, finding freedom from fear and gaining courage, stepping into the rhythm of life, seeing the value of intangibles. . . . These all have to do with the quest for happiness."

There are nineteen chapters giving the ways and means on the eternal search for happiness. Price, $1.50.

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Juniors will want to read this book over and over again. The stories are for the most part about boys and girls of their own age, in countries near and far throughout the world. Included, also, are stories of Missionaries in the foreign field. Boys and girls will love the story of Sietta, the slave girl in Liberia; of Moy Ling, a jade cutter in China; of Pierre, who lived in Haiti. Stories of children in Alaska, Mexico, and Brazil are exceptionally interesting, and Indians, Negroes, and Mountaineers come in for their part, too.

Indian stories always hold the interest of boys and girls of the Junior age, and the story of how an Indian Chieftain answered Christ's call and became a pioneer Indian priest among the Dakotas is especially thrilling.

The picture on the cover is in full colors and shows our Lord with children of all races gathered around Him. Price, 50 cts.

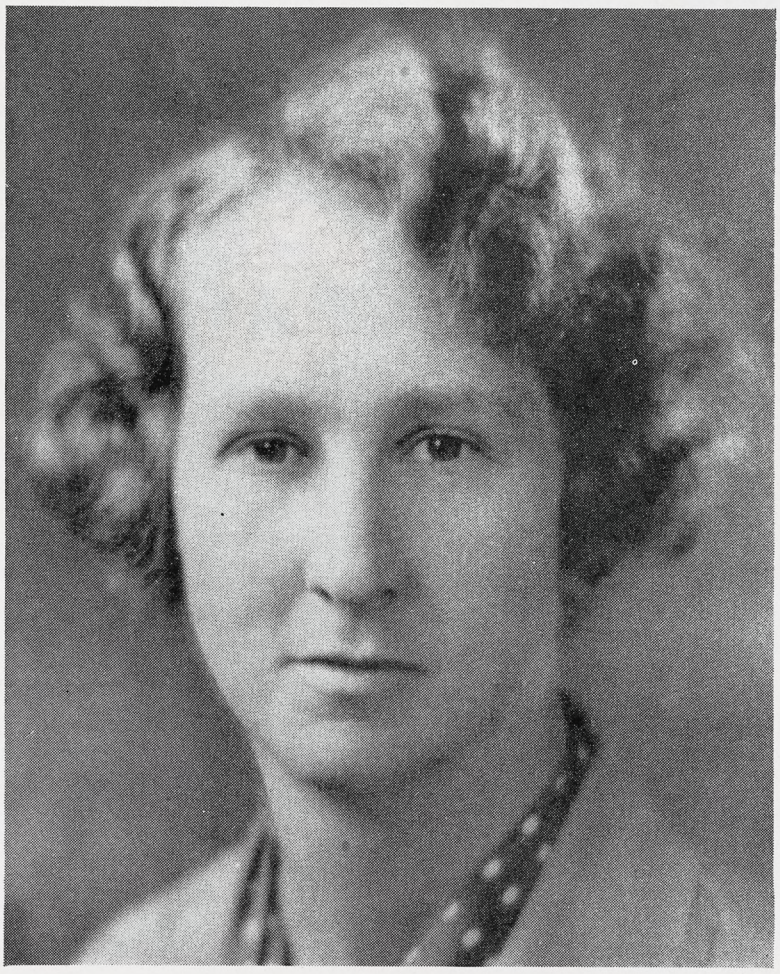
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THE WITNESS



ELLEN B. GAMMACK
Personnel Secretary of the Woman's Auxiliary

AN EDITORIAL BY BISHOP JOHNSON

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CLERGY NOTES

CROSS, GORDON, formerly of Whitehorse, Saskatchawan, Canada, is now the assistant at Trinity, Santa Barbara, California, with charge of work with young people.

ENGLISH, HOWARD G., rector of Edgefield Parish, diocese of Upper South Carolina, is to retire from the active ministry on December first. Address: Penny Farms, Fla.

HARMON, ALBERT M., was ordained priest on October 16th by Bishop Huston of Olympia (Washington). He has accepted a curacy at St. Clement's, New York City.

JENSEN, AUGUST E., priest in charge of St. Monica's, Trenton, N. J., retired from the active ministry on October 20th after more than 40 years of active Church service.

KLINE, A. R., formerly curate at Christ Church, Fitchburg, Mass., has accepted the rectorship of the Church of the Good Shepherd, Nashua, N. H., succeeding the Rev. William Porter Niles who retires from the active ministry on November 15th.

LOVGREN, BERNARD N., rector of St. Paul's, Concord, N. H., has been elected secretary of the standing committee of the diocese of New Hampshire.

LUTHER, JACK, candidate for orders, is now associated with the work at All Saints, Montecito, California, and is organizing work in Los Olivos.

MAN, ROBERT M., in charge at Rockingham, N. C., is to be married on November 8th to Miss Edna Henley of Durham, N. C.

MARSHFIELD, GEORGE W., formerly assistant at St. Mary's, Ardmore, Pa., is now the rector of Emmanuel Church, Petoskey, Michigan.

MENGERS, C. RANDOLPH, formerly in charge of St. Matthias, Baltimore, is now the rector of St. John's, Mt. Rainier, Maryland.

MOORE, LOUIS W., formerly assistant at Memorial Church, Baltimore, is now in charge of St. Matthias chapel, Baltimore.

MORGAN, JOHN H., rector of St. Thomas', Glassboro, N. J., has resigned to accept the rectorship of Christ Church, Mansfield, La.

MURPHY, CHARLES T., formerly vicar of St. Jude's, Burbank, Calif., is now the associate rector of Grace Church, Glendora, Calif. He resides in Azura and is to build up the church in that community, with charge also of missions at El Mote and Baldwin Park.

ORVIS, ROBERT W., has resigned as curate at St. John's, Los Angeles.

RAMSAY, JOHN R., diocese of Maryland, has left to do missionary work in the Philippines.

SMITH, ROBERT, rector of Grace Church, Trenton, has been elected canon in charge of social service work in the diocese of New Jersey.

SPARKMAN, S. THORNE, formerly rector of Christ Church, Baltimore, has accepted the rectorship of St. Paul's, Chattanooga, Tenn.

WILEY, LESTER V., formerly vicar of St. John's, Fallbrook, Calif., is now the chaplain of Harvard School.

WILLIAMS, R. G. W., rector of Christ Church, Woodbury, N. J., is to observe the 20th anniversary of his ordination and his rectorship on November 9th.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
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A. MANBY LLOYD

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ZEALOTS

An Editorial by
BISHOP JOHNSON

THERE was in our Lord's time a small sect, to which one of the Apostles had belonged, who had as their mission to resist Roman authority by violent means and so to free the Jews of Roman oppression. What they accomplished was to create anarchy, resulting in the destruction of Jerusalem and the temple. Our Lord seemed to ignore them; certainly He did not encourage them.

Since then there have been numerous groups who have felt confident that the way to accomplish reform was to overthrow the existing social order by force and so to set up a new regime in place of the old. As in Jerusalem the effect of fanaticism has always been chaos. In Russia and Germany they have expelled one devil and seven others have come in to replace them. The very faults of which they complained in Church and state have been repeated sevenfold in themselves. If these institutions were guilty of injustice, hypocrisy and bigotry, the new substitutions have committed the same faults to the nth degree, and whatever increased material advantages have occurred have been secured by methods that they themselves condemned as the reason for their revolution.

They have whined about injustice to one group and yet they terrorized those groups which they disliked. They have prated about loving the common man but have shot him when he disagreed with them. They love nobody but themselves. They have displayed a bigotry in dogmatism never equalled in previous hierarchies.

We are told that they are a united group in contrast with the divisions of Christendom. Such a claim is naive. For example if men believe in God there is a wide chance of disagreement in theology; but in denying God's existence there is no chance of disagreement. You cannot differ in a negative. Moreover if one shoots the men who oppose him there is a reasonable presumption that there will not be many differences of opinion. A bullet is a conclusive argument if not a convincing one.

There is plenty of evidence in Russia that there has been a dispute as to what constitutes communism but Stalin, having killed most of his former associates, can still produce a united front. As a matter of fact there is as much disagreement among those who invent a new ism as there has ever been in those who maintain the established order. Human minds are not like pickets on a fence, no matter how much men may try to make them such.

AFTER all the vital question is one of major premises. If one group of men believe in God as a Father and another group assumes that there is no God; if one group relies on persuasion and another on brute force; if one group is governed by a moral code and another group scoffs at any ethical standards, then there can be no common denominator upon which any permanent agreement can be reached between these two groups.

A man cannot serve God and mammon, for in the end the brute will dominate reason and the end of brutality is chaos.

Of course one may justly criticize existing institutions, both Church and state. It is easy to point out flaws in any structure. But that does not mean that the critic has the ability to rear another structure in which more justice and more equity will be assured. In my experience critics are not noted for their constructive abilities. A mob can tear down a house without any power to replace it with something better.

Whether a nation goes communist or nazi you have the same result—that of a totalitarian state in which a self constituted dictator demands submission to his will. So far as human liberty is concerned it is doomed in either case.

We must choose between God and Caesar, and all Caesars look alike to me. If I have to choose between an inefficient government with liberty of conscience and one that produces material prosperity but permits no liberty, I will not hesitate. To accept the rule of any group of zealots means the destruction of Jerusalem and the temple of God, and in the end the loss of liberty.

No system of government can procure human decency unless those who direct it are animated by the love of God and respect for the moral law and have rever-

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ence for human liberty. Whatever progress along these lines have ever been made has come from individual righteousness and never from political domination.

It was true in our Lord's time that men had made His Father's house a den of thieves and they have done so since, but the Master loved it, suffered for it and saw man's only hope in the fulfillment of the law. But that fulfillment must come by the remnant who would leaven the whole, and never from brute force or violent revolution.

The zealots in all ages have made Jerusalem a heap of stones and then built a shrine to Moloch out of the wreckage.

Christ taught that if the world is to become better men must begin by becoming better themselves. No external compulsion can make it better.

By Their Fruits

By
JOHN MACMURRAY
Churchman and Professor at University College, London

I WANT to refer to this question of a classless society that they are trying to achieve in Russia. Do not let us worry about theory. What do they mean? What are they trying to do? Their own statement of it is this, that they are out to "free from enslavement millions of laborers in Asia and of the exploited nations, to obtain self-determination for the oppressed nationalities and complete equality for all citizens regardless of race, color or nationality."

How far have they really carried that out in practice? First of all, you know that under the old regime in Russia Jewish blood flowed year after year in persecutions. The new Russian government has emancipated the Jews, freed them from that oppression, made them equal citizens with the rest of the country. Let me give you one little fact that will show you what that means. The persecution of Jews, which is openly encouraged in Germany, is severely punished in Russia. In one village one man was sent to prison for three years for making an anti-Semitic joke. That is the kind of attitude, the kind of principle upon which the idea of a classless society is being carried out.

I should like to give you just one other case, showing how they deal with colour prejudice. The communists consider race prejudice to be degrading and they are particularly angered by any manifestation of it. In 1930 two Americans objected to an American Negro in a dining hall in Stalingrad and assaulted him. Public opinion all over Russia was aroused and the Americans were sentenced to two years' expulsion from the Soviet Republic. It is a fact that in Russia today there is no difference made between one man and another on grounds of race, difference of colour, or nationality. All are equal in practice, and the law is very severe in dealing with any infringement, any activity which would be the assertion of the superiority of one race over another and of one individual over another. That is to say, they really do believe in practice, and make it a principle of their legal and social order that men are brothers. I want to ask you to think, in relation to that, of the attitude of our own countrymen to Indians in India, or of the American citizens to their own Negro population, and ask the simple question, which of these two is more Christian. The answer is obvious. We have been talking now for a century about the brotherhood of all men. The Russians are making it real. That is the only difference.

There is one other point that I want to make. I think that the thing most of us feel about the Russian theory is that the Russian Communists have no sense of human individuality. They do not prize it. Everybody is just a member of the mass, to be treated as a unit and his individuality lost. In theory that again is true, but in practice it seems to work out precisely in the opposite way. The Russian government, in planning its program of reorganization, says this: "We have got to deliver women from the drudgery and toil of domestic life and the awful homes that they have lived in." Can you imagine a British government saying that kind of thing as a basis for an economic plan? Do we think in terms of human welfare, of delivering human individuals from drudgery and toil; or do we think of figures in a cash book? In practice which system, ours or the Russian's, is really concerned about human individuality?

THIRDLY, I want to speak about the treatment of criminals in Russia. (I am leaving out the political side.) How does it compare with the penal system of England or America? May I read you an account of the actual principles which, according to a careful observer, actually lie at the basis of the present system of dealing with criminals.

" 'A' was 28 years of age. From the age of thirteen he had been a thief for nine years. He had been convicted or sentenced six times for his crimes. He has now been admitted to the trade union and the Communist Party. He received 300 roubles a month in wages. Was he free to leave? Certainly, but why should he wish to? This was the commune that had made him an honest man. It had trusted him, it had given him hope, it had taught him to work and to love it. Now he wanted to stay and teach others who had gone astray as he had done."

" 'D' is 28 years of age. He was a thief from

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the age of eleven and has been here nine years, though his sentence was completed some years ago. He is now an instructor earning 300 roubles a month. He is married and took us proudly to his home for which he pays a rent of 22 roubles. It was neat and clean, with lace curtains at the windows, and attractive with flowers and plants. Here was a radio which he had bought, his bicycle, and other prized possessions. His boy was out playing tennis on the courts below the window. His wife earns 120 roubles and they save money every month. What help had the commune been to him? He replied: 'I came here practically naked. See me now! I have been a member of the trade union for four years and also belong to the Party. I have a happy home. My wife was a peasant girl. I now have a clean record and I can face the world. I would be sorry if I had to leave. We are all one big family here. I am as free as the air.' "

" 'E' is the head of the shoe factory. He is obviously a man of commanding ability. His life story would make a thrilling novel. He was formerly a brigand or desperado, a highway robber and safe-breaker. After one of his desperate crimes he was sentenced to death. He was finally sent here as a last resort, as it seemed a pity to execute so bold and brilliant a man. He is now one of the most steady, dependable, and able leaders in the institution. No one would dream that he had been a criminal himself. He is looked up to with admiration and affection by the younger members, not as a 'big shot,' but as a social leader."

If I had read these three reports without telling you what they were, you would have said at once that they were reports from some Christian Society for the reformation of criminals. They are reports from one of the ordinary prison settlements in Russia. Again, I say, compare this kind of treatment of criminals with our own; and ask which is the more Christian, which is really more concerned with the welfare of the individual and the development of character, and which is the one which is merely vindictive, full of primitive vengeance and fear?

The only other point I wanted to mention is the question of the care of children, care for their welfare, irrespective of social position or importance, but because they are children. There is probably no country in the world where children are treated with such care just because they are children as in Russia. I quote the words of Mr. Sherwood Eddy on that subject. "To one who has travelled in Russia it is as if the revolution has taken a little child and set him in the midst of them and the whole system, occupying the first place of regard and almost of reverence." Compare that with the niggling way in which we are calculating how much we should give in the Means Test for a child, or whether we can afford to increase the school-leaving age by one or two years. Which of the two ways is more Christian?

There you have facts, and I still say that Communists may say they are anti-Christian, but if that kind of thing is anti-Christian, then I am all for it; and if the Christian Church is going to stand in the way of that sort of thing being done, then I am all for its abolition. I say again I am judging from the standpoint from which Jesus said we were to judge, "By their fruits."

There is already in the world, covering one-sixth of the globe, a great people which is building a system of human society, which is far nearer, in many respects, to the Christian ideal of what society ought to be than anything the world has yet seen.

The Crusades

By
BISHOP WILSON

THERE has never been anything quite like the Crusades. They burst upon the Christian world in 1095 A.D., continued for two centuries, and then completely ceased. Their objective was the recapture of the Holy Land from the Moslems. After an initial success, they failed of their purpose. Palestine remained in Mohammedan hands but Europe itself was profoundly changed.

It is difficult to say how many Crusades there were. At intervals huge military expeditions moved across Europe which we can separate and enumerate. But between these larger movements, crusading went on all the time. The First Crusade did capture a large part of the Holy Land and erected the Christian Kingdom of Jerusalem which lasted about fifty years before it broke down. Bit by bit the Moslems took it away again.

The heart of the crusading movement during those two centuries was the Order of the Temple. There were other military orders such as the Hospitallers and the Teutonic Knights but the Templars were the dominant crusaders. They were the standing army for the Christians in Palestine—always on crusade. At their best they represented the summit of medieval chivalry, which was a very fine thing indeed.

In the year 1118 eight Christian knights, led by Hugh des Payens and imbued with crusading ardor, banded themselves together for the protection of Christian pilgrims in the Holy Land. They were a military order living under a modified monastic rule. They took their vows of poverty, chastity, and obedience, to which was added a rigid military discipline. They were never off duty. When the great expeditions came over for a Crusade, the Templars were waiting to join them. It was their privilege to occupy the most dangerous positions in combat. Their banner, the "beauseant," was half white and half black, signifying "fair and favorable to the friends of Christ; dark and terrible to His enemies." The best blood of Europe flocked to this standard and donned the long white garment worn over their armor which was adorned with the blood-red passion cross. The order grew enormously, became wealthy and independent, and incurred the enmity of ambitious sovereigns. Philip the Fair was the powerful king of France in the fourteenth century, who hated the Templars and had a quarrel with the Pope, Clement

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V. The destruction of the Order of the Temple was the price of settling the quarrel.

The Crusades produced certain important results.

1—The aristocracy of Europe was seriously depleted and impoverished while the Papacy gained strength by their loss.

2—Eastern markets were opened to Europe. They were closed again when the Crusades ended, thus forcing European merchants to seek a water route to the Indies. In that search Columbus unwittingly discovered America.

3—Eastern culture and Eastern learning were imported into Europe.

4—The failure of the Crusades opened the way for the fall of Constantinople to the Turks, sending the Eastern Church into eclipse, and elevating the Papacy to supreme command.

5—Europe was lifted out of its medieval isolation. A backwash of adventuresome restlessness sent out a stream of explorers to roam the uncharted seas and enormously expand the world frontier.

Certainly the Crusades were a tremendous movement. The character of them was a mixture of the highest motives and the basest devices. In some, if not in all respects, they constituted a Forward Movement which launched western Christendom into a new epoch in the progress of Christian civilization. Too often the Crusades are considered as a series of romantic adventures. Really they were an historic upheaval. Millions of warriors shared in the mass movements of the organized expeditions but it was the small, closely-knit Order of the Temple around which all the rest of it gathered. When the Templars were destroyed, the Crusades ceased.

Priests, Creeds and Dinner Tables

By

DANIEL A. McGREGOR

THE first altar that man ever built was a dinner-table. The early tribes of mankind were usually hungry, they roamed the forests and plains seeking food and eating it immediately when found. Some times when there was an abundance of food they gathered together for a great feast. Such a meal was always a ritualistic and religious occassion. The god of the tribe was invited to the meal and the food was eaten with him and in his presence. Later on the idea developed that the food was a sacrifice offered to the god as propitiation but the earliest idea was that the killing and eating of the animal was a communion of the tribe with the god rather than a propitiation to him. In the earliest human religion a communal meal was worship and a dinner table was an altar. The truest place of the presence of the divine was the place where brethren ate together in fellowship.

We need to recapture something of this early conception. The dinner table is a more important factor in religion than we have been accustomed to think it. I will yield to none in my emphasis on the truth and necessity of the Christian creeds and yet I will maintain that dinners are more important than creeds. People who eat and drink together in the presence of their God form a religious group, a church even though they may differ in many of their ideas and beliefs. People who believe the same things but who never eat a dinner together form a society or a clique or a college. These are not religious groups although they may be very valuable in many ways.

The central moment in the Christian religion is a group of people recognizing themselves as one family in Christ, and eating and drinking together in the presence of God. Such an occasion is a source of grace and blessing to all who partake worthily. In this sacrament of the Lord's Supper we are taught that God Himself is present in a unique manner and that He acts on the lives of His people as they share in this holy meal. Thus the Christian religion carries on in its holiest activity the pattern of worship which comes from the earliest ages of man's history.

If it is true that there is a special presence of God at every communal meal of the religious group, it is also true that there is a presence of God at every meal of any group where God is recognized. Every common meal of a Christian family is a sacrament, every dinner table is an altar and every breakfast and dinner a place of a unique presence of God. There is a gift of God which comes to people as they eat and drink together, a gift which comes in no other way or time.

Religion has always been exceedingly careful in its selection of the priest who should preside at the communal meal. He must be the one who can best transmit to the participants all that is most worthful in the life of the tribe or group. Great values are mediated by God to the individuals at this meal and the priest or president must be the one who can arrange best for the reception of these values. A very solemn responsibility rests upon him.

When we turn from the supper of the religious group to the family meal we find that the same truth obtains. The dinner table is a place where something super-individual comes to each person and it is of the utmost importance that the person or persons who preside at that table should realize their high and holy function. Father and Mother are priest and priestess at the altar of the family. Not all the gifts of God are mediated through the Church, some of God's richest gifts are mediated through the family. In each case the place where these gifts are best mediated is the place of the common meal. And in each case the person who presides at the table-altar is a priest or priestess of the Most High God.

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Professional Parsons

THE study has resumed its quiet, and I have resumed my pipe. A young lady has just left, pretty, vivacious, bright, happy; a splendid specimen of American youth. She came to me with a problem, terribly serious it was to her, and new; not however, new or particularly serious to me. I think I gave her the right advice, and she left cheered and grateful. But she set me thinking of a different problem, not new, nor one I have been able to solve.

What should be the attitude of the parish clergyman to young people and their modern notion of the pastoral relationship?

Now, the attitude of young people to the clergyman is set. They would call him by his first name or a nickname, and would be as familiar with him as one of their own gang. They profess to believe that this is an affectionate expression of respect. We have long listened to the exclamations of the wonderful success that this or that young priest has with young people—measured by the fact that they all call him by his first name or some pert abbreviation of his title.

This is merely bad manners on the part of the youngster, and for the clergyman to encourage it means that he is placing his personal popularity above the dignity of his priestly office.

Oh, I know the usual retort, that if he insists on being called "Father" or "Mister" or "Doctor," he is raising a barrier between himself and young people and courting the title of "a stuffed shirt." I do not know the answer; though I am satisfied that some care and thought should be applied to the question.

To get back to the young lady who has just left my office. When we had finished talking of the purpose of her visit I asked her, "Tell me, why did you come to me with this rather than your rector?" I was curious. I have known the girl for several years; her regularity in her own parish and her loyalty to her rector. I knew it was not a matter of age or learning, for he had both of these over me. Her answer is what started all this. "Oh, he is an old dear, and I love him, and call him by his first name; but you see I wanted professional advice."

Maybe there is something to be said for professionalism among the clergy after all.—THE POOR PARSON.

The Optimist

ALTHOUGH Austin Brooks has not owned a car for years, he recently bought a trailer chassis and has been putting in a lot of time building a body for it. At first, he had to stand for a lot of joshing for having a trailer and no car, but that didn't worry him. "That's right," he would say, "laugh your fool heads off. When times pick up and I'm back in the building game, I'm going to have another car. Then this little trailer will be ready to hitch on and go places. Meanwhile, I enjoy working on it."

The other day, Parker Chase, who owns half the town, stopped Brooks on the street and said, "They tell me that you are furnishing a lot of amusement for the town with that trailer of yours, but I think you are setting all of us a good example. When people have sufficient faith in the future to do a little work getting ready for it, the depression will be over. I am going to have faith enough to put up seven more houses over on that development of mine and I want you to take entire charge of the project."—THE CHURCHMOUSE.

"An Informed Parish Is a Live One"

We are fully aware how difficult it is to persuade even good Church people to subscribe to a Church paper. It is for this reason that The Witness for many years has promoted the Bundle Plan. It works successfully in many parishes, the rector appointing a young person in charge. The papers are then sent to one address and sold at the church at 5c a copy; we bill quarterly at 3c a copy.

Another Plan, in many instances even more effective, is the MODIFIED BUNDLE PLAN, whereby you send names and addresses and the paper is mailed directly into the homes of your people. Under this plan also we bill quarterly at 3c a copy.

May we urge the Clergy to cooperate with us in getting the paper into the hands of the laity by adopting one or the other of these Plans.

THE WITNESS

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HOW CAN CATHOLICS CONTINUE TO BACK SPANISH REBELS?

By GARDINER M. DAY

Few things in the modern scene are more inexplicable than the continued support of the Spanish rebels by the Roman Catholics. So thoroughly have they backed up General Franco that in many places Catholics have endeavored to prevent meetings to discuss the Spanish situation. In not a few places, devout Catholics have endeavored to have the moving picture "Blockade" either banned or censored. It is even more inexplicable to anyone who sees "Blockade." It is only by reading into the picture that one can make it out to be strongly pro-Loyalist. Indeed, I believe the average individual, had it not been for the Catholic propaganda, would have considered it simply a good fight picture. In fact, I checked up on this and found several young people who saw the picture and followed the Spanish situation but little, who thought of it in just those terms. That the Roman Church backed Franco originally is not surprising, for Fascism had not then emblazoned its true colors across the world's horizon with such inescapable obviousness. But how the Roman Church can continue to support Franco now that it has become evident that the attitude of his Fascist sponsors toward the Church is as Godless as Communism itself, passes all understanding.

The pastoral letter of the German Catholic bishops who met at Fulda last August makes clear even to the most casual Catholic reader what the true attitude of Fascism is toward Christianity, namely that of annihilating it. That letter was so straightforward that it is worth while quoting portions of it here, particularly as it was so long that many people will not take the trouble to read it as it appeared in the daily press. The bishops first point out that attacks on the Church "have not become more temperate or more bearable, but rather more hostile and more violent, and certainly more evident. They strive for the hindrance of, and the sucking away of the blood of, Catholic life;" and "even the uprooting of Christianity in general and the introduction of a faith that no longer has the least relation to belief in God and the Christian belief in a future life." The bishops then point out that no matter how loyal to the state, how much community spirit the Catholics show, it seems more and more evident that the state wishes to deprive them of the ordinary rights of citizens. The bishops further assert that the experiences they have had show that attacks on the Church are not sporadic or occasional outbursts, but "what is being pursued today on all sides, with all and ever-increasing pressure, is the complete destruction of the Catholic faith in Germany."

"It cannot be said that this is an unfounded fear or an injurious suspicion taking its origin in an inspiration hostile to the national community. Authoritative personages have proclaimed with the widest publicity that their goal lies in the destruction of German Catholicism.

"They can scarcely retort that, at least, no obstacle has been placed in the way of Catholic religious services. By and large that holds true. But in individual cases, nevertheless, they strive more and more to turn youth against and to prevent attendance at Catholic church services, to condemn all confessional assemblies as causing national dissension, and to remove all religion from the public life.

"They would condemn us to the life of the catacombs which is meant to be the beginning of the end.

"The doctrine of race and blood would have us believe that the personality and the life of Christ are contrary to the development of the

(Continued on page 16)

TOWARD UNITY

A PLATFORM looking toward eventual unity between the Episcopal and Presbyterian Churches was adopted at a joint meeting of commissions of the two Churches, held in New York on October 28. The platform repeats "Things Believed in Common" and "Things that might be Undertaken in Common" from the accord reached several years ago between the Church of England and the Presbyterian Church of Scotland as a basis for possible merger. The concordat adopted in New York provides "means whereby each Church may wherever it seems locally desirable assume pastoral charge of the members of the other Church and offer them the privilege of the Holy Communion, thus establishing one congregation." Both the platform and the concordat will come up for action at the General Assembly of the Presbyterian Church in May and at the General Convention of the Episcopal Church in 1940. Bishop Parsons, as chairman of our commission and the Rev. J. Ross Stevenson, chairman of the Presbyterian Commission, stated that the sessions were marked by complete harmony and expressed the conviction that organic unity will eventually be achieved.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

News from Japan presents me with a problem. A typhoon recently hit Tokyo and chose outstanding targets. St. Luke's Hospital, one of our mightiest achievements in medical missions, suffered most. Roofs wrecked, walls damaged, great areas of windows smashed and gone, according to Bishop Reifsnider. Then St. Paul's University and St. Margaret's School were both hard hit. About $7,000 in damage taking it all in all, with the National Council issuing an immediate appeal. I receive this appeal along with the story of the destruction of Canton, China, and of the fall of Hankow with all the destruction of life that goes with it. I do not know how reliable the figures are but I have been told that the Japanese are killing about a million Chinese a month, while their destruction of property is beyond imagination. So I am disposed to say that my extra dollar shall go to care for the children in China who have been made orphans by American scrap-iron dropped from the sky by Japanese soldiers. And, if I was an officer of our Church and empowered to do so, I think I would go a bit further by writing a note to the war-lords of Japan. "Dear War-lords: We have received word that a typhoon damaged property belonging to our Church and we have received an appeal for funds to repair it. We are proud of the work of Christian healing and education that has been carried on for years in these institutions. We have to inform you however that our resources are being exhausted in doing what little we can to aid the people of China who are being crushed by your war machine. We therefore suggest that you dip into your war chest for the funds necessary to repair these buildings. A double purpose will be served if you act upon this suggestion; it will enable us to send that much more to meet an emergency of your creation; it will give you that much less with which to do still further damage to our brethren in China."

* * *

Meadville Clergyman Dies Suddenly

A few seconds after he had completed his task as toastmaster at a dinner, the Rev. Frederick G. DeSaussure of Meadville, Pa., died of a heart attack. An engineer by profession he served the Church for many years as a layman. In 1931, having prepared himself by studying after working hours, he was ordained deacon by Bishop Ward and assisted the rector of the Meadville parish,

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conducted services in missions and edited the diocesan paper, continuing all the while to earn his living at his profession.

* * *

New Castle Parish Has Anniversary

Trinity Church, New Castle, Pa., celebrated its 90th anniversary last Sunday with Bishop Ward the preacher at the morning service and the Rev. Philip C. Pearson preaching in the evening at a service which marked the 15th anniversary of his rectorship.

* * *

Bohlen Lectures by Howard Chandler Robbins

Preaching the Gospel is the subject of the Bohlen lectures to be delivered by the Rev. Howard Chandler Robbins at the Philadelphia Divinity School, commencing November 7th and continuing for six successive Mondays.

* * *

Synod of the Seventh Province

The synod of the Seventh Province met at Christ Church, Houston, Texas, October 26-27. Leaders of the province dealt with "Practical Application of the work of the Synod" at the first session; Presiding Bishop Tucker was on hand to speak at a luncheon and to preach at the synod service, and the Rev. Gilbert Symons of the Forward Movement staff in Cincinnati delivered an address on the Edinburgh and Oxford Conferences.

* * *

Men Hold Convention in Florida

The first annual convention of the League of men's clubs in the diocese of Florida was held at the cathedral in Orlando, October 20-21. The speakers at the banquet, which was the high spot, were Bishop Wing, the Rev. John B. Walthour of Tampa and the Rev. J. M. Taylor of Fort Pierce.

* * *

Bequest to Parish in New Hampshire

Trinity Church, Tilton, N. H., has received $25,000 by the will of the late Joseph Morrison. He also left the church his modern home to be used as a rectory. The Rev. H. R. Goodwin is rector.

* * *

New Parish House at Norwood, N. Y.

St. Philip's, Norwood, N. Y., where the Rev. Leon F. Haley is rector, has just completed a new parish house at a cost of about $20,000, the gift of a parishioner.

* * *

Thirty-nine Years in One Parish

The Rev. George Kromer got behind a band and six hundred people on October 9th and marched all over the neighborhood in Baltimore that is served by the Chapel of the Guardian Angel. The procession wound up at the church where a service was held marking the 39th anniversary of his vicarship. It was quite a parade, with six hundred on foot, the aged in cars and the infant department of the Church school chattering away in a bus. The Rev. Don Frank Fenn, rector of St. Michael and All Angels, preached. Mr. Kromer was handed a purse, which was nice.

* * *

Young Churchmen to Discuss Social Questions

Something new is under way, and if it succeeds we will have to become accustomed to some more letters. It is the CYCSA, which stands for the Catholic Youth Council for Social Action of the Episcopal Church. It all got under way this summer when a number of Episcopalians who classify themselves as belonging to "Youth" met every other week at the Cathedral in New York. And purely as an aside I hope some day we can have a definition of "Youth." I was asked a week ago to meet with "some of the youth of the city" in a small discussion group. There were about thirty there and we had a swell time going at each other for about four hours, but my guess is that the average age was about thirty-two. Their ideas were young enough, I'll say that, and maybe that's how you qualify. If so, send me an application blank and while you're at it, send one to George Bernard Shaw, age eighty. But to get back to the subject of the CYCSA, these folks met because they all shared the opinion "that the Catholic movement was rather asleep to the implications of its devotion, at least among the laity, and the feeling that many young people would become more interested in the devotion of the Church if they knew that to include a social passion." I do not know how many attended, except that most of them were of the laity. There were four parsons on hand, the Rev. John Golding of the Cathedral staff; the Rev. Tom Bigham, who is an instructor at the General; the Rev. Richard Benson of the Intercession and the Rev. Gray Garten of the department of religious education of the diocese. They worked out a number of statements that present their point of view:

1. All life, corporate and individual, finds its meaning in God.
2. Sin, which is due to man's free will, is an element in every so-



REV. ROBERT SMITH
New Canon of Social Service in New Jersey

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cial situation and cannot be overcome by man alone.
3. Therefore, God entered into human life in Jesus Christ to show man's true nature and to renew it.
4. The agent of this renewal in the world is the Holy Catholic Church in whose offering of the Eucharist all life, corporate and individual, is presented again to God.

They then discussed the social implications of these teachings and came to the following conclusions:

1. The growth of political democracy as opposed to any form of totalitarian state.
2. The growth of economic democracy which provides economic security for the producers of economic value.
3. Cooperation with organizations which defend civil and democratic liberties.
4. A practical program for world peace.

After this excellent start a conference has been called to meet this coming Saturday and Sunday, November 5 and 6, at St. Luke's Chapel, New York City. The Rev. W. Norman Pittenger is to start things off by setting forth the aims of the conference. Then they divide up into discussion groups as follows: Doctrinal Theology, the Rev. Charles R. Fielding, leader; Economic Democracy, Mr. Spencer Miller Jr., leader; Political Democracy, the Rev. William Kernan of Bayonne, N. J., leader; Cooperation with Labor, Mrs. Elinore M. Herrick, regional director of the National Labor Relations Board, leader; Peace, the Rev. Edward Roche Hardy Jr., leader; Spiritual Life and Social Action, the Rev. H. Bonnell Spencer of the Order of the Holy Cross, leader. The first day ends with a summary by the Rev. Joseph F. Fletcher of the School of Applied Religion, Cincinnati. Sunday afternoon there are to be reports of the groups with discussion with the conference closing with a service conducted by the Rev. Thomas J. Bigham and the Holy Cross Fathers.

* * *

Methodist Bishop Honored in Episcopal Cathedral

An interdenominational service to honor Methodist Bishop Ivan Lee Holt was held last month in Christ Church Cathedral, St. Louis. A large number of clergymen of various denominations spoke, including Bishop Scarlett.

* * *

Christian Rural Fellowship to Meet

The Christian Rural Fellowship, an interdenominational group consisting of those interested in rural work, is to hold its annual meeting and dinner in New York on December 2-3. The speakers include missionaries from Japan, China and India as well as leaders in American rural life. The dinner speaker is to be the Honorable M. L. Wilson, under secretary of Agriculture.

* * *

The Synod of the Mid-West

Eleven Bishops and delegates from thirteen dioceses attended the synod of the province of the mid-west which met at Flint, Michigan, October 18-20. The provincial organization of the Auxiliary met at the same time. Highlights: Presiding Bishop Tucker spoke at the synod banquet. Churchmen, he said, should keep in mind the whole program of the Church when considering any particular phase of activity. He stressed particularly the work in small communities and rural areas. . . . The Rev. Francis J. Bloodgood of Madison, Wisconsin, was the preacher at the synod service, speaking on the Oxford Conference of last summer. . . . Christian Unity was the subject of an open forum, held in the Masonic Temple, with Mr. Clifford Morehouse of the *Living Church*, Bishop Hobson of Southern Ohio and Mr. Bloodgood taking leading parts. . . . Bloodgood also showed movies of the Oxford and Edinburgh Conferences. . . . The synod approved of the proposed set-up for young people's work in the National Council. . . . Preliminary steps have been taken to establish a provincial training school for missionaries in Chicago, probably at Chase House. . . . The 1939 synod will be held at Racine, Wisconsin.

* * *

Synod of Province of Sewanee

The synod of the province of Sewanee met at St. Paul's, Winston-Salem, North Carolina, October 25-27, again with Presiding Bishop Tucker as the headliner and with the findings of the Oxford and Edinburgh Conferences playing a big part in the program. Mr. Z. C. Patten of Chattanooga reported on the Forward Movement; Bishop Penick on Negro work in the province and Bishop Barnwell of Georgia talked on the future of the province. The Auxiliary met at the same time with an extensive program, featuring Bishop Carpenter of Alabama and Bishop Dandridge, Coadjutor of Tennessee.

* * *

Bob Smith Made a Canon

The Rev. Robert D. Smith, rector of Grace Church, Trenton, N. J., has been elected canon in charge of social service in the diocese of New Jersey, succeeding Canon Samuel G. Welles, retired. Bob Smith has been identified with the social side of the Church's work ever since ordination and has been a leader of social service work in Trenton. Prior to taking his present parish he was a field secretary of the Church League for Industrial Democracy and is at present on the administrative committee of the organization.

* * *

Elizabeth Rector Has Anniversary

Parishioners of St. John's, Elizabeth, N. J., honored their rector the Rev. L. E. Hubard at a reception on October 20th, marking the 25th anniversary of his rectorship. Cash was handed to him "for a car or anything that you and Mrs. Hubard may desire." Both Bishop Gardner and Bishop Matthews were present.

* * *

New Bishop for West Indies

The archbishop of the West Indies, the Most Reverend E. A. Dunn, made a brief visit to the United States, visiting Boston, Providence and New York. On the 16th he preached twice in New York and was also a guest at the synod of the Second Province meeting at Garden City. Having served both American and British interests for twenty-one years he has now secured the Rev. Douglas John Wilson of the diocese of Lichfield, England, for his assistant bishop. Mr. Wilson is to be consecrated in the Island of Jamaica in January. Archbishop Dunn also stated that the poor people of his

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province had contributed $4,400 a year for missionary work in the diocese of Gambia, Africa. He made a plea for closer contact between his work and the missions of the American Church in the West Indies.

* * *

Distinguished Speakers for Philadelphia Clericus

Distinguished speakers have been lined up for the clerical brotherhood of the diocese of Pennsylvania, that meets each Monday in Philadelphia. On the 24th of October the speaker was Don Rose, a columnist on a local newspaper; this Monday it was Dr. Holman White, a superintendent of a public school district in the city. Next Monday it is to be Bishop Paul Jones, formerly of Utah, now chaplain of Antioch College, who is to speak on "Peace After Munich." November 14th the speaker is to be the Rev. Kimber H. K. Den, missionary to China, and on the 21st, the Rev. William Barrow Pugh, Presbyterian, who is to talk on "Presbyterian and Episcopalian Overtures."

* * *

Bishop Paddock Visits New Jersey Parish

Bishop Robert L. Paddock, formerly Bishop of Eastern Oregon, was the preacher on October 23rd at Christ Church, Middletown, New Jersey. It is the first time in some years that he has felt up to the task of preaching, due to illness. Incidentally, when I read the news items that come to me about parish anniversaries, I am tempted to tell the story of this parish that really is old —at least 237, with some historians saying that it is even older than that. It is a real story, with the Society for the Propagation of the Gospel, with pirates led by Captain Kidd and with doughnuts and Jersey applejack all playing a part in its history. Some day you shall have it.

* * *

School of Religion at Poughkeepsie

A School of Religion is being held on six Monday evenings through November 21 at St. Paul's, Poughkeepsie, N. Y., sponsored by the board of religious education of the diocese of New York. Courses are given by the Rev. R. J. Bunten, rector of St. Paul's; the Rev. E. C. Chorley of Garrison; the Rev. H. H. R. Thompson of St. Andrew's, Poughkeepsie; the Rev. J. B. Myers of Fishkill; Mrs. L. S. Welling, director of the Dutchess County association for Christian education, and a lecture each Monday by some missionary to a foreign field. The young people of Dutchess and Putnam Counties also joined forces for a meeting held at Christ Church, Poughkeepsie, on October 23rd, to plan activities. Addresses were given by the Rev. C. Avery Mason, Staten Island, who is the diocesan president of the board of religious education, and the Rev. F. Gray Garten, director of the young people's work of the diocese.

* * *

Hasty Marriage Law Up Again in Maryland

The assembly of Maryland in 1937 passed a bill providing that forty-eight hours should be required to secure a marriage license. The law was to go into effect in June but the marrying parsons, taxi drivers and others who make money out of the marriage trade, went to work and secured a sufficient number of signatures to check the operation of the law until a referendum could be held. It is being voted upon this month with our correspondent from the diocese of Maryland stating that "It is the hope of the Church people and the decent thinking people of Maryland that the vote will be large enough to cause an overwhelming victory for the law to keep marriage above the racket plane."

* * *

London Dean Likes "Dominant Personalities"

Dean Matthews of St. Paul's Cathedral, London, preaching last Sunday at Washington Cathedral, declared that the dictator countries were not held down by brute force; said that in these lands "there is a fund of enthusiasm with new hope and interest—a purpose and loyalty which have transformed life. The leaders are dominant personalities surrounded by a halo of imagination." All of which prompts me to inquire why the United States government should allow one Britisher to come to America to make speeches praising Hitler and his Italian yesman, while keeping out another Englishman, John Strachey, who has somewhat different ideas.

* * *

Peace Meeting in San Francisco

The World Alliance for International Friendship through the Churches and the Church Peace Union are sponsoring a peace meeting in San Francisco November 6-11. Among the speakers are the Rev. William P. Merrill, Presbyterian, who has succeeded Bishop Oldham as president; Clark M. Eichelberger of the League of Nations Association; Henry A. Atkinson, secretary of the organization; Richard M. Fagley, formerly with the Social Action Committee of the Congregationalists; Shailer Mathews and a number of Jewish Rabbi and Roman Catholic priests. Bishop Oldham is to be the preacher at the Armistice Day service which is to close the convention.

* * *

Frankfort Parish Has Anniversary

The Ascension, Frankfort, Kentucky, celebrated its 100th anniversary on October 30-31. Bishop Abbott was the celebrant and Bishop Penick of North Carolina was the preacher at a service the morning of the 30th, with Dean Emeritus R. L. McCready of Louisville preaching in the evening. There were also two minute addresses by Bishop Abbott

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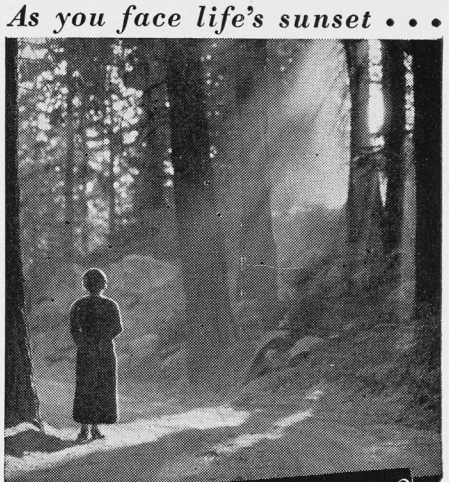
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and Bishop Penick. The following evening there was a banquet at which Bishop Penick was the headliner, with supporting two minute talks by the clergy of neighboring parishes and missions.

* * *

New Center for Students

There are fourteen men who recently graduated from college or professional schools living at Rainsford House, which St. George's Church, New York, dedicated on October 30th as Rainsford House in honor of the rector who served the parish from 1883 to 1905. Each man gives a small portion of his time to volunteer social service in the parish and in the settlement houses of the city.

* * *

Berkshire Convocation in Western Massachusetts

Admiral Reginald R. Belknap, treasurer of the General Seminary, was the speaker on October 30th at the annual Berkshire convocation of the diocese of Western Massachusetts, held at Grace Church, Dalton. A service was held in the evening with addresses by the Rev. Ralph Hayden of Pittsfield and the Rev. Edmund R. Laine of Stockbridge. The Rev. Arthur Murray, rector at North Adams, is the dean of the convocation.

* * *

The Feast of All Animals

I can't find it in the Prayer Book but I am informed by an excellent authority that today is the Feast of All Animals. Information is not given as to just how the day is to be observed, but I presume besides a special service in the parish church, with all the doors and windows left open so the cats and dogs can enter, it would be appropriate to put an extra bowl of milk and a nice steak behind the kitchen stove.

* * *

Bishop Bartlett Visits Maryland

Bishop Fred Bartlett of Idaho, part time secretary of domestic missions, was the speaker at a missionary dinner held October 19th at St. Michael and All Angels, Baltimore, for the diocese of Maryland. He also addressed the diocesan meeting of the Auxiliary that afternoon.

* * *

Japanese Mission in Seattle

The 30th anniversary of St. Peter's Japanese mission, Seattle, was celebrated October 4-12 with a series of services and meetings. Bishop Huston confirmed a class of thirty-seven, twenty of whom had been prepared by the Rev. G. Shoji with the other seventeen, English speaking, being prepared by Deaconess Margaret Peppers. A visiting speaker was the Rev. J. M. Yamazaki, bilingual priest who is in charge of St. Mary's Japanese Mission, Los Angeles. The speakers at the banquet were the Japanese consul and the founder of the mission, the Rev. H. H. Gowen.

* * *

Rhode Island Parishes to Be Rebuilt

Fifty parishes in Rhode Island have reported hurricane damages to Bishop Perry. Two of these have to be entirely rebuilt, St. Ann's, Block Island, and St. Mary's, Warwick Neck. There were twenty-seven communicants of the Church killed by the hurricane, with Christ Church, Westerly, losing eleven members of one of their women's organizations.

* * *

Anniversaries in Michigan Parishes

When St. Stephen's, Wyandotte, Michigan, celebrated its 75th anniversary recently the person who perhaps enjoyed it most was Mrs. John Wayman, 92 years of age who has been a member of the parish for

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over 50 years. Bishops Page and Creighton both took part in the celebration. St. Luke's, Ypsilanti, celebrated its centennial October 16-18 with Bishop Creighton the speaker at the banquet.

* * *

Eric Tasman Speaks in Baltimore

The Rev. Eric Tasman of South Orange, N. J. was the speaker at the annual parish day service at Severn Parish, Anne Arundel County, Maryland, last Sunday. In the afternoon Miss Helen Skiles, missionary to Japan, told of her work.

* * *

Baltimore Parish Has Anniversary

Bishop Abbott of Lexington was the preacher at both morning and evening services on October 16th at St. Thomas', Baltimore, the occasion being the celebration of the 80th anniversary of the parish. The Rev. Francis F. Lynch is the rector and is doing a progressive work in a growing neighborhood.

* * *

Chicago Deaconess Goes to Wyoming

Deaconess Edith Adams, who organized a correspondence school for children in the diocese of Chicago, and has done fine work in this and other phases of rural work, has resigned to accept a position in the district of Wyoming. She is to be director of religious education on the Wind River Indian reservation.

* * *

News Notes From Rhode Island

Miss Frances Arnold, field secretary of the Girls' Friendly Society, was the speaker on All Saints' Day, November 1st, at the meeting of the Narragansett Convocation of Rhode Island, meeting at Wakefield. . . . Bishop Bennett and Rabbi I. M. Goldman will "compare notes" on Christianity and Judaism as a part of an extension course offered at Brown University. They are to explore bases for mutual cooperation and appreciation. . . . The Rev. Dudley Tyng, rector at Manville, is extending his work to include a little non-denominational chapel at Smithfield, recently closed for want of support, both financial and personal. . . . Incidentally at Emmanuel, Manville, there are three vestrymen who have served a total of 150 years; Thomas Handy, 56 years; Everett A. Wise, 45 years, Walter Collings, 49 years. Imagine.

* * *

Bishop Manning Urges Collections

Bishop Manning of New York announced last week that he had requested the 400 clergy of his diocese to call upon their people for contributions toward the opening of the interior of the Cathedral of St. John the Divine. It is his hope that it may be opened before the world's fair. He stated that the work ought to start immediately "but it cannot begin until the necessary amount is in hand because in the building of the Cathedral it is our principle never to incur debt." He also announced that last summer more than 50,000 people visited the Cathedral on weekdays.

* * *

Church Gives Sissy Tasks to Men

Complaint that the only tasks which the Church provided for laymen to interest them in the church were "sissy" jobs, was made in the report of the commission on Church extension to the Synod of the Province of New England, meeting in Boston.

"Your commision has no work done to report," said the document, signed by the Rev. Howard K. Bartow of Quincy, chairman. "We are aware of the number of fields of useful activity, but they require the placing of workers in these fields and for that no resources are available. All we are able to do is to advise.

"The trouble with the church is that it makes no demands upon men and women in the way of work.



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Actually, apart from one or two jobs, which the church has to offer, the rest are sissy jobs, and the result is men are not interested in the Church and don't do very much. They are excellent at eating a good dinner, but that won't get them into the kingdom of heaven.

"The Church should present an honest-to-goodness program of work which would attract a man. Give a man a job and he does it and attends to it; 'sticks around' and is interested. But we have such penny jobs to give to men and we don't believe that they can do anything greater."

The Church must be willing to undertake new and daring social experiments and to show "more costly concern for the underprivileged," according to a report of the Oxford Conference, given by Mrs. Henry Hill Pierce at the conference of Episcopal women's organizations of New England.

Bishop Henry Knox Sherrill of Massachusetts told the women at an afternoon session that "the very pressure of the times is making a clear-cut issue between the forces of evil and Christianity."

* * *

Albany GFS Celebrates Fiftieth Anniversary

The Girls' Friendly Society of the diocese of Albany celebrated its 50th anniversary on October 23rd with a service at St. Paul's. Leaders and rectors came with about 300 girls to listen to Bishop Oldham who talked on goodness, friendliness and service. There was a banquet after the service with an address by Miss Helen Brent, national president of the organization.

* * *

Albany Auxiliary Holds Meeting

The semi-annual meeting of the Albany Auxiliary was held at St. John's, Johnstown, N. Y., on October 20 with about 200 women present. The addresses were by Miss Margaret Jefferson, field secretary of the Girls' Friendly Society and Miss Sarah Reid of Shanghai, China.

* * *

Bishop Darst to Conduct Mission

Bishop Darst of East Carolina and president of the province of Sewanee is conducting a preaching mission the week of November 13 at the Good Shepherd, Raleigh, N. C. Mrs. William J. Gordon of Spray, N. C., is conducting the morning devotions.

* * *

The Situation in Hankow

Bishop Gilman of Hankow heads the foreign relief administration which completed arrangements for a safety zone for Chinese civilians while the Japanese were at the point of entering Hankow. At work on the project for weeks, a cable dispatch states that "sufficient food supplies have been laid up to feed a population of 200,000 for at least a month."

* * *

New Church for New Haven Parish

St. Thomas' parish, New Haven, Connecticut, has started construction of a new church and chapel, according to an announcement from the rector, the Rev. Robert S. Flockhart. The church is to cost $150,000 and the chapel another $10,000. Plans for a new church have been in hand for some time but building was delayed for lack of funds. In 1937 however the parish received the tidy sum of $300,000 by the will of Dr. C. Purdy Lindsley, vestryman, in which it was stated that half the sum was for the construction and furnishing of a new church. He also

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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
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Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days: Holy Communion 10 A.M.
Fridays: Holy Communion 12:15 P.M.
Daily (except Saturdays): 12:15 to 12:35 program of organ music.

St. Bartholomew's, New York
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evensong. Special Music.
Holy Comm. Thurs. & Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service & Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saint's Days 12 o'clock.
8:00 P.M.—Choral Evensong & Sermon.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish
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Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation
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Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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.

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Tuesday, Thursday and Friday, 7 A.M. Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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gave his residence as a rectory and another $100,000 as an endowment for its maintenance. The late Mary B. Sperry, another parishioner, willed the funds for the chapel, so the building committee, it is stated, "saw no further obstacle in the way of making a start on the edifice," which sounds like a reasonable conclusion.

* * *

Alabama Rector Elected Bishop

The Rev. R. A. Kirchhoffer, rector of Christ Church, Mobile, Ala., was elected Bishop Coadjutor of Indianapolis on October 26th. He was elected on the second ballot.

* * *

Religious Leaders Attack Nazism

Germany's anti-Semitic laws and their consequences were discussed last week by a Methodist bishop, a Catholic layman and a Jewish rabbi over the radio. All agreed that the so-called Nuremberg laws, which became valid more than three years ago, marked the beginning of a world-wide program of terrorism against Catholics, Protestants and Jews. The three speakers were: Bishop Francis J. McConnell, presiding Bishop of the Methodist Church in the North Atlantic region; former Justice Jeremiah T. Mahoney, and Rabbi William F. Rosenblum of Temple Israel, New York City.

Though suggesting that there were features of the Munich conference that Neville Chamberlain, the British Prime Minister, disliked "very heartily," Bishop McConnell declared that "it looks as if the two men (Chamberlain and Chancellor Adolf Hitler) worked on a rather thorough understanding." He said it was a "sure guess that Mr. Chamberlain sympathized with some phases of fascism," and continued:

"The seeds of fascism are in this country also. The best way to deal with them is to pull them out into the light. There is no need of threatening anybody or of sending anybody to jail. It is necessary, however, to point out the temper of some industrial and political leaders in our country and to show the direction in which their advice and their actions point."

Convinced that "a way will be found to make the masses and the millions in the Reich and elsewhere listen or read," Rabbi Rosenblum said he found that people were talking more and more calmly about the possibility of fascism in America. He suggested a strong counter-propaganda by radio and pamphlets and added:

"Today a bloodless war is being fought and propaganda is stronger than gunfire. This is not a Jewish problem—it is a human obligation."

Mr. Mahoney likewise declared that the persecution of Jews by the Nazis "constitutes not merely a Jewish question, but a matter of humanity that transcends the consideration of any race or creed."

"The Nuremberg laws of the Nazi rulers make all God-fearing individuals the world over realize that those who are in a position to do so must keep up the fight against religious intolerance and political dictatorships wherever the same exist," he said.

* * *

College President Wants More Leadership

Youth is too passive in the face of world situations in the opinion of the Rev. Ralph Hutchinson, president of Washington and Jefferson College, preaching last Sunday at St. Paul's Chapel, Columbia University.

"In a world full of problems I feel that youth, particularly in our colleges, are standing idle. Yet our youth, as I know them, are the ablest this country has ever had," declared Dr. Hutchinson. "They are mature and have poise, judgment and polish. It is easy to note they do more study, more sincere scholarship and deep thinking than recent generations.

"One can prove it by comparing our alumni with present-day students at commencements. The

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NEW BOOKS

Many new and very interesting books appear at this time of the year. The past two weeks have brought quite a number and those listed in this column will, we predict, have a large distribution.

The subject of Re-union is again brought to the fore through **Union of Christendom** ($3.00), edited by Kenneth Mackenzie. It is essential that the rank and file of Christendom study the doctrinal principles of the different Churches. Here is a great book, 702 pages, that provides nearly all that the ordinary student is likely to require.

Fresh from the press is Dr. Fosdick's **A Guide to Understanding the Bible** ($3.00). The general reader here, can read the fascinating story of the great religious ideas of the Old and New Testaments.

Dr. Charles Raven, the Canon of Ely, has just written a book **War and the Christian** ($1.75). That war is evil all thinking Christians are agreed. But is it inevitable? Canon Raven analyses this question, giving the varied viewpoints—the pros and cons of participation in war.

The Hulsean Lectures of 1936 entitled **The Divinity of Jesus Christ** ($2.00), by John Martin Creed, D.D., Ely Professor of Divinity in the University of Cambridge, has just been received. This is a study in the history of Christian doctrine since Kant. This book will interest the clergy more than the laity.

It is a relief to pick up a book of sound teaching on the Faith, written for lay men and women in non-technical language. In his book entitled **This Is Our Faith** ($2.50) the Bishop of Ely takes the Creed phrase by phrase and presents a very readable exposition of its meaning. Week by week the Creed is repeated—but, can the average layman answer intelligently, questions put to him on its meaning? This book will certainly aid all who desire to refresh their memories.

Educational workers will be interested in the announcement that **Working in the Church** ($2.00) by Dorothy Dickinson Barbour is now in stock.

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New York City

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alumni still boast of infantile antics and stunts which modern students would no more do than roll hoops.

"But with all its fine equipment youth is not doing anything. It lacks passion. It has no cause to which it is pledged. Youth has a gentle, intelligent cynicism which keeps it away from great causes. Its whole program is one of inactivity and ease, with great emphasis on leisure.

"We have a great youth which is all dressed up and with no place to go."

Seeking to explain youth's passiveness, he said young people are laboring under a delusion that the great things already have been done, that the harvest has been brought in. Dr. Hutchinson said great struggles still must be fought, asserting:

"We have seen the recession of religious liberty, the imprisonment of men whose crime is that they preached as we preach now. The battle which we thought had been won by the blood of the martyrs is still an unfinished task.

"We also have assumed that ideal of peace had been attained. We celebrated the belief that humanity would settle quarrels by peaceful means such as arbitration, dealing with intelligence and decency. We built a peace palace to celebrate it, and we signed a great pact. Now we are not so sure that we have attained the ideals of civilization."

Explaining the passiveness of our youth in meeting these problems, Dr. Hutchinson said youth in America has failed to find a leadership which it needs, in contrast to the leaders which it has found in Fascist countries.

"In America, under the delusion that youth resists leadership, that it wants to make its own decisions and lead itself, youth has been left alone. In fact, it has been told not to have certain political and religious beliefs," Dr. Hutchinson declared.

"But youth hasn't its own leadership. It won't even play football in colleges under its own leaders; it wants the best coaches. Youth doesn't need leadership, as commencement orators say glibly. Not leadership but 'followship' is needed.

"Through the ages it has been shown that youth has followed. 'Follow me,' said Christ, and youth followed Him. And all great lives have been great because they appended themselves to a great movement.

"The youth problem in America today is really the adult problem—adults who, in the pulpit or the rostrum, have no convictions with which to lead youth."

HOW CAN CATHOLICS BACK SPANISH REBELS?

(Continued from page 8)

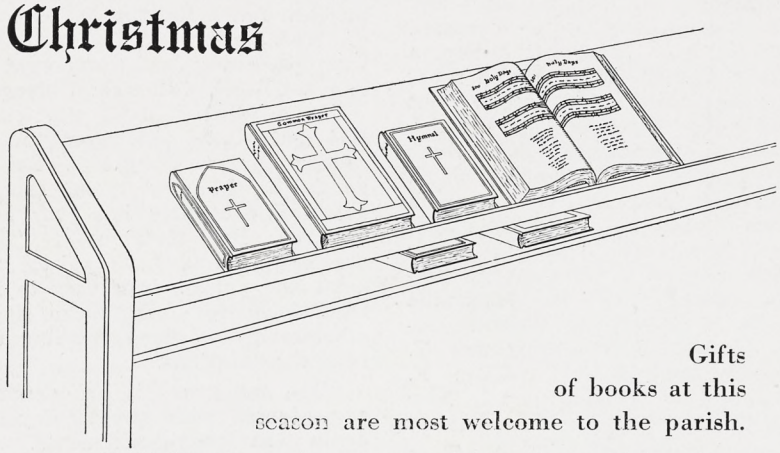
German race, and that fundamental doctrines of the faith founded by Him, especially the dogma of original sin and redemption, and of reward and punishment after death, are primarily Asiatic superstitions and that the forcing of these doctrines upon the German race has retarded it.

"Also, Christian ethical principles and precepts are outlawed as behind-the-times and ineffectual.

"In various sections youth particularly have been urged to remove crosses—regardless of their great artistic worth—from the public eye as the symbol of the Christian religious, and even to destroy them, to the pain of Christian people."

Yes, it is all too evident that the Hitler propaganda office has kindled a war of extermination against religion, in both its Protestant and Catholic following; and it ought to be equally evident to every observer that if Franco wins in Spain he will carry on that same Fascist war against religion. And yet how frequently we can read reports of Catholics, frequently prominent Catholics, who denounce the Loyalist government and express their hope that Franco will be victorious.

Thanksgiving and Christmas



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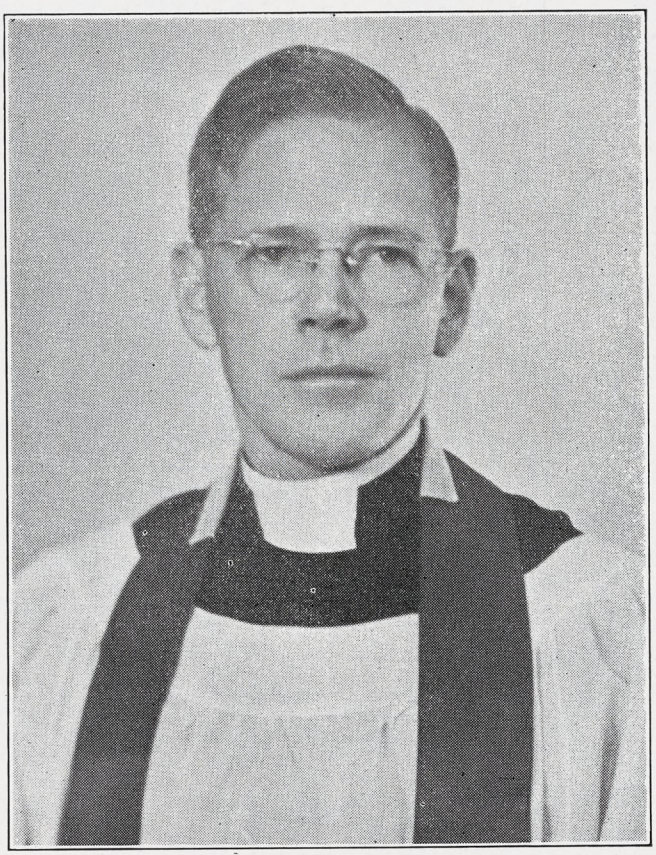
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THE WITNESS



RICHARD A. KIRCHHOFFER
Elected Coadjutor Bishop of Indianapolis

MEETING OF HOUSE OF BISHOPS

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CLERGY NOTES

BENTLEY, WALTER E., general missioner, is now residing at 297 Wheeling Avenue, Princes Bay, Staten Island, New York.

CLARK, ALLEN W., is temporarily in charge of St. John the Evangelist, Mansfield, Mass.

DAY, EDWARD J., vicar at Ayer and Groton, Mass., and a master at Groton School, has accepted the rectorship of St. Paul's, St. Louis, Mo.

DOZIER, JULIAN F., Memphis, Tennessee, has accepted appointment as vicar of Holy Cross Church, Harrisburg, and St. Barnabas, Altoona, Pa.

EASTMAN, ERIC, assistant at St. Paul's, Jackson, Michigan, has accepted the rectorship of St. Thomas', Detroit, effective December 1st.

EMRICH, RICHARD S. M., instructor at the Cambridge Seminary, is in charge of St. Anne's, Lincoln, Mass.

HENNESSY, JOHN MEREDITH, was ordained priest on October 30th at the Redeemer, Superior, Wisconsin, by Bishop Wilson. Mr. Hennessy is rector of the parish.

HOLMES, RAYMOND D., was ordained deacon on October 28, at All Saints, Seattle, by Bishop Huston of Olympia. He remains in charge of All Saints which he has been serving as a layreader.

McKINSTRY, ARTHUR R., was instituted rector of Christ Church, Nashville, Tenn., in October.

MOUNSEY, ERNEST B., formerly rector of Christ Church, Waterloo, Iowa, has accepted the rectorship of St. Luke's, Saranac Lake, N. Y., effective January 1.

MOWREY, JOHN D., has resigned at Stoneham and Cliftondale, Mass., because of ill health and is to take a rest of several months.

PEEPLES, DAVID N., was instituted rector of St. Paul's, Savannah, Ga., on October 23 by Bishop Barnwell.

SCHWAB, NORMAN, assistant at St. Peter's, Cambridge, Mass., has resigned to devote his full time to the Oxford Groups (Buchmanites), making his home at Pittsfield, Mass.

SOUDER, EDMUND L., assistant at St. Stephen's, Providence, R. I., and formerly a missionary to China, has accepted the rectorship of the newly combined Grace-St. Luke's parish, Cincinnati.

SNYDER, FRANK, formerly vicar of St. Paul's, Manheim, Pa., and associated churches, has accepted the rectorship of St. Mary's, Williamsport and the Church of Our Saviour, Montoursville, diocese of Harrisburg.

THOMAS, JOHN, retired priest of the diocese of Newark, died in St. John's Hospital, Brooklyn, N. Y., on October 25th. His last parish was the Ascension, Bloomfield, N. J.

TROWBRIDGE, GEORGE A., rector of All Angels, New York City, has accepted the rectorship of St. Paul's, Chestnut Hill, Pa., effective January 1, 1939.

WILLIAMS, D. J., rector at Jerome, Arizona, has accepted the rectorship of Grace Church, Carlsbad, New Mexico, effective November 16th.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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THE TRAGEDY OF UNEMPLOYMENT

An Editorial by
BISHOP JOHNSON

THERE is no question but that there are some employable clergy who are unemployed and also that there are more clergy unemployed who are unemployable.

The tendency is to blame the bishops for the situation. I have known a great many bishops intimately and for the most part they are kindly gentlemen who are just as merciful as those who criticize them, and knowing both the critics and the criticized I do not believe that the situation would be altered if the critics had been consecrated to occupy the posts of the criticized.

In the first place, I am confident that a smaller percentage of clergy are on relief than in any other profession. In the next place, bishops have no jurisdiction in supplying parishes with rectors, and in missions where he does hold this power, his ability to provide livings is limited to the vacancies which exist and the funds which are at his command. Missionary offerings have fallen off thirty per cent during the depression necessitating the doubling up of places in order to provide a salary for those who are employed. Moreover, there is in every profession a certain percentage of misfits who are themselves quite unconscious of their limitations, and yet who are unable to fit into the picture.

It is true that the Church has accepted them and to a certain extent is responsible for their support—but surely they themselves must aid in producing the income necessary thereto.

Missions are maintained by local contributions and diocesan appropriations and unless missions are to be pauperized the ratio between the two must be maintained. Too often missionary offerings become permanent pensions instead of missionary stipends. In a real sense such a use of funds given for missionary efforts is misapplied. There are places that have been subsidized so long that they have come to look upon it as a right. I know of nothing that is more apt to dry up the supply than such a misuse of funds, injurious to the missions and unfair to the givers. The use of missionary money for the support of incompetent clergy in unproductive fields is a moral problem that every bishop faces. Moreover it dries up the supply from both local and diocesan sources.

It is unfortunate but unavoidable that occasionally a competent man is unemployed because there is no vacancy and no funds. But supposing there is both a vacancy in the mission field and there are funds to support a missionary, whom shall the bishop appoint? He is the Chief Pastor both of the Shepherds and of the flock. It is as much his duty to the flock to give them a competent pastor as it is his duty to provide a living for the clergyman.

I have recently talked to a bishop who has a large missionary field. Out of sympathy for the unemployed he asked the central office for a list and was given fifteen names. He looked up their records and found that he could use none of them without jeopardizing the field to which they were to be assigned. Had he any right to ask this little flock to supply a pension for a clergyman who would so far as he could prophesy, fail to build up the work?

WHAT are the reasons which make clergy unemployable? Chiefly they fall under five heads: 1st, a lack of diplomacy in dealing with people so that instead of attracting those without, they repel those within. After all, the Master gave us a fishing job and if we refuse to use the proper bait we catch no fish.

2nd, a trail of debts which destroy any influence in the community.

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3rd, a fondness for drink beyond the limits of propriety.

4th, a disorderly home which destroys the reputation of the family.

5th, a disposition to impose their own ideas upon a congregation which has not been trained to accept them—an utter failure to realize that having rejected papal infallibility they have no right to assume it themselves.

Should a bishop take these matters into consideration before he asks a little flock to carry such a burden? If my sympathy for the clergy prompted me to do this my conscience would revolt.

It seems to me that the responsibility for unemployment rests upon the man himself as well as upon the whole body of the Church which must provide the funds to pension the unemployed. Bishops cannot make bricks without straw and they themselves have no remedy for a situation which is deplorable and should be met.

It would be for the interests of the Church to pension unemployable clergy rather than to imperil the work by trying to use them. Having served for over twenty years as a bishop in a large room and with a goodly heritage I would humbly suggest that the Church clothe the bishop with less imposing garments and more impressive powers.

So concerned have I been with this problem of unemployment that I introduced a resolution in the House of Bishops at Atlantic City for a commission to study this subject and to suggest a remedy; and I also introduced a resolution in our Provincial Synod of the Northwest that all clergy be assessed to care for them and for a time this was done.

It would seem to be a way of meeting the need if a system of assessments on the clergy were levied to meet the needs of their unemployed brethren, but it would need to be safeguarded as to the causes of unemployment and also as to the amount of aid that would be given.

It would seem that such a plan should be turned over to the Provinces to inaugurate.

In any event let us substitute definite action for banal criticism which is always cheap and seldom constructive and costs the author no sacrifice.

DEAFNESS AND CHURCH ATTENDANCE

By

H. H. SMITH

SHOULD those whose hearing is so impaired that they cannot hear a sermon, even with the help of a hearing-aid, attend church services? If one says, "No, I have tried it and find it more confusing than helpful," I do not think we should urge church attendance upon such a person as a duty. It is a matter for each one to decide for himself. However, I should like to give my experience in attending church services since I have become entirely deafened. Several friends have urged me to do this for the benefit of others.

Although I do not hear a single sound during the whole service, I attend church regularly and find it uplifting. We are social beings and feel the inspiration of fellow-worshipers, whether we hear their voices or not. I also receive inspiration from meeting my friends at church. And, incidentally, it should be an inspiration to others to see deaf persons attending church services regularly.

When the hymn is announced I get the number from the bulletin board, or from a fellow-worshiper—if lip-reading fails me—and, glancing occasionally at some one who is singing, I read their lips and follow the words with the congregation, mentally, and try to enter into the spirit and sentiment of the hymn,—though I do not attempt to sing, as I cannot hear my own voice. Sometimes I feel that the hymn means more to me than it did when I could hear it sung, because I concentrate my thoughts more intently upon it, and often discover impressive sentiments hitherto undisclosed. As the Scripture lessons are usually from familiar selections, I can usually follow the minister by lip-reading. I make a special effort to get the text or subject, as that will greatly help in following the speaker by lip-reading. Sometimes it is necessary to call on a fellow-worshiper to write the text for me. Even the best of lip-readers find it difficult to understand a speech or sermon, but usually one can understand enough to follow the main thought of the discourse. Even when it is impossible to follow the speaker, one can always find some helpful thought from the hymn or Scripture lesson for profitable meditation. After all, we go to church to worship God, and we may worship Him "in spirit and in truth," though we hear not a word. When a devout Scotchman, hard of hearing, was invited to come nearer the front so he could hear,

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he replied, "I dinna want to hear." He had learned the secret of true worship, and human voices were a distraction to him. During the pioneer days, an Indian, who hardly knew a word of English, attended a camp-meeting and was converted. Somehow he caught the spirit of the service without understanding the language of the leader.

No minister can do the praying for his congregation. He may lead them in prayer, but each one must do his own praying,—and here deafness is no barrier. And remember, ears or no ears, every one may take part in the offering.

Those who are deafened are excluded from many of the activities of life, and they feel this keenly. But if they join their fellowmen in the church services, they feel that they are adjusting themselves to the world about them, and, to some extent, living normally. This is a great help to their morale. If you are not in the habit of attending church services, on account of deafness, let me suggest that you begin by attending with a sympathetic friend who may help you, at first, by writing a few notes to guide you in the service. We should not give up but remember the slogan of the hard of hearing: "Cultivate the will to overcome."

May I add these suggestions: The hard of hearing may find great help from two sources: hearing-aids, and lip-reading. The former will help those who are partially deafened, and the latter is an aid to all. Caution: There are some fraudulent hearing-devices on the market. Buy no instrument without first giving it several days' trial; reliable dealers allow this.

The American Society for the Hard of Hearing, Washington, D.C., will be glad to give reliable advice concerning the various hearing-aids. Write them, if interested. In most of our cities there are branch chapters of this society, which hold weekly meetings for the benefit of the deafened. They also sponsor lip-reading instruction, or can direct you where you may secure such instruction.

What will lip-reading do for the deafened? It will not give you back your ears, for speech-reading has some severe limitations; but it will work wonders for those who will give it a fair trial. While it will help, to some extent, in understanding a public address, it is of the greatest service in conversation, especially in the home or office where we become familiar with the lip-movements of those with whom we daily come in contact. If I may give my experience I will say that, although I am now entirely deaf, and am only a fairly good lip-reader, I can converse with my wife and children with such facility that I hardly miss my hearing in my home. If you would like to know more about the possibilities of lip-reading, and how the deafened may be helped to solve their problems, write the society in Washington and they will cheerfully furnish the information desired.

The author of this article is a clergyman who has been deprived of a pastorate for fifteen years because of deafness.—Editor's Note.

Plain Talk for Gentiles

By

AL SEGAL

Columnist of the Cincinnati Post

SOMETIMES I wish I were a Gentile. To be sure, you have your troubles, too. You are worried about your children, and wonder fearfully at tomorrow, and suffer unemployment and tread timorously on an insecure world. All this is the pain of Jews as well.

Yet you have only your own pain as individuals to suffer. Tomorrow morning you will not be searching the newspapers anxiously (as Jews do): "What are they saying about us today? What new reproaches are being heaped on us this morning? What new outrages?"

I dislike even hypothetically to put any people in the unhappy place of Jews; but, in order that you may understand Jews, let us imagine that some hideous fate has done to Gentiles as Jews have been done by for a long time.

This has made you almost psychopathic about yourself—an inward-looking, brooding man to whom even the well-disposed neighbor may look suspect. You should like to be friendly with Neighbor Smith but yesterday, as he passed by, there was something in his eye that suggested he might be anti-Gentile.

You say to yourself, "I've become a frightened little man afraid of everything and everybody. I ought to snap out of it." But, then only day before yesterday, your boy who is just out of college, applied for a job in a big industry and was turned away because he was a Gentile.

The boy had graduated cum laude in chemistry. When he applied for the job he was given a blank in which, among other things, he was required to state his religion. On the prescribed line he had written the title of one of the religions of the Gentiles to which you belong.

The employment manager, a kindly man, indeed, said: "I may as well tell you that we don't employ Gentiles here."

"But," the boy protested, "what has that to do

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with it? Isn't it sufficient that I am a chemist? Do the chemical elements know the difference? Do they react differently in the hands of non-Gentiles?"

"I'm sorry, sir," the employment manager answered. "But our policy is against employing Gentiles."

"But I was graduated cum laude. . . . I made Phi Beta Kappa in my junior year. . . . I . . ."

"Well, it's not my rule, it's the company's. I'm sorry."

Yesterday your eyes chanced upon a "For Rent" advertisement; it said plainly that Gentiles weren't wanted. You shrugged your shoulders at this. It didn't really matter that some people didn't care for your company; you yourself make social discriminations and don't take everybody into your house. What mattered much was that a door of opportunity was slammed in your boy's face because he is a Gentile.

Yet you say to yourself, this "For Rent" advertisement doesn't discriminate against you on your own account. You could understand it if you yourself were an undesirable fellow, an unmannerly person; you yourself wouldn't care to live with any individual like that. You and your family are cultured people, contributors to everything that is fine in the city; your generosities know no bounds of faith or race.

They don't want you in the apartment house only because you are of the Gentiles. You ask yourself, "What's the matter with us Gentiles?" You are always asking yourself that, always looking inwardly in self-inquisition.

YOU recall that there are, indeed, some terrible Gentiles, the penitentiaries are full of them and Dillinger was one of us, to say nothing of Baby Face Floyd and all the rest of them. But why do they count against me and all the other Gentiles who live God-fearing and law-abiding lives?

I know, too (you say), there are many vulgar Gentiles among us . . . people I wouldn't let into my house even by the back door. But why should they count against my rights as a human being and against the welfare of my children?

Yet from this pain you have derived a certain pride and a poignant awareness of responsibility. Oh, you tell yourself, since every Gentile is judged by the conduct of other Gentiles I owe it to my people so to guard my behavior that no act of mine shall reflect upon them. You watch your every step, lest your least misstep be charged against your people; you suffer pain to read of a Gentile gone wrong because you know it will be said of him, Yes, that's the Gentiles for you.

This morning, as every morning, you ran down to the porch in your pajamas for your favorite newspaper. Almost every morning lately something hideous against Gentiles has been printed; somebody in high authority in Germany has been saying something against Gentiles.

One day it's "Gentiles are a scourge" and another day, "Gentiles are our sorrow," or "Gentiles must be exterminated." This morning it was "Gentiles are in league to undermine the social order." . . . "The mere presence of Gentiles provokes us." . . .

You feel horribly troubled. Not that you are any the less sure of the merits of your people but you wonder fearfully what these falsehoods will do with the minds of the ignorant.

You know how most worthy your people have been in the world, what contributions they have given. Your philosophers and teachers and preachers; your poets and singers and painters; your scientists and actors and scholars; your prophets and philanthropists; your Carrols and Comptons, your Edisons and Santayanas, your Cadmans, Holmes' and Eliots, your Whitmans, Darrows and St. Gaudens, your Lincolns, Walter Reeds and Garrisons.

You are aware, too, of the millions of fine but less distinguished spirits among you. Their single aspiration is to lead their children in the ways they should go; they count it success enough that their children grow up to be righteous; they say, Yes, good children are everything and nothing else matters much.

Because you know all this, the slanders in this morning's newspaper hurt you the more. You boarded the street car to your work. Everybody in the car had a newspaper and you were sure everybody was reading the piece about your people. . . . "Gentiles in League to Undermine Social Order. . . ."

What were they thinking as they read this? What poison was infecting the mind of this youth who sat beside you. He was certainly reading it, as you could see when you followed his eyes to the last column on the right. You should like to speak to him. . . . "Young man, you really don't believe that, do you? Will you let me tell you the truth about the Gentiles? Most of them are people like you and your parents. . . ."

Your diffidence restrained you. You raised your head proudly above the accusing headlines. If some of these eyes were lifted from the newspapers to turn with reproach against you they must see that you are not a scourged culprit but a righteous man who takes with dignity the lash that falls upon him unjustly.

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HUMANISM AND THE RENAISSANCE

By
BISHOP WILSON

AMONG the many results of the Crusades there were two which had an important bearing on the Church in western Europe.

First, crowds of people went adventuring in the Near East where they lived in an atmosphere totally foreign to what they had known at home. Those who returned brought with them a lively interest in classical literature which had largely been forgotten in the west. After the fall of Constantinople (1453 A. D.) many scholars fled from the Turks and settled in western Europe, bringing with them Greek manuscripts in which they were highly proficient. Intellectuals developed a passion for the critical study of old records.

Second, Europeans who had never known anything but a Papal Church discovered in the east a strong Church life which had nothing whatever to do with the Pope. They brought back many questionings as to the authenticity of the whole papal system.

These two factors soon dispelled all confidence in the "Decretals" and the "Donation of Constantine." These two documents had never been questioned in western Europe. They had been accepted as documentary evidence for the medieval papacy. Now they were proved to be spurious and are so acknowledged by everyone today.

Out of all this came the Renaissance (the New Learning) and the parallel flare for Humanism. In those days Humanism meant simply the study of classical literature in contrast to the sacred literature which had been the exclusive concern of the Schoolmen. Vergil and Cicero, Homer and the Greek dramatists all came back to life. It began in Italy and spread to other countries. Such an interest was aroused in the old pagan writings that, in high places in the Church, Christianity itself was neglected and morals became marvellously free and easy.

However, there were those who held fast to the faith while still participating in the New Learning. Dante was an early example. Later came Colet and More in England. But the greatest of them all was Erasmus.

Erasmus was a Hollander who died in 1536. He was ordained to the priesthood but spent his life in literary work. He was a restless student, independent to the last degree, and gifted with a peculiar ability for expressing himself pungently. His cutting satires riddled the loose-living formalism of the ecclesiastical hierarchy. He made people laugh—and blush. He campaigned vigorously for reform in the Church. His writings were translated into many languages and were read everywhere. He accepted the better phase of Humanism but built it into a solid background of Christian teaching. When the Reformation broke out, he declined to join Martin Luther. He was a scholar, not a crusader. But he continued to pay his biting respects to the unsavory conditions which had paved the way for Luther's revolt. Not unjustly his enemies charged that he had "laid the egg that Luther hatched." To which he replied that he had expected quite a different kind of bird.

Neither Humanism nor the Renaissance were organized movements. They were rather what we now love to call "trends." But they uprooted ideas and radically changed habits of thought throughout all of western Europe. The stuffiness of scholastic theology was dislodged in favor of new and broader exploration into the field of expanding knowledge. A new day was ushered in of revolutionary significance. The Renaissance did for the world of ideas what the Reformation was to do in the sphere of direct action. It is hard to see how the one could have occurred without the other. And it was accomplished at the insistance of a small number of notable men who claimed the right to freedom of thought.

Dust Catchers

A GOOD housekeeper usually dislikes dried flowers, for they are nothing but dust-catchers, cluttering up the house. There is no beauty to them and they find their way to the rubbish-can, in short order.

Every Parish has its dried flowers, people with all the life and color gone out of them, Episcopalian dust-catchers. As Churches have no rubbish-cans for dried souls, Rectors are obliged to put up with them. They say that there is a use for everything in Nature. Perhaps the Lord has some use for dead-on-their-feet Christians.—THE CHURCHMOUSE.

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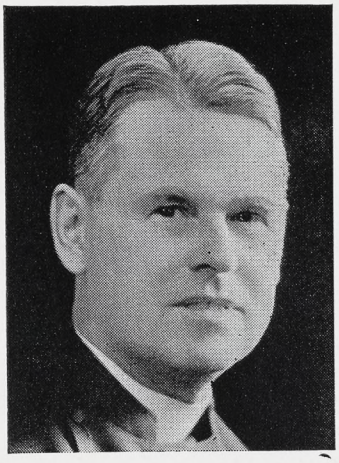
NEW BISHOPS ARE ELECTED BY THE HOUSE OF BISHOPS

Reported by CHARLES G. HAMILTON

The outstanding feature of the House of Bishops meeting at Memphis, November 2-3, was an address by a layman. The Honorable Francis Sayre, assistant secretary of state, in a serious, devout and impassioned speech, made the most revolutionary pronouncements some of the bishops had heard since the CLID meetings at the last General Convention. Sayre remarked: "Christ taught a way of life poles apart from that believed in our time. All who are opposed to war and power politics must stand together. We must reassert the sovereignty of God; put Christ in the center of life. We must put faith into action, a Fatherhood of God involving a brotherhood of man beyond the narrow confines of class, nation or race. It must be a social program. To believe in Christ is to declare war on all that undermines and injures human life. Christians must unite on fundamental social objectives; the ultimate elimination of war; a social order which gives a chance to every one to earn a living wage; the elimination of the selfish exploitation of the weak by the strong; the elimination of race, creed and color bars that poison human relationships."

Spence Burton, superior of the Cowley Fathers, was elected suffragan bishop of Haiti on the first ballot, a position created at this meeting of the Bishops. He is also to have charge of the Dominican Republic. Dean Hugo Blankingship of Havana was elected bishop of Cuba. No bishop was elected for Salina since Bishop Mize's resignation is dated January first. Bishop Demby, Negro bishop suffragan, submitted his resignation effective February first, which was accepted. All the other resignations, previously reported in these pages, were accepted. At the opening session the Presiding Bishop welcomed the new bishops as additions to the appearance as well as the intelligence of the house. He suggested that their duties were to be the chief missionaries and also to be always persecuted.

The meeting was the greatest Episcopal meeting that has been held in the South in years. St. Mary's Cathedral was jammed at the Forward Movement meeting which gave most mid-southerners their only sight in a lifetime of authentic apostolic bishops. Bishop Block used three dollar polysyllabic words which were not customary in southern congregations. Bishop Quin gave a strong rousement, much of which will be heard in next Sunday's sermons of rectors. Presiding Bishop Tucker ended on a quiet note of missionary consecration.



SPENCE BURTON
Elected Suffragan of Haiti

Local newspapers, unused to reporting the true faith, ran headlines: "Seeks to bring Christian principles into everyday life"; "With a Crucifer holding aloft a gold cross"; "Simple but beautiful flowers".

A petition asking the bishops for "greater activity in denouncing immorality" was laughingly buried in committee . . . such action might offend our better class contributors. . . . Sympathy was expressed for oppressed brethren in Germany and elsewhere. . . . Nothing was said about the small Hitlers at home. . . . A Memphis minister was forced by local-dictator Crump to cancel an invitation to have the governor speak in his church. But that is tactless to mention as the bishops were meeting in Crump's parish. . . . Evangelism was added to the bishops' agenda at the request of the Forward Movement. . . . Los Angeles clergy said that the present prayers for peace were inadequate and petitioned for others. . . . Bishop Stires requested the observance of the 150th anniversary of the first American Prayer Book. . . . While messages of sympathy to absent sick bishops were being proposed, irrepressible Mitchell (Number One of Arizona) proposed that it be done wholesale. . . . The house looked like good prospects for the Townsend Plan from the front row.

Bishop Parsons stressed unity with the Presbyterians, and offered to quote St. Thomas Aquinas in Latin on the unessentiality of confirmation. . . . The report on Presbyterians has the phrase, "Proper pastoral care or other delinquency" . . . we had heard that pastoral care was obsolete but we did not realize that it had joined the delinquency docket. . . . Charles Sheerin, new big-wig at national headquarters, was busy with his job on how to win friends and influence bishops. He announced sweeping changes in the National Council program, with abandonment of the outgrown 1919 psychology of drives and canvasses, streamlined promotional publicity, radical changes in the name, format and general spirit of the *Spirit of Missions*. . . . Clerical salaries have gone up 2% since "the depression ended." . . . 1600 out of 7500 parishes have real canvasses. . . . Only three dioceses have real publicity departments. . . . Experts who can come in and raise money to save buttercups on front lawns are not needed for church finance.

Bishop Hobson gave a clear, incisive, informal report on the field department and explained how to raise the increased budget of the National Council. After which the bishops adjourned for tea.

The banquet was run by the Laymen's League of the diocese and was a swell social set-up, with the usual exhibitionist complexes of society, demonstrating that the Church is concerned with everyone who can afford $1.25 for a meal. Mayor Overton, recently out of favor with the local fuehrer, spoke at length without point. The proper genuflection was made to the religion of nationalism by the singing of the un-programmed Star Spangled Banner, after which the local congressman, an undistinguished and placid tool of Boss Crump, after appealing to the Hull pride of Tennesseans, introduced Woodrow Wilson's son-in-law for the main speech, Mr. Sayre. In the "25 years ago today" column of the *Memphis Appeal*, "Miss Jessie Wilson announced that she would forsake the altars of her fathers and join the Episcopal Church with her fiancee, Francis Sayre."

No pastoral letter was issued for the first time in many sessions. Instead two statements were adopted, one dealing with non-Christian tendencies in national and international affairs; the other an emphatic protest against commerce in war supplies. One statement pleads for world peace and declares that "passive unconcern may prove fatal to the cause to which the Church is irrevocably committed"; protests violation of the Kellogg-Briand Pact; decries American isolation as "both immoral and impossible"; deplores persistent persecution of helpless people because of race and religion; demands continuance of missionary activities in both China and Japan; demands a reaffirmation of the sovereignty of God in human affairs; protests dictatorships. The other statement was a reaffirmation of the statement issued by the October meeting of the National Council condemning making profits out of war.

(Continued on page 14)

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

An aggressive campaign to advance the purposes for which it was created was planned at the meeting of the commission of the Forward Movement, meeting in Memphis, October 31 and November 1. Bishop Block, coadjutor of California, presented details of a campaign among the laity, on an experimental basis in a limited number of dioceses, and also of a plan of evangelization with picked teams of bishops, priests, laymen and women holding conferences to train leaders in various centers. Mr. Z. C. Patten, layman of Chattanooga, as chairman of a committee, outlined a six point program on laymen's work which was enthusiastically adopted. The points are:

1. To arouse through the Commission's efforts, laymen of the Church to a fuller active co-operation in the building of the Kingdom of God on earth.

2. To have laymen acknowledge their responsibility, and realize the opportunity for participation in the devotional as well as active life of the Church—to find a deeper and truer meaning of Christian discipleship.

3. To persuade laymen not to permit the women to monopolize the information, the instruction, the inspiration of the Church; and to this end to participate in study classes, Bible classes, Retreats, Conferences, etc.

4. To impress upon laymen that the value of association and fellowship, which they have learned as members of fraternities, lunch clubs, etc. is equally strong in association, fellowship and united effort in the work of the Church.

5. To place before laymen the importance of studying and understanding the Church's Program, the Diocesan Program, and the parish program, and to participate in disseminating this information and securing support of these programs through the Every Member Canvass.

6. To bring laymen to a realization of the opportunity which frequently presents itself for co-operation with the clergy in building up Confirmation Classes, Bible Classes, and attendance at Church School; to keep the boys of the Church in close contact with the Church, and to actively engage in parochial and diocesan social service work.

The plan for reorganizing the youth work of the Church, approved at the recent meeting of the National Council, was endorsed by the Forward Movement Commission and also endorsement was given to a series of missionary promotional conferences being sponsored in centers west of the Mississippi by the National Council. The finances of the Forward Movement were reported as sound, with a budget adopted for 1939 called for the expenditure of $75,708 against an estimated income of $78,832.

* * *

THE CO-OP CORNER

LAST WEEK we urged readers to subscribe for a friend; to send in a subscription for a missionary; to send the paper each week to the public library in their town. It is our plan to keep you informed of the action taken in this Corner of Co-operation. During the past week six rectors have adopted the Bundle Plan, a considerable number of readers have sent in subscriptions for friends. One rector has sent in the names and addresses of twenty-five leading laymen of his parish with the request that we send the paper to their homes for ten weeks (check enclosed for $7.50 to cover the cost). At the end of that time we are to write each of them in the name of the rector urging them to subscribe to the paper for a year. Who is next? Subscribe for a friend; for the library; adopt the Bundle Plan, or the plan followed by this rector. Write to the New York office, 135 Liberty Street.

News of This War Torn World

The only direct news to date from central China is a wireless from Wuchang, relayed from Shanghai November 3 to the foreign missions department of the National Council. It mentions "three thousand refugees" which would indicate that Bishop Gilman and the others of the Church staff remaining in Hankow and Wuchang have their hands full with relief work. The Associated Press cable of November 3 states that our mission compound in Hankow is occupied by the Japanese. A report also comes to us from Marcus Mervine, in China, stating that despite inspired reports to the contrary, the Chinese will continue their resistance to Japanese aggression. He further states that the one thing the Chinese leaders fear is a "peace" mediated by Britain, France, Germany and Italy which will sell out their country as Czechoslovakia was sold out. It can also be said that there are well grounded reasons for believing that before this month has passed, and perhaps before these words are printed, that Mr. Chamberlain and his brethren of France, Germany and Italy will grant belligerent rights to Franco and thus bring Loyalist Spain to its knees by means of a blockade which will mean starvation.

* * *

For Victims of Racial Oppression

The Federal Council of Churches has called upon churches throughout the country to have prayers on November 20th for the victims of racial and religious oppression. Presiding Bishop Tucker is among those signing the call.

* * *

Lewis B. Franklin Still in Hospital

The illness which prevented Lewis B. Franklin, treasurer of the National Council, from attending the October meeting of the Council continues to be severe, confining him to the hospital.

* * *

A Couple of More Anniversaries

We seem to be having quite a wave of anniversaries—at least there are a half dozen or more to report each week. St. Luke's, Brockport, N.Y., celebrated its 100th birthday on All Saints, with both Bishop Ferris and Bishop Reinheimer taking part in the doings. And at St. Peter's, Uniontown, Pa., they had special services on October 30th to celebrate their centennial, with Bishop Mann as the preacher.

* * *

Memorial Chapel For Kanuga

The late Bishop Finlay of Upper South Carolina was the first president of the Kanuga Conferences, which in recent years have come to be among the more important conferences of the Church. Money is therefore now being raised to erect on the conference grounds a chapel in his memory. The cost is not to exceed $10,000 and part of the fund is now in the bank. Bishop Gribbin, new president of the Kanuga Conferences, is the chairman of the building committee.

* * *

New Set-up for Religious Education

The province of Sewanee, meeting at Winston-Salem, N. C., has a new set-up for religious education. Instead of a paid executive secretary as heretofore, the executive responsibility, under the general leadership of the Rev. John L. Jackson of Charlotte, N. C., is to be split between three regional vice-chairmen. The Rev. Leon Palmer of Birmingham, Alabama, and the Rev. Maurice Clark of Camden, S. C., are to be two of them and the other one is to be appointed by Bishop Juhan, elected president of the province to suc-

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ceed Bishop Darst. Miss Annie Morton Stout of Memphis was elected field worker on full time. The new committee is now completing material for a fall program which includes a pageant, panel discussion outlines, source material and a short-time discussion course for young parents.

* * *

Interracial Conference of Churchmen

A national interracial conference of Churchmen is to be held in Chicago, November 29-30, under the auspices of the joint commission on Negro work, appointed at the last General Convention. There are to be two public mass meetings, one the evening of the 29th at St. Luke's, Evanston, and the other the following evening at the University of Chicago. Speakers have not yet been announced.

* * *

Miller Pleads for Social Justice

Spencer Miller Jr., consultant on industry for the National Council, pleaded for social and economic justice in addressing the synod of the second province:

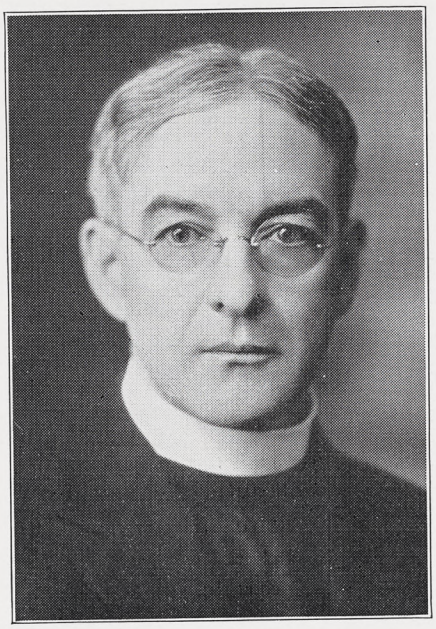
"Mazzini, one of the great leaders of Italian unity, proclaimed more than three-score years ago, 'He who will spiritualize democracy will save the world.' To-day democracy stands on the defensive before the advancing threat of a ruthless dictatorship. It needs courageous champions as well as those who will infuse a new spiritual power into it.

"If we who believe in the democratic way of life are going to see a world in which free men can worship God according to the dictates of their own conscience, if we are concerned with the preservation of government which rests upon the consent of the governed, if we are anxious to see the building of the civilization in which moral values are once again to have regency in the affairs of men, the time has come when we must gird ourselves for the struggle which lies ahead.

"But the challenge to the moral leadership of the Church at this hour is a grave and vital one. While it is true to say that we cannot equate Christianity with any political or economic system it is also true to say that under a democracy which recognizes the inviolate dignity of man the Christian finds a way of life congenial to the spirit of man. Because of this interrelationship I believe that the Christian citizen will find himself at home under a democracy.

"The Church today faces a crisis within her household. We cannot, and must not, accept the serious blunder of believing that this situation will adjust itself without our doing anything about it. I am reminded of the words of Mary Slessor, a London working girl who became one of the greatest evangelists in England. When she was asked on one occasion what the secret of her power was she said: 'When I pray, I pray as if everything depended upon Almighty God, but when I work, I work as if everything depended upon Mary Slessor.'

"We have, it seems to me, to learn to pray with much deeper conviction about the power of God in the lives of men; we have also to work with a deeper sense of the power of the cooperative labor of all men of good will to establish a community in which the ideals of social justice will come to characterize our social order."



BISHOP MAXON
The Host of the Bishops

* * *

Not Worthy of Confirmation

A person who is not ready and eager to make his pledge to the Church's work at home and abroad is not worthy of being presented for confirmation, according to Bishop Hobson of Southern Ohio.

"There is no such person as a Christian who is not making a sacrifice to support the work of the Church at home and abroad. I am not the authority for this statement. Christ is, for it was He who said, 'He who would come after Me let him deny himself' . . . also 'Go ye into all the world and preach the Gospel to every creature.' We can't escape the fact that He called us to be ready to make a willing sacrifice in order that all men everywhere might share the good news.

"It is tragedy that about half of the communicants of our diocese are blind to this truth. They fool themselves into thinking that they have a right to decide whether or not they care to support the Church's program in the diocese and general Church. Christ decided this nineteen centuries ago, and all we can do is to either prove our loyalty by heeding His command, or rule ourselves out of the company of those who are truly His followers."

* * *

British Miners Adopt Spanish Orphans

More than a quarter of a million dollars raised by members of the British Miners' Federation, and placed at the disposal of the International Solidarity Fund, will be used to care for a thousand fatherless children of Loyalist Spain, according to an announcement by M. Schevenels, Secretary of the Fund. Three representatives of the miners have been in Spain meeting the children, four hundred of whom will be housed in Spain, and approximately six hundred in South France.

* * *

Houghteling Elected Head of Brotherhood

James L. Houghteling Jr., son of the founder, was elected president of the Brotherhood of St. Andrew at the annual meeting held October 22-23 in Washington, D. C. A native of Chicago, he is at present living in Washington where he is the commissioner of immigration and naturalization of the federal government. Benjamin F. Finney of Sewanee, Tenn., the retiring president, was elected a vice-president.

* * *

Hospital Ward Memorial to Mrs. Reese

An Episcopal ward in a Savannah hospital was dedicated the other day as a memorial to the late Ella Parr Reese, wife of the late Bishop Reese of Georgia. It was furnished by individuals and groups from the Savannah parishes.

* * *

Charged with Murdering Rector

Remember eight months or so ago we reported the murder of the Rev. Charles H. Lee, 71-year-old rector of Christ Church, St. Simons Island, Ga. On October 28th four men were arrested charged with the murder; two Negroes and two whites. According to the story two resort operators, brothers, hired the two Negroes to murder the rector because of objections the rector had made to gambling carried on by the Cofer brothers. The arrests are the outcome of the story told by one of the Negroes who was arrested on October 20th and kept in jail for a number of days while being questioned by the police. The other Negro, on be-

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ing arrested in a nearby town, denied any knowledge of the crime and the Cofer brothers, through their attorneys, likewise maintained their innocence.

The clue that led to the arrest of the four men was furnished by a young woman, it was said, a paroled convict, who was serving a sentence at Milledgeville after being convicted here with her husband of a series of robberies on St. Simons Island shortly after the Lee murder.

The Associated Press said that "Chief of Police Ben T. Watkins of Macon, credited by Glynn county officials with having an important part in the investigation, disclosed tonight that the woman who provided essential information in 'breaking' the case was Mrs. Carrie Stevens.

"Watkins said the young woman and her husband, H. Grady Stevens, were arrested at St. Simons on robbery charges shortly after the Lee slaying. They were questioned about the killing and exonerated. Subsequently, Watkins said, both were given sentences on the robbery counts and Stevens still is in prison.

"Watkins said Mrs. Stevens told of observing as an innocent spectator one of the Cofer brothers pay a Negro $150 the night Dr. Lee was shot. A casual remark to relatives by the woman while she was seeking a parole, Watkins added, led officers to question her further about the case. She was paroled October 12."

Henry Cofer is owner of considerable valuable property on St. Simons. He is owner of the Golden Isle Hotel, the Golden Isle Casino, and formerly owned and operated the Nineteenth Hole Club, which was sold several months ago. He also owns considerable other property on St. Simons, and only recently purchased the Crooked River Club in Camden county, which he has since been operating.

W. H., better known as H. Cofer, owns and operates the Brass Rail on St. Simons.

The brothers, it is understood, removed here a number of years ago from Washington, Ga., and both are well known at the island and in Brunswick.

* * *

The Usual Thorough Job in Scranton

The Rev. Robert Kreitler, rector at St. Luke's, Scranton, Pa., believes in a thorough-going every member canvass. This year he first had a meeting of the clergy and the key laymen, with a talk by M. C. Schrader, layman. Meetings of canvassers for instruction was next. Then the parish was divided into districts, with a captain for each one, with a flock of canvassers assigned to their jobs. Finally there was a parish dinner at which Bishop Sterrett and Bishop Beecher of Western Nebraska were the speakers. Rector Kreitler told the people that the parish had lost a number of people by deaths and removals—just the same he needed a 20% increase in pledges over this year in order to do the work in 1939. I hope he will let me know whether or not he got it so I can pass the information on to you.

* * *

Carpenter Shop of the Nazarene

The Rev. F. S. Persons, rector of St. Mark's, Mauch Chunk, Pa., decided that something ought to be done for boys so they could make some constructive use of idle time. He therefore installed in the basement of the parish house a modern, well-equipped, manuel training and woodwork shop. New machinery was installed and a trained man engaged to see that the kids don't cut off their fingers. The shop is called the Carpenter Shop of the Nazarene.

* * *

The Christian and Peace

A Churchman of Denver, concerned over the proper attitude for him to take on the matter of peace and war, has formulated the following statement as his own guide: "Only the barbarian (heathen) will attempt by force to acquire that which belongs to another, or by force to impose his will upon another; then civilized man (the Christian) is justified in the use of force only in opposition to such barbarian (heathen) aggression." He wants to know what I think of it. If you can help me with the answer, shoot it along.

* * *

Preaching Missions in Texas

Bishop Quin of Texas conducted a school of instruction on October 28th for the clergy of the diocese in preparation for preaching missions that are to be held throughout the diocese during the Epiphany and Pre-Lenten seasons.

* * *

New Chancel for Detroit Parish

Rector Seward H. Bean of St. Andrew's, Detroit, has announced that cash is in the bank for a new chancel. They are to start off with a new window which will be unveiled before Christmas. But that's just a start. The parish is also to have a new organist, Mr. Paul Pettinga, formerly organist at St. Andrew's, Elyria, Ohio.

* * *

Bishop Block Lights a Fire

Bishop Karl Block, new coadjutor of California, struck a match and lighted a fire at a dinner attended by the members of All Saints, San Francisco, California, on October 24th. There was cheering as the mortgage, contracted in 1932, went up in flames. It was in Lent of 1936 that Rector Paul Little came up with an idea of Church bonds, which people were to buy to wipe out the indebtedness. There was no high pressure stuff, but he did talk for four weeks on Christian stewardship. Maybe he threatened to keep on talking—I wouldn't know—but in any case the bonds were bought with the result that the debt has vanished and some cash is left for repairs and improvements.

* * *

Danger but No Panic

When a floor supporting a congregation of 150 persons starts to fall into the basement someone is apt to shout a bit and run for the door. The floor of Calvary Church, Hillman, Michigan, collapsed at the end of a confirmation service on October 23rd, but Bishop Creighton reports that there was not the slightest panic and that, in spite of the real danger, nobody was even scratched. It seems that the floor was held in place by beams supported by an iron truss, but the truss apparently was not used to such a large congregation and decided to snap in the middle. The floor dropped a foot or so and was prevented from

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falling to the basement and the top of the furnace only by supplementary beams. Pews were wrenched from the walls and a considerable amount of damage was done.

* * *

Convocation Helps Parish Celebrate

Church folks of the Southwestern convocation of the diocese of Michigan went to Grace Church, Jonesville, on October 26th, and helped the parish celebrate its 100th anniversary by holding the fall convocation there. Talks on women's work, the family, work with students, and the history of the parish were given in the afternoon and then in the evening they had a dinner with Bishop Page the headliner. Jonesville, while old and picturesque, seems to be unable to maintain a Sunday school or any work for young people so the Bishop centered his talk chiefly on the need of ministering to these groups.

* * *

For the Guidance of Missionary Growth

In Texas the following principles have been worked out for the guidance of missionary growth:

1. Active obedience to our Lord's missionary command as a basic principle of Discipleship.
2. A greater faith and consecration.
3. A new conception of Missions which faithfully represents Jesus and His Gospel.
4. The recognition of responsibility of the Church for Christianizing the whole range of life.
5. The conviction that our missionary enterprise must constantly be subjected to inquiry and revision.
6. Recognition of the Christian Church as a representative organism divinely purposed to extend the work of the Kingdom.

* * *

Commission on Ecclesiastical Relations

The Rev. Floyd W. Tomkins, rector at Washington, Conn., was elected counselor of the Presiding Bishop's Advisory Commission on ecclesiastical relations that met in New York on October 26th. The meeting, presided over by Bishop Parsons of California, considered the growth of closer relations with Churches, both Orthodox and Protestant. The Rev. Edward R. Hardy Jr., of the General Seminary faculty and the Rev. Francis J. Bloodgood of Madison, Wisconsin, reported on the Old Catholic Congress held last summer in Switzerland; the Rev. Livingstone Porter of Arizona told of a conference held in Wisconsin of the spiritual descendants of John Hus, which he attended as a fraternal delegate, appointed by the Presiding Bishop. Then Bishop Parsons and Bishop Wilson reported on the conference with the Presbyterians which was reported in these notes last week.

* * *

Preaching Missions in Arizona

A preaching mission in every church in the district this month is the goal in Arizona.

* * *

Savannah Churchman Dies of Heart Attack

Dr. Arthur A. Morrison, senior warden of St. Paul's, Savannah, Ga., and chairman of the city council, died of a heart attack on October 17—young fellow, too, only 38.

* * *

She Knew What She Was

The Rev. Philip H. Steinmetz, rector at Montrose, Pa., tells this one. A child from the Sunday school was carrying home the Sunday morning paper when she was stopped by a blue-nose and asked what she had



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under her arm. "The Sunday paper with the funnies," was her reply. "Little girl," said the parson, "you are a child of the devil." "Indeed I am not," she came right back, "I am a child of God, a member of Christ and an inheritor of the Kingdom of Heaven."

* * *

Albany Cathedral Has Anniversary

Methodists, Lutherans, Presbyterians and Dutch Reformers joined with Episcopalians in celebrating the 50th anniversary of the dedication of All Saints Cathedral, Albany, N. Y., the other day. Dean Edward R. Welles read the service, assisted by two former deans, the Rev. C. W. Carver of Rochester, N. Y., and the Rev. Charles S. Lewis of Kinderhook, New York. Bishop Oldham preached. One of the features of the service was the induction of a number of canons; the Rev. Oscar C. Taylor, canon sacrist; the Rev. R. W. Woodroofe, diocesan canon; the Rev. Nelson M. Burroughs, the Rev. H. W. Crydenwise, the Rev. Henry N. Herndon, the Rev. W. E. Sprenger and the Rev. Frank L. Titus, all as honorary canons.

* * *

New Reredos for Wilkes-Barre Parish

A beautiful reredos has been placed in the chapel of St. Stephen's, Wilkes-Barre, Pa., the gift of Miss Anne Flinchbaugh in memory of her father and mother.

* * *

Wilkes-Barre Ministers Offer Mediation

The Rev. Gardiner M. Day, rector of St. Stephen's, Wilkes-Barre, Pa., joined with other ministers of the city last week in offering to mediate a strike that involves four newspapers. Both groups accepted but then the ministers found it impossible to bring the representatives together. Meetings were held over a two day period with each group separately but they failed to work out common grounds for a joint meeting. They are still hopeful.

* * *

Churchmen Address Council of Churches

The Rev. Norman Nash, professor of the Cambridge Seminary, is to deliver an address as president when the Massachusetts Council of Churches holds its annual meeting in Brockton, November 14-15. The Rev. Arthur Lichtenberger, rector of St. Paul's, Brookline, is also to speak on the subject of religious education and Bishop Heron is to lead one of the round table discussions.

* * *

Church School Institutes in Bethlehem

A series of Church School institutes are being held this week in the diocese of Bethlehem, meeting at St. Clair, Reading, Bethlehem, Kingston, Montrose, Scranton and Sayre on successive days. The leaders in each instance are Miss Charlotte C. Tompkins, National Council's field secretary on religious education, and Archdeacon Diller.

* * *

Young People Meet in Texas

Bishop Quin was the headliner when the young people of the diocese of Texas met November 4-6 to consider "Youth Seeks a World Christian Community." Other leaders at the conference were Miss Lynette Giesecke, director of religious education; Archdeacon Charles A. Sumners; the Rev. Thomas N. Carruthers and the Rev. James P. DeWolfe.

* * *

Cambridge Parish Honors Former Rector

Christ Church, Cambridge, Mass., recently honored the Rev. Basil King, rector from 1892 to 1900, in the dedication of communion silver. Miss Josephine Blumstead, president of the parish altar guild who is known to thousands of Church people as a director of the Wellesley Conference, tells of the work of this clergyman who became a famous author after resigning his rectorship because of illness. She writes: "It was at the time when he was facing continued ill health and probable blindness that he wrote *The Conquest of Fear*, a book that has been a strength and comfort to many; this was followed by *Faith and Success*, *The Seven Torches of Character*, and others. He was, however, best known as a novelist, *The Inner Shrine* being one of the 'best sellers' of the day."

* * *

Churchman Speaks on Housing

The city council of Cincinnati has been bothered by the question of housing. Developments subsidized by the government, many contend, tend to hurt private industry. Others feel that radical steps are neces-

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sary if the housing problem is ever to be solved. Churchman Charles P. Taft, whose brother is at present seeking election as the Republican candidate for Senator, quotes a leading real estate man as having said that private business simply cannot build houses to rent under $30 a month. Mr. Taft then declared that "fully fifty per cent of our people cannot pay more than that. If we keep our public building rents down and permit only those with low incomes to live in them, how do we compete with private enterprise which can only build for higher incomes?" New plans of the housing authority of the city will be thoroughly aired at the meeting of the council of churches at the November meeting, devoted almost exclusively to this subject.

* * *

Student Leader in Boston

The Rev. Charles H. Cadigan, student pastor at Amherst College, was the speaker at the first seminar for students to be held this fall at Trinity Church, Boston. The parish, in the center of student life, carries on a full program for college and other students throughout the academic year.

* * *

Religion a Problem for the Home

Students in a public school in Cleveland were asked in a questionnaire to state problems they would like to have discussed in a new course being planned. Religious training, the children maintained, was a home problem and not one to be dealt with in schools. Health, domestic science, marital relationships, manners and courtesy and sex were matters they wanted to have discussed in the new course.

NEW BISHOPS ARE ELECTED BY THE HOUSE OF BISHOPS

(Continued from page 8)

Closing minutes: Bishop Quin, following the lead of THE WITNESS, proposed action on clergy unemployment . . . a commission is to be appointed to deal with the matter. . . . Dean Blankingship cabled his acceptance as bishop of Cuba. . . . Bishop Brown, in Memphis, the financial center of King Cotton, remarked that the chief munition with which we are aiding Japan to war upon China is cotton. . . . Bishop Davis proposed discussion groups in each diocese with Presbyterian ministers and laymen. . . . Bishop Mitchell the First announced that the meeting of the Bishops would not raise the level of Memphis spiritual life for half a century, but it will register a little more hope of life in the patient. . . . After the benediction some of the bishops departed for joy rides into the surrounding country; others, having seen cotton fields for the first time, returned to their dioceses to be expert lecturers on the sharecropper problem.

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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: 11; Evening Prayer and Sermon, 8 P.M.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.

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

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days: Holy Communion 10 A.M.
Fridays: Holy Communion 12:15 P.M.
Daily (except Saturdays): 12:15 to 12:35 program of organ music.

St. Bartholomew's, New York
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evensong. Special Music.
Holy Comm. Thurs. & Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

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

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish
Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard

Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation
Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School. 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels
Baltimore, Maryland
St. Paul and 20th Street

Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.
Weekdays: Monday, Wednesday and Saturday, 10 A.M.
Tuesday, Thursday and Friday, 7 A.M. Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector

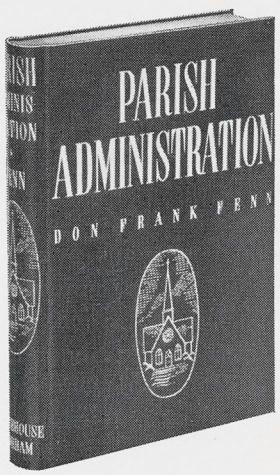
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THE WITNESS



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The Bishop-Elect of Cuba

CANVASS COMPLAINTS—THE POOR PARSON

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CLERGY NOTES

BARNETT, JOSEPH N., formerly rector of Trinity Church, Oshkosh, Wis., has accepted the rectorship of St. Mark's, Lake City, Minn., with charge of Grace Church, Wabasha, and Christ Church, Frontenac. Address: 112 Oak St., Lake City.

BRESEE, A. A., rector of Zion Church, Green, N. Y., since 1915, is to observe the 50th anniversary of his ordination to the priesthood on December 7.

DAY, JOHN, dean of Grace Cathedral, Topeka, Kansas, is confined to the hospital with influenza.

HARTER, WALTER G., has accepted appointment to the clergy staff of Trinity Church, New York. Address: 74 Trinity Place.

LEMOINE, ROY E., in charge of the Church of the Holy Communion, Washington, D. C., is to be ordained priest by Bishop Freeman on December 14th.

LITCHMAN, FREDERICK W., formerly rector at Ottawa, Kansas, has accepted the rectorship of Grace Church, Chanute, Kansas.

POWELL, CHILTON, in charge of a missionary field in the northeastern part of North Dakota, is to be advanced to the priesthood by Bishop Atwill on November 30th at St. James', Grafton

SANDERSON, BENJAMIN S., address change from 108 Falconer Street to 207 Christiana St., North Tonawanda, New York.

STEELE, S. TAGART, JR., vicar of the Intercession, New York City, was married on November 8th to Miss Edith Henderson of Baltimore.



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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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CANVASS COMPLAINTS

AT NO time of the year is the *Poor Parson* quite so "poor." At least there is no season in which he feels so sorry for himself, as in the fall at the time of the Every Member Canvass. He knows too well that the rule books and the experts (not the ones you are supposed to use—rather the ones that use you) agree that it is not the Parson's job. However, he generally has to do it—or else.

Perhaps like old-fashioned sulphur and molasses, it is a good purifier of the whole system. Because year after year it is the season for complaints. There is of course, the flood of complaints which come in by way of the canvassers. Complaints made to them by the individual approached and generally as justification for the lack of interest. This group of complaints seldom, of course, reach the rector. The canvassers are as a rule loyal workers and they resent the criticism of the organization.

There is a group who fear they cannot justify their failure to the canvasser; or that the canvasser may not tell the rector, and the rector will not get the benefit of their criticism; or they are afraid they will be thought of as just ordinary, indifferent ones. They want it known that they do not contribute because they do not approve of this or that. Maybe such people only appear in the Poor Parson's parish—but one thing I know, they do appear around this time of the year.

The complaints cover a wide range, and I used to worry greatly when these letters began to arrive. Then I got an idea—the complainant would emphasize the complaint by withdrawal of support; I might judge the seriousness of the complaint by the size of said support. I took to calling up the treasurer, and was relieved to find in each case that the complainant was not very serious, even if the complaint was.

"I will continue my subscription, when and if you get a new treasurer." A little sleuthing, and I discovered that the treasurer sent out notices on pledges in arrears. Those people who forget their pledges easiest, seem to remember the treasurer's notices the longest. Could one ask for the resignation of that kind of a treasurer in the vain hope of reinstating that kind of a pledge?

"I am now attending and contributing at St. X." Reference to the file shows that this notation was forwarded last year to the office of St. X., and they were so ungrateful as to send it back marked, "you keep—our canvassers turned down too."

Then, of course, the insurance man, who each year complains of the unethical practice of the church in insuring with the Church Properties Fire Insurance Corporation, though the saving to the parish is twice what he contributes when he is in a good humor.

A long letter explains that the writer has been driven out of the church by the rector's failure to remedy a situation brought to his attention months ago. Rector remembers and groans. Choir director refused to have boy because of continual misconduct. Mother requested rector to see that justice was done. He did. It was. Amen.

Then several letters always refer to the terrible, reactionary rules of the Church (Canon 41—"Of the Solemnization of Holy Matrimony"). While considering a petition to the General Convention, the happy thought struck me to telephone to the treasurer, who growled, "You do ask some funny questions. They have not been on my books in the last five years."

"Why must we be bothered with this canvass business year after year?" Though he knows the question comes from one who never pledges, the *Poor Parson* is so sorry for himself, and he wonders too.—THE POOR PARSON.

Prayer Book Inter-Leaves

IDEALS IN WORSHIP

WHAT sort of services do we want? The following quotation from Father Hugh Benson's story "In the Convent Chapel" may give the suggestion of an answer. "I once fell asleep in one of those fast trains from the north, and did not awake until we had reached the terminus. The last thing I had seen before falling asleep had been the quiet darkening woods and fields through which we were sliding, and it was a shock to awake in the bright humming terminus and to

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drive through the crowded streets, under the electric glare from the lamps and windows. Now (in the chapel where a nun was kneeling before a tabernacle) I felt something of that sort. I seemed somehow to have stepped into a centre of busy, rushing life. I was aware that the atmosphere was charged with energy; great powers seemed to be astir, and I to be close to the whirling centre of it all."

Such spiritual vitality must come, in the last analysis, out of humble and contrite hearts. It cannot be produced by an overpowering choir, or any kind of purchased energy. It cannot even be described. But there are certain ideals in worship which the devout and intelligent priest will strive to attain.

1. Dignity. This is the mark of every approach to the divine presence. Words and movements should be deliberate, austere, graceful, reverent. Dignity can be attained without that distinctive Anglican vice, stiffness. The theatrical, the militaristic, the mechanical, the effortful, must be eschewed. Moments of silence should intervene. Devotion craves quiet, and is stifled by the clamor which so much characterizes our services today.

2. Beauty. Worship is an art which requires the help of many other arts like architecture, music, and elocution. All these arts can be cultivated even in churches with small resources. Modern Gothic buildings are of course a handicap. They and their furnishings almost always have the mark of the fortuitous and the ready-made. A revival of simple, honest church architecture would be a spiritual blessing. Good colored prints and plaster casts can be provided at little expense. Figured stuffs are quite as desirable as elaborately embroidered hangings. Copper, silver, and iron are as sacred as brass. Home-made woodcarving is often best. Music should be selected with competent advice. The priest ought to work at his reading as if he were to take a leading part on a stage. That lurking demon, sentimentality, must be exorcised. Strength no less than beauty belong in His sanctuary. (Ps. 96.6.)

3. Dramatic symbolism. Beauty is essential to worship, but it must be beauty with a purpose, beauty which makes for edification and Christian living. A religious service is more than a beautiful picture, it is a symbolic drama of the divine redemption in which each worshipper has his part to play. The historical is not mere antiquarian precedent but the instrument of a living devotion. Variety and novelty are the natural auxiliaries of the beautiful. The Christian Year is a great dramatic asset, and we should make more of it than we do. For example, why not introduce the delightful German custom of an Advent wreath or corona with its four candles, one lighted on the first Sunday, two on the second, etc?

4. Of, by, and for the people. The wretched medieval idea, sanctioned, alas, to some extent in our Prayer Book, that services are the monopoly of the priest, must be dropped. Singing should be congregational. Wardens and vestrymen should assist the priest at the altar, presenting the oblations, reading the lessons including the epistle (and administering the chalice?).

5. Finally, there is no one ideal way. Services must be adapted to the size of the church and other conditions of place, time, and circumstance.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

Talking It Over

By

WILLIAM B. SPOFFORD

FOLKS HAVE BEEN taking me over the hurdles of late for dealing with matters in this column that are too remote from parish life. What happened at Munich, or whether the CIO is a better outfit than the AFL, they tell me, is of no interest to them. What they want is information on how to keep the kids interested in the church and whether, according to the rubrics, their rector was justified in calling Mrs. Jones down for attending mass without a hat, even though it did split the parish wide open right through the middle. I got so discouraged there for a time that I decided to cut out "Talking It Over," light up a big cigar and lean back and relax. But now something has come my way that seems to be up my groove so I squirt the three-and-one over the keys and hammer the battered machine once more. The Rev. Howard Harper from down Georgia way is responsible for it. He wrote an article for the *Rural Messenger*, based upon replies to a questionnaire sent to the editors of twenty-four diocesan papers. His article covers three large pages of small type so cannot be reproduced here but I would like to present a few of the findings. The editors seem to agree, most of them, that their task is to promote the work of the Church, but they seemed to disagree widely as to what this work is. From their replies one gathers that the Church has no definite objective. All of them feel that their papers have missionary value and are well worth their small cost to the diocese, but they are handicapped by the apathy of the clergy, the indifference of the bishop and the parochialism of Church people generally.

WHEN IT CAME to self-criticism Mr. Harper received the following comments: "Lack of interesting style"; "Suggest newspaper language"; "Last century methods and style"; "Too dry and preachy"; "No punch"; "Articles too long"; "Too dull for laymen"; "Too sweet and pious"; "Too many appeals for money"; "Not attractively printed"; "No eye appeal"; "Print too small"; "News not up to date." Mixed in with these comments, in parentheses, were the words "except THE WITNESS, which sort of made the

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day for us though we can't get too swell-headed about it since the author is a friend and I have a hunch he sneaked in that puff. Mr. Harper states that the Church spends each year approximately $100,000 on diocesan papers. "Our most urgent need," he says, "is for some trained person to begin at the bottom and straighten out our standards for us; standards of purpose, methods, format, finances, and evaluation. Our condition could not be much more chaotic than it is now." After informing us, based upon the answers to this questionnaire, that Church journals have "a vague purpose, feebly accomplished," he calls for an expert to tell us "what a 20th century Church paper should try to do, what it should look like, how it should be financed, who should run it and what it should contain."

WHICH BRINGS me to the Southern Baptists who met in Richmond recently and proceeded to take their papers apart, following the report of a committee that had been studying the problem for a year. The committee stated that pay day was the ghost that haunts the office of every church editor. He wishes to make his paper more attractive, and generally knows how to do it, but there is the old bank balance, or lack of it, that cried "No" with a compelling voice. The convention then came up with a suggestion—two of them—that I pass on with complete confidence that nobody will pay the slightest attention. First, they suggested that denominational boards (like our National Council) that expect the Church papers to carry news of their activities, should place in their budgets an item for advertising, thus to help finance the papers. And if there are Episcopalians that wish to pursue this matter further I will be glad to turn over to them a very fat file of letters, covering a period of several years. I have got "We-are-planning-to-do-something" letters in there that date back a good long while, yet the amount being spent on advertising in our Church weeklies by our National Council at the present time is practically nil. The editors of our national papers have proposed, in writing, on numerous occasions that a conference be arranged with officers at headquarters. But nothing has ever come of it. The papers seem to be unimportant to the leaders at 281—unimportant, that is, unless they have a story that they wish to tell at the expense of the papers, or unless the papers themselves tell a story which they disapprove. The story is in my files if anyone is interested.

THE OTHER SUGGESTION that came from the Baptists is that national agencies of their church consider discontinuing their own periodicals and instead distribute their news and information through the national papers. I don't know how many diocesan papers we have—a raft of them. Some of them are excellent; others are awful, and through no fault of the editors. Mr. Harper's replies made that perfectly clear. Anyhow, last spring, I wrote a flock of bishops suggesting the possibility of a combination national-diocesan paper. The plan proposed I'm sure is sound. They, presumably, want their people to have a wide vision, beyond the boundaries of their parishes and their dioceses. At the same time they want them informed about diocesan affairs. A combination, possible mechanically, could give them both and at no increased cost over what is now going into a flimsy diocesan paper. A number of bishops were sufficiently interested to reply in a friendly sort of way. But the results, to date, are nil. Perhaps that is my fault. Maybe I better get on my horse and go around and make a few calls. By-the-way, we've changed the type in the front pages—bigger and bolder—like it?

Your Money or Your Life

ON ONE occasion St. Paul was busily engaged in raising money for the saints in Jerusalem. On another Jesus said, "I seek not yours, but you." There was not the slightest contradiction between those two things, for in a very real sense your money is you. Into your money's making you put strength and intelligence and loyalty. If you work for five dollars a day at the end of a day you have taken ten hours of your God-given life and changed it into five dollars. You hold a day of your life in your hand and you may spend it in any way you wish. That money is your strength and loyalty and intelligence. If you give it to God you add love, and these four are all there is to life anyway. The Church takes your money and spends it out in the darkness where love and labor and life are needed, and out of it comes the life you put into it; life which finds expression in the sort of service God wants rendered out there. And it is your life which is being so spent. Money then is the channel through which your life flows out into the God-empty, God-ignorant world.

In Deuteronomy 14:24-25, we read: "And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee; Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose."

Here is set forth the real place which money has in God's work.—You live here in America and the place where God hath chosen to set His name is across the world. So when God has blessed you with strength and intelligence and opportunity, you change these into money and send that money away, and there a miracle is wrought. From the money the Church takes the life you put into it. The money is spent and dis-

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appears, but the truth is preached, the sacraments administered, and through that ministry—which is your ministry—men who are God-ignorant come to a saving knowledge of Him. So you keep shops and homes, and run banks and build bridges and dig ditches to the glory of God and the spread of His kingdom.

The organization of the Church today is merely that directing intelligence which sees the world problem as a whole and puts the gift of your life work where it will do the most good. Think this through, you who grow weary of quotas and methods of organization; you, who, with business and wife and children depending upon you, must stay where you are and work where you are and love where you are; and yet the impact of your life must be felt upon the need of the world for God everywhere. To this problem, money and organization are the answer.—A PARSON'S HANDBOOK.

THE ADVENT SEASON

An Editorial by

BISHOP JOHNSON

ARISTOTLE once said that "the true nature of anything consists in that which it is at its best." If men would let that truth sink in, it would have a very beneficent effect upon their lives and characters. We are so apt to evaluate things at their worst.

We admire dogs because of the best dogs that we have known. We do not judge them by the curs that have bitten us. We salute the flag because it stands for the best of governments in spite of the fact that sometimes politicians transform it for the time into the worst.

But when the natural man is confronted with spiritual obligations he is irritated by what he regards as foolishness and forms his estimate of the Christian Church in the light of his prejudices and so emphasizes the failure of its disciples to display its potential virtues.

For example, the statement that there are sinners in the Church is about as sensible as to say that there are sick people in a hospital and therefore hospitals are to be condemned; or that there are ignorant people in schools and therefore schools are to be despised. Christ came to heal the sick and to impart wisdom to the ignorant, but He did not institute a mechanical device by which sinners were to become saints overnight.

It is perfectly true that if the Church is to be judged by the rank and file of its members it is not impressive, but if one applies Aristotle's test and we value it for the best that it has produced, the Church has no need to be ashamed of its mission.

If a university can turn out a few outstanding scholars it is not to be condemned because the bulk of the students treat it as a country club for the development of social and athletic activities. The fact that it produces some savants is proof that it has the capacity for learning.

The Church suffers for its virtues. As our Lord expressed it: "Because I tell you the truth therefore ye will not believe me." People do not want truth if it interferes with self-indulgence and demands of its disciples some degree of sacrificial service.

The gospel, like education, is a gate of opportunity rather than a throne which men inherit. It is a long path from the door to the throne, straight and narrow, and few there be that travel it. The ultimate destination of the road is not affected by those who deviate from the path.

WE ARE entering once more upon the Advent Season. The road leads us through Advent to Christmas, through Lent to Easter, through the great forty days to Whitsuntide. In a real sense it should be a merry-go-round for it leads to joy through sorrow and to victory through failure and to our Father's house through temptation.

There are other paths but they lead to cynicism and disillusionment. You cannot travel both paths for they have different destinations and if you are living for purely material ends you cannot expect to find spiritual values.

The true nature of the Christian journey consists in what it is at its best and it is your privilege to test it along that line. At its worst the Christian life is a sham and as the Master said is like "salt that has lost its savour, good for nothing but to be trodden under the feet of men."

Christianity does not demand the impossible of you but rather that day by day you trudge along doing the things that the Master asked you to do in His name. Sometimes the path is monotonous but when you reach the end of the journey the prospect is glorious. The true mountain climber does not permit the difficulties of the way to prevent the realization of his purpose.

There are three things for the pilgrim to remember in his progress. First, that unless you are really seeking the Kingdom of God and His righteousness you have no business on this road. Second, that if you are going to judge persons and things by their worst you will have a very unpleasant journey. Third, that if you are going to spend your time fussing about the obstacles of the way instead of climbing over them, you will never reach your destination.

Advent is a good time to acquire the art of travelling along the way that leadeth to your

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Father's house, without censoriousness or fault finding. It is only thus that you will judge the Gospel by its best and not by its worst.

The Reformation

By
BISHOP WILSON

WHEN, in the year 1517, Martin Luther nailed his famous Ninety-five Theses on the Church door at Wittenberg, he had no idea of instigating the Reformation. After the manner of the times, he was simply opening a "disputation." When someone questioned an existing theory or practice, he stated his objections in a thesis which then became a subject for debate. In this case Luther was strongly opposed to the prevalent sale of Indulgences. He set forth his position in a series of ninety-five propositions which he posted publicly on the door of the Church. Ordinarily this would have provoked an open debate among theologians with very little effect on the public. To everyone's surprise, including that of Luther himself, the Theses were seized avidly by the people, sent broadcast throughout the country, and stirred popular feeling in all directions.

The reason for it was that northern Europe had been ripening for something of this sort during the preceding century. While the upper ranks of the Church hierarchy were sinking into corruption, profligacy, and political intrigue, the common people were actively engaged in religious exercises. Popular opinion was growing very restless under the secularized leadership of their own prelates. Spurred on by the New Learning, they rapidly increased the facilities for education. In a century and a half seventeen new universities were established in Germany alone. Pilgrimages to sacred spots became more popular than ever. Mothers were instructing their children in the Creed, the Lord's Prayer, and the Ten Commandments. Contrary to what many of us have been led to think, the Bible was receiving wide circulation. In the century before Luther fourteen complete versions of the Bible had been printed in High German and three in Low German, besides separate editions of the Psalms and the Gospels.

The great Councils had failed to reform the internal life of the Church but many princes set up their own regulations to correct obvious abuses. Men and women formed voluntary associations for the promotion of the spiritual life, meeting devotionally in their own homes, dedicating themselves to prayer and so on. The contrast between the popular hunger for religion and the indifference of the hierarchy was becoming more and more pronounced. Sooner or later some sort of clash was bound to occur, Luther or no Luther. Therefore when he bravely posted his controversial Theses, the people flocked to him and made him their champion in spite of himself.

It was indeed the beginning of a momentous Forward Movement. Its strength and vitality arose from these inconspicuous groups who had been at it for a hundred years and who have been too commonly obscured by the political developments which soon occupied the center of the stage. For it was not long before rival princes turned the popular religious indignation to their own uses and diverted the Reformation from its properly spiritual channels. The result was a curious mixture of good and bad, of religious aspiration and vicious warfare, of moral revival and political trickery.

Thus the Reformation became partly a Forward Movement and partly a backward movement. The unity of the Church was shattered which was a serious loss, leading into all the denominational rivalries which trouble us today. On the other hand spiritual values were elevated and emphasized to the great benefit of all those who desire to be seriously Christian. The pressure of it did for the Roman hierarchy what the reforming Councils had been unable to do. The Counter-Reformation within the Roman Church has had a purifying effect for which all Christians need to be grateful. What remains for us now is to preserve the virtues of the Reformation and correct the schism which accompanied them. A reunited Church can turn the Movement entirely Forward.



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YOUTH OF THE LEFT ORGANIZES GROUP IN NEW YORK CITY

Reported by GLADYS BARNES

The new youth movement which for several months has been surging up in the minds of half a dozen young Church people in New York (see WITNESS, Nov. 3 issue) extended itself to 120 kindred spirits of the New York metropolitan area and took the first steps toward permanent form at a conference on November 5-6, at St. Luke's, a chapel of Trinity Parish. Mr. Henry White of Ascension parish, Staten Island, was made temporary chairman and Elsie Garten of St. Peter's, Westchester, was asked to continue temporarily as secretary, while the name of the organization until further notice is the Catholic Youth Council for Social Action. A committee of seven, with Mr. White as chairman, was appointed to consider affiliation with the Church League for Industrial Democracy, with the sociology committee of the American Church Union and the youth division of the diocese of New York, the Rev. F. Gray Garten, director, meeting with them probably in early December.

Those registering were young men and girls, about evenly divided, representing various trades and professions, social workers and students, with several clergymen and seminarians. No bishops were present but the conference did receive the blessing of four bishops in the form of letters of greetings from Bishops Manning, Stires, Washburn and Ludlow, while the rector of Trinity Parish, the Rev. Frederic Fleming, was present at one of the sessions.

The conference voted that membership in the organization should include acceptance of: one, discipline; two, the four doctrinal points listed in the call to the conference relating to God, sin, the Incarnation and the Church and, three, at least two of the four points on social subjects, also listed in the call, namely:

One, the growth of political democracy as opposed to any form of totalitarian state; two, the growth of economic democracy which provides economic security for the producers of economic value; three, cooperation with organizations which defend civil and democratic liberties; four, a practical program for world peace.

The rule of life adopted as discipline for each member was stated as attendance at the Holy Eucharist every Sunday; receiving the Holy Communion at least once a month, with preparation and thanksgiving; daily morning and evening prayers; additional informal prayer at least ten minutes daily; grace before meals; observance of the Church's rule of fasting as stated in the Prayer Book; a pledge to the parish; work for the Kingdom of Christ as occasion offers.

In a keynote speech to place the aim of the conference before its members, the Rev. W. Norman Pittenger, of the General Seminary faculty, said that too many enterprises over-emphasize action without enough study of motives and reasons for action. The communists have a world philosophy and a world viewpoint, and are never heard complaining about their duty of serious study. The Catholic Churchman believes that he has a vastly greater and truer philosophy. Study, he continued, at once squarely confronts the Churchman with all the social problems of the day. Churchmen young in years or in ideas, having open minds and zeal, have a strong impulsion to do something about these problems and believe that something can be done. Convinced of that, it is dangerous not to do something; they dare not, the speaker said, sit back and let things drift.

Following this keynote address the conference broke up into sections to consider doctrine under the leadership of the Rev. Charles R. Feilding; economic democracy with Spencer Miller Jr. as leader; political democracy, under the Rev. William Kernan of Bayonne, N. J.; cooperation with labor with the Rev. Thomas E. Bigham of the General Seminary faculty and Mrs. Elinore M. Herrick, regional director of the National Labor Relations Board, taking the leads; peace, under the leadership of the Rev. Edward R. Hardy Jr., and spiritual life under the leadership of the Rev. H. Bonnell Spencer of the Order of the Holy Cross. The section reports, models of brevity, seemed to show that the conference members were well balanced on thought and action. They were determined that action of some kind or many kinds should result, but were equally clear that it should be based squarely on Christian doctrine. They found in the nature of the Church's teaching the impulse and reason for social activity. And they seemed to be aware of the dangers of uninformed action. Among recommendations brought in none were more practical than those from the section on doctrine; to wit, that the conference members work for a balance of power by supporting trade unions; vote for leaders who support good social causes, such as better housing; investigate the causes of labor problems; take part in works of mercy; and unite for action.

The group on cooperation with

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

The Presiding Bishop and Mrs. Franklin D. Roosevelt are announced as among the speakers to address the Inter-racial conference to be held in Chicago, November 29-30, under the auspices of the joint commission on Negro Work, appointed at the last General Convention. Others on the program: Mrs. Mary McLeod Bethune, administrative assistant of the National Youth Administration; Miss Grace Lindley, executive secretary of the national Woman's Auxiliary; the Rev. Daniel A. McGregor, executive secretary of the department of religious education; Mr. Spencer Miller Jr., consultant on industry to the National Council; Mr. Clarence B. Randall, steel company executive of Chicago; Professor Paul Douglass, formerly of Chicago University and now on the staff of the Federal Council of Churches and Miss Elizabeth Matthews of Glendale, Ohio, formerly president of the Woman's Auxiliary and at present a member of the National Council. Bishop Tucker is announced as the probable speaker at the missionary mass meeting to be held at St. Luke's, Evanston.

* * *

Progress of Cathedral Campaign

Bishop Manning announced on November 10th that $74,000 was still needed before work could begin to complete the interior of the Cathedral of St. John the Divine, New York. Says the Bishop: "I have never at any time received so many gifts from individuals representing different groups and people of various faiths as are now coming through the mail; most of these gifts are for small sums but they all express a real and earnest interest in the opening of the Cathedral."

* * *

Another Youth Meeting in New York

The council of representatives of youth organizations, which includes the executive heads of the various youth groups of the Church, met in New York on November 4th. Most of the time was spent discussing the recent action of the National Council which created what will doubtless eventually become a youth department of the Council. Miss Cynthia Clark, the Council's secretary for young people, announced that forty young people and adult leaders of youth, plan to attend the world conference of Christian youth, to meet next summer in Holland. They will go as observers, while the

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Presiding Bishop will later appoint official delegates. The meeting decided to ask young people themselves to raise the money necessary to send these official delegates, and also the cash to send two young people from the Far East, one from China and the other from Japan. It was also announced that the following persons had been appointed by the Presiding Bishop as the National Council's committee on youth: Bishop Quin of Texas; Miss Eva D. Corey of Boston; the Rev. Albert R. Stuart of Charleston, S. C., elected to the National Council at the October meeting.

* * *

Churchmen Speak at Rallies

Bishop Paddock was chairman and the Rev. Guy Emery Shipler, editor of *The Churchman,* was one of the speakers at a mass meeting held on November 11th in Carnegie Hall, New York City. The meeting was sponsored by the American League for Peace and Democracy. Resolutions were passed calling upon the government to distinguish between aggressor nations and the victims of aggression in its foreign policy. A similar mass meeting was held in Newark, New Jersey, on November 14th at which the speaker was the secretary of the Church League for Industrial Democracy.

* * *

Presiding Bishop at Federal Council Meeting

The Presiding Bishop of the Episcopal Church, for the first time, is to be one of the speakers at the biennial meeting of the Federal Council of Churches when it meets in Buffalo, N. Y., December 6-9. Bishop Tucker is to speak at a mass meeting marking the thirtieth anniversary of the creation of the Council, his subject being "The Path of Advance." Bishop Davis of Western New York is president of the Buffalo council of churches that is host to the meeting, and other Episcopalians on the program are Mr. Charles P. Taft of Cincinnati and Mr. Harper Sibley of Rochester.

* * *

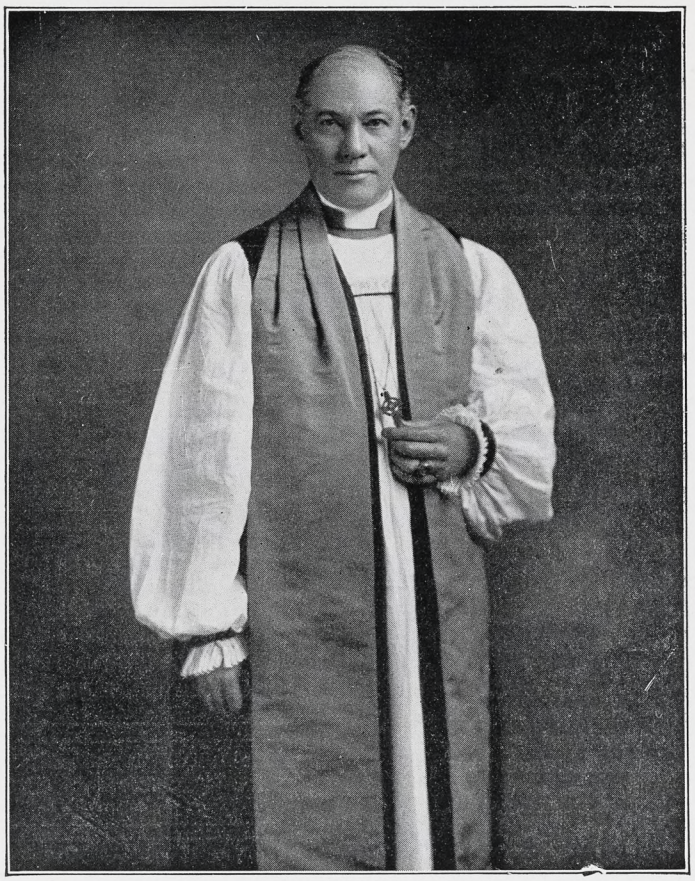
Bishop Mann at Trinity, Boston

Bishop Mann of Pittsburgh, former rector, is to be the preacher at Trinity Church, Boston on Sunday, November 20th. Immediately following the service a luncheon is to be given in his honor at a nearby club at which Bishop Mann and Mr. Robert Treat Paine, Senior Warden, are to be the speakers.

* * *

Michigan Young People to Meet

A young people's service is to be held on December 4th at St. Paul's Cathedral, Detroit, for the young people of the city's parishes. The preacher is to be Dean Kirk O'Ferrall, with Bishop Page and Bishop Creighton speaking at a mass meeting that is to follow.



WARREN LINCOLN ROGERS
Ohio Bishop Taken by Death

* * *

The Church's Missionary Field

Our Church has 37 aided dioceses and 15 missionary districts in the United States; 5 missionary districts in our island possessions; 10 missionary districts in Latin America, Japan, China and Liberia. Of the money raised by the National Council approximately 22c of every dollar is used for work in the United States; 12c for work in Alaska and our island possessions; 40c in China, Japan, Latin America and Liberia; 8c in other missionary work; 6c for education and promotion and 13c for administration and co-operating agencies. The money raised pays the salaries of more than 3,000 workers.

* * *

A Prayer for Victims of Oppression

With the newspaper carrying streamer heads about the massacre of Jews in Berlin, Vienna and other fascist centers, there will be many who will use this prayer daily:

ALMIGHTY GOD, who in Thy Son hast broken down the middle wall of partition between us and made us all one, deepen within us the sense of our common kinship with one another and with Thee. Be Thou the light that lighteneth the Gentiles; be Thou the glory of Thy ancient people Israel. Save us from all arrogance of race, from all contempt of creed, from all bitterness of class, and grant that Thy compassion, made manifest in us, may bear witness to the reality of our faith. Help us to be doers of the Word, not hearers only, that by our works as well as by our words, we may glorify Thy wondrous Name, through Jesus Christ, our Lord. Amen.

* * *

The Gains in Church Membership

The churches of America gained 754,138 members, thirteen years of age or over, in 1937, according to figures recently compiled. There are now 52,156,226 church members affiliated with Protestant, Catholic and Jewish churches. The study also reveals that while there are 212 separate religious bodies in the country, over 97% of the membership is within fifty denominations. As for money, the 22 churches included in the United Stewardship Council contributed for all purposes during the year the sum of $342,354,360, a gain

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of over twelve million dollars over 1936.

* * *

Death Takes Bishop Rogers

Bishop Warren Lincoln Rogers, Bishop of Ohio, died on November 6th following a stroke. He had been ill for some months and recently was confined to a hospital for an extended period, though it was thought that he was on his way to recovery. Formerly Dean of St. Paul's Cathedral, Detroit, he was elected Bishop Coadjutor of Ohio in 1925 and succeeded Bishop Leonard as diocesan in 1930. He was a trustee of the Church Pension Fund and a member of the executive committee of the Fund.

* * *

More News of the Lee Murder

When I wrote that story last week from newspaper clippings about the murder of the Rev. C. H. Lee having been solved I rather had a hunch there would be a further story. Mr. Lee was murdered last spring in his rectory at St. Simon's Island, Ga. On October 28th four men were arrested, two white men and two Negroes, charged with the murder. In reporting the arrests last week I stated that the arrests were based upon a "confession" made by one of the Negroes who was picked up by the police on October 20th and held in jail for "questioning." Now when they question a man in jail on charges of murder, particularly a Negro, they use things more eloquent than words. Anyhow the murder of the Georgia clergyman is back to a mystery status now since the Negro, George Cleyborn, has repudiated his confession, declaring that he made it "because I was scared." That is the latest news about the case, though our correspondent informs us that a vice probe is now being conducted by the citizens of St. Simon's Island.

* * *

News Notes from Southern Ohio

Various phases of rural work were discussed by several clergymen when members of six rural parishes in the diocese of Southern Ohio met the other evening in a Cincinnati hotel for a rural fellowship dinner. . . . St. Paul's, Chillicothe, is converting its parish house into a community centre. A central heating plant is now being installed to serve the church, rectory and community house. . . . Sisters of the Transfiguration, Glendale, have planned a series of retreats for their associates and friends, held on the last Saturday of each month. . . . The department of religious education of the diocese is not publishing a quarterly bulletin. . . . The Rev. Charles W. Sheerin, vice-president of the National Council, was the speaker October 30th at Christ Church, Cincinnati. . . . Mr. Charles P. Taft was the speaker at the last meeting of the Cincinnati clericus.

* * *

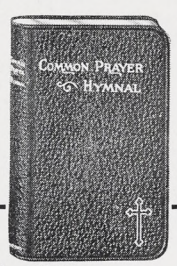
The Story of Six Women

The guild of St. James, Quitman, Ga., consists of six women. They have been meeting every week to make articles for sale. Results: extensive repairs this summer; ten feet added to the church; five new windows added; a window taken from over the altar and placed in the back of the church; a reredos; a new pulpit; new roof; pews done over, exterior painted and just to complete the job new shrubbery planted. The story that I get says; "All this was done with the help of the men" which seems rather vague. Might mean, of course, that the husbands went without supper while the wives were working making articles for their supper-less husbands to buy once the ladies did turn up. I think I will start a "Give the Men Credit" department—on second thought—oh, well, let's skip it.

* * *

Young Churchmen Hear Unity Discussed

A dialogue between Bishop Parsons of California and Ralph M. Davis, Presbyterian, on the plans for unity between the two churches, was a feature of a young people's conference held November 12-13 at St. Margaret's House, Berkeley, California. The Rev. John C. Bennett, Presbyterian professor at the Pacific



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CHARLES SCRIBNER'S SONS

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School of Religion and one of the leaders at the Oxford Conference, and the Rev. Randolph C. Miller, our student chaplain at the University of California, also gave addresses.

* * *

Bishop Block Addresses Auxiliary

Bishop Karl Block of California made his first appearance before the Auxiliary of the diocese on November 14th. . . . Deaconess Julia Clark, missionary to China, is addressing Auxiliary groups in California the first two weeks of December.

* * *

Two Sides to Munich Peace

The two sides to the Munich peace agreement was discussed at a meeting of the Fellowship of Reconciliation, meeting on Armistice Day at Union Seminary. Harold Fey, secretary of the F.O.R., took the position that a bad peace was better than war, while the Rev. Reinhold Niebuhr took the position that the Munich peace agreement merely built up the fascist powers to make a bigger war inevitable in the not too distant future. He was of the opinion that the democratic powers should have taken a stand against Germany and Italy last September. The Rev. Shelton Hale Bishop, rector of our St. Phillip's, Harlem, was the speaker at a meeting of the F.O.R. held at the Labor Temple on November 6th.

* * *

Memorial Service for Late Rector

The Rev. Fleming James, professor at the Berkeley Divinity School, was the preacher at a service last Sunday which packed St. John's, Northampton, Mass. It was a memorial to the late Albion C. Ockenden, former rector of the parish, who died some weeks ago. Professor James spoke of his sterling character, his service to the community, and stressed his sincerity, objectivity and clarity of thought.

* * *

Wilkes-Barre Clergy Continue Their Efforts

Six clergymen of Wilkes-Barre, Pa., are continuing their efforts to settle the strike on the local newspapers. Having previously met separately with representatives of both groups it was found impossible to discover common grounds to bring them together around a conference table. The ministers, among them the Rev. Gardiner M. Day, rector of St. Stephen's, therefore addressed a letter to both the publishers and to the leaders of the Newspaper Guild, urging both parties to reconvene their conferences in the hope of ending the deadlock which has deprived the city of newspapers, except for the four page paper published by the Guild. Guild officers at once replied to the clergymen that they "agreed wholeheartedly with the sentiments expressed in your letter, and accordingly we are dispatching a letter to the publishers asking that they meet us at a time and place convenient to them as soon as possible." The publishers however, at this time of writing, have not indicated any willingness to meet in conference.

* * *

The Money Situation at Headquarters

A statement issued November 5th by James E. Whitney, assistant treasurer of the National Council, states that "only 29 out of 99 dioceses and districts have paid the full amount due to November first and 17 have paid less than 50% of their total expectation. The total paid is but 82% of the amount due after allowing one month for collection and is but 61% of the total expectations for the year. The amount remaining to be collected during November and December is $575,924."

* * *

Father Sill at Hartford Cathedral

The Rev. Frederick H. Sill, headmaster of Kent School, and in his off moments the coach of the famous Kent crew, was the preacher last

Insurance on Church Property

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1933	55,251,189
1934	64,481,892
1935	71,630,161
1936	77,611,542
1937	81,337,470
1938 (8 months)	83,686,862

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Sunday at Christ Church Cathedral, Hartford, Connecticut. This coming Sunday afternoon the preacher is to be the Rev. Joseph Racioppi of Trinity Church, Bridgeport, who is bringing the choir from St. Paul's Italian mission. Members of the Polish National Church of Hartford and Manchester are to attend the service.

* * *

Auxiliary Meeting in Connecticut

Presiding Bishop Tucker and the Rev. G. Warfield Hobbs, executive of the publicity department of the National Council, were the headliners at the meeting of the Connecticut Auxiliary, meeting November 10th at Christ Church Cathedral, Hartford.

* * *

Columbia University Commemorates an Anniversary

It was 900 years ago that Christianity was introduced into eastern Europe by Saint Stephen of Hungary. So Columbia University is commemorating the event this Friday evening, November 18th, with a big to-do presided over by President Nicholas Murray Butler. A Roman Catholic Monsignor, a professor, a Protestant minister and a couple of diplomats from Hungary share the program, and no doubt will mark the occasion by further picking on the Chechs.

* * *

Christian Ethics Is Good Economics

Christian ethics is good economics, according to Sir George Paish, economist and Anglican Churchman, who was the speaker recently at the Chicago Evening Club. "All the great nations of the world must come together, put their wisdom together, face our present terrific problems and solve them, nation collaborating with nation," said Sir George. "Nations must realize that they must each one make its contribution to the common good of mankind. There is no other way of preserving the world. We must carry Christianity into our national and international life, practice it in our business as well as other activities. Christian ethics is good economics, politics and statesmanship."

* * *

Young People's Service in New Jersey Parish

The Rev. John W. Tuton, curate at Emmanuel Church, Baltimore, was the preacher last Sunday at a young people's service held at Christ Church, South Amboy, New Jersey. Members of the young people's guild assisted Rector H. S. Weyrich with the service. The guild numbers among its members Baptists, Presbyterians, Methodists and several Roman Catholics.

* * *

American Collaborators For English Magazine

American Churchmen have accepted designation as collaborators of *Theology*, monthly of the S. P. C. K. of the Church of England. The special representatives are the Rev. W. Norman Pittenger of the General Seminary faculty and the Rev. P. M. Dawley of St. David's, Baltimore. The collaborators are Dean Fosbroke of the General Seminary; the Rev. C. W. Lowry of the Alexandria Seminary; Professor William A. Orton of Smith College; Professor George R. Elliott of Amherst College; the Rev. L. C. Lewis of Philadelphia and Mr. Allen Tate, novelist and poet.

* * *

Bishop Darst Leads Convocation

Bishop Darst is the leader at the convocation of Wilmington, diocese of East Carolina, meeting November 15th at St. Stephen's, Goldsboro. Others to speak are Miss Catherine Sherman, who is leading a confer-

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ence on religious education; the Rev. W. R. Noe, rector at Wilmington; Miss Florence Davis, who is speaking on the young people's work, and Mrs. W. O. S. Sutherland and Mrs. Louis J. Poisson, representing the Auxiliary.

* * *

John Gass on Munich Peace

The Rev. John Gass, rector of the Incarnation, New York, picked the Sunday before Armistice Day to tell his congregation what he thought of the world today. The crisis of a few weeks ago still exists, Mr. Gass said, as the peace of Munich only relieved the tension. "No realistic person believes that this perplexing problem has in any way been permanently settled."

"People ask, 'What shall we do?' and the answer of the militarist is to build up the army and navy. Such a course is not the one to preserve the peace of the world. History has shown that every civilization that has rested upon fear and suspicion has destroyed itself.

"The vision of statesmen trying to settle this problem is limited by self-interest and nationalism. That is the reason the followers of Christ ought to dig down deep and build up the world again into a safe place to live in.

"Christianity has the answer to this problem. It goes far beyond politics or statesmanship. The few people inside the church must start a revolution in the way of thinking. They must realize the power of God and re-establish their faith in it and repent to Him and accept the gospel. Good-will is slumbering in the hearts of men of all nations of the world and it must be awakened. This is the only possible realism imaginable in preserving the peace of the world."

* * *

A Few Figures on Missions

A new series of world missionary statistics has been published by the International Missionary Council in connection with the forthcoming world missionary conference of Madras. It is based on the figures for 1935, and its findings are interesting from several points of view. A total of 27,577 European Protestant missionaries are at work in the whole world. In the service of the indigenous churches there are 97,044 ordained and unordained fully qualified native workers, of whom 14,045 are women. There are 100,886 native workers active in the educational work of missions and of the Church. Baptized native Christians number 10,971,066 in all, and to these must be added over two million who are being prepared for baptism or are having church instruction. In 53,158 elementary schools, 2,925,134 pupils are being educated. In addition there are 1,218 high and middle schools and hundreds of Bible schools, theological schools, teachers' seminaries and colleges, with a total of well over 100,000 pupils. In 1,092 hospitals, 1,354 native men and women doctors are at work, in addition to 912 Europeans, while over and above 1,232 European sisters, there are 4,134 fully trained native sisters, as well as nearly 9,000 other natives engaged in hospital work. The total income of the Protestant missions amounts to $30,938,450. In comparison with the last statistics of this kind, which were issued in 1925, three facts may be mentioned: the number of European missionaries has been reduced, even though only by 423. The income of the Protestant missions has fallen very considerably, from seventy to thirty-one million dollars, although it is true that the revenue obtained from parish sources, government grants, school fees, hospital income, has risen to $28,738,790. All figures that are of importance for the extension of the young churches show some essential increases. The num-



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ber of native collaborators of all kinds has gone up by over 33 per cent, that of the pupils in the higher schools likewise by over 33 per cent and that of the total number of indigenous Christians by 69 per cent.

* * *

Detroit Parish Adds to Parish House

The second unit of the parish house of All Saints, Detroit, is now being built, with the money in the bank to pay for it as the result of a campaign. Air conditioned, says Rector B. S. Levering, a wood-paneled undercroft to take care of a Sunday school of 450, and a dining hall where 300 can be seated. All Saints isn't very old—it was started in 1927 as a mission of St. John's, and did not become an independent parish until this year.

* * *

Missionary Preaches in Philadelphia

The Rev. Kimber H. K. Den, rector of St. Matthew's, Nanchang, China, was the preacher last Sunday at historic Christ Church, Philadelphia, where the Rev. Felix Kloman is rector. Mr. Den is the founder of a colony for lepers and is also president of the Chinese Mission to Lepers.

* * *

Bishop Johnson Conducts Missions

Bishop Johnson, who now refers to himself as "the Bishop from Colorado," conducted a mission at Trinity Church, Melrose, Mass., from November 6 through the 13th, and one at St. Paul's, Natick from the 13th through the 20th.

* * *

Kansas Rector for Proportionate Giving

The Rev. Samuel E. West, rector of St. James, Wichita, Kansas, made strong pleas for proportionate giving before deanery meetings held recently in the diocese.

"The principle of proportionate giving is older than the Old Testament," said Mr. West. "In the law of the tithe the principle was enjoined on the Hebrew people. Proportionate giving is likewise the principle found in the New Testament. Both Jesus and St. Paul advocate it. It is a practical, sensible, and reasonable answer to the question that many sincere, and honest churchmen ask themselves, 'How much shall I give to the Church?' Mr. West described three wrong methods of giving to the church—the 'casual' method, whereby people tip the church with any spare change for which they have no other use; the method 'according to the law of the Medes and Persians, which altereth not,' by which people pledge the same amount each year, no matter what their fortunes are; and the 'fortuitous' method, whereby people give to the church if their horse wins the race or that extra dividend is paid. To replace these wrong methods Mr. West offered the plan of proportionate giving, whereby one gives a definite percentage of one's income, ranging from 1 per cent to 5 per cent, according to the size of the income and the size of the family."

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Trinity Church
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The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.
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Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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YOUTH OF THE LEFT ORGANIZE GROUP IN NEW YORK CITY

(Continued from page 8)

labor said: help to bridge the gap existing between labor and the Church (Mrs. Herrick has told this group earlier: "I've never heard labor leaders or labor people talk about the Church—it all seems to them so remote from their interests"); investigate the causes of strikes; use union goods; protest against unfair conditions, especially on behalf of those who are unable to protest for themselves; form parish groups to back up the clergy and to awaken the whole parish, where necessary, to its social responsibilities.

Some really dazzling fireworks went off at the closing session over the question whether the practice of oral confession should be one of the requirements for membership. Paul Thompson, seminarian from Berkeley Divinity School, was one of the most vehement, pro-confession advocates. Eloise Simonson of New York, evidently an old friend of his, took him for a little ride, not wishing to limit the group by those terms. After considerable discussion a motion was offered by the Rev. John T. Golding of the staff of the Cathedral of St. John the Divine, stating that the conference recommends oral confession but recognizes that some of its members do not practice it. A clear majority voted for this and no one voted against it, though some evidently refrained from voting at all. The whole matter appeared important not as a controversy over a specific point, but as evidence of the group's serious concern that the life of the Church should be their motivating influence and guide.

The Rev. Joseph F. Fletcher, dean of the Graduate School of Applied Religion, Cincinnati, gave the summarizing speech. He commended the stand on doctrine and declared that many so-called Christian programs have been no different from those that non-Christian groups might issue since they were wholly lacking in the profound insight and sharp assertions of Christianity. He cautioned the conference to avoid the errors of secular utopias which believe men can be saved by their own power. He recommended study of the present struggle of labor to secure better conditions, and particularly urged the group not to shut their program up in an ivory tower but seek opportunities to cooperate with other agencies for social justice.

Plans for permanent organization, particularly the matter of affiliation with the Church League for Industrial Democracy, occupied the closing session on Sunday afternoon, with a committee meeting in December to go into the matter more thoroughly.

A few statements made at the conference, perhaps better than anything else, will give readers an insight into what was on the minds of these young Churchmen. Said the Rev. W. Norman Pittenger: "It follows from the Church's doctrine that the Church has an interest in social welfare so 'red' and so radical that it makes communism look pale pink. Christianity is the 'reddest' thing that ever struck this planet. Don't be put off by the charge that we are radical and a danger to society; that is what we are meant to be; not over-concerned about being respectable but concerned about doing the will of God."

Said the Rev. Joseph Fletcher: "Labor is more indifferent to the Church than hostile. It is a little suspicious of too close a connection between vestments and investments. The American labor movement in its present state is not communist, it is not doctrinaire at all; it is concerned with the problem of redistribution of national income, within the present social structure. It is over-simplification of ideas to combine fascism and communism under the term 'totalitarian.' The leftist is determined to have both economic democracy and political democracy while the rightist wants to destroy economic democracy."

Finally Paul Thompson, Berkeley seminarian, quoted a worker of New Haven as saying, "You know what the Church means to me? It means a machine gun in one hand and a collection box in the other."

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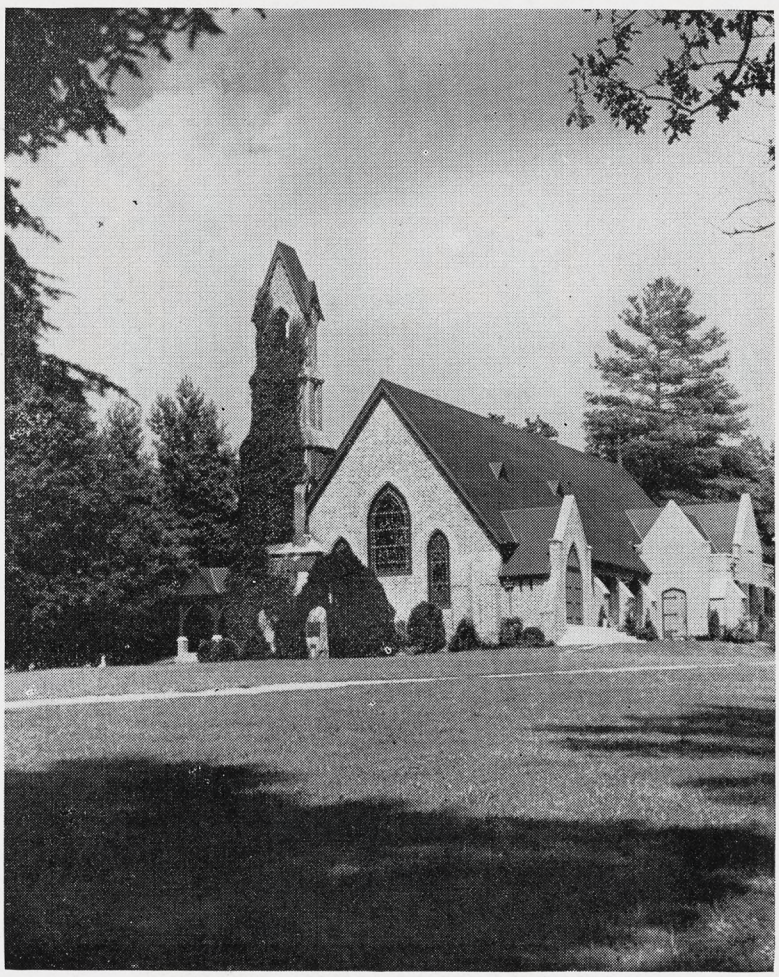
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THE WITNESS



CALVARY CHURCH, FLETCHER, N. C.

THE BREAKING OUT OF PEACE

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CLERGY NOTES

CAMPBELL, R. J., rector of Grace Church, Cedar Rapids, Iowa, has presented his resignation to retire from the active ministry. He has been the rector of the parish for twenty-four years.

CARSON, THOMAS H., formerly rector of St. Stephen's, McKeesport, Pa., is now the chaplain of Western Penitentiary, Pittsburgh.

DENNISON, GEORGE HERBERT, former rector of St. Timothy's, Philadelphia, died after a long illness on November 11th in his 69th year.

HILL, GILBERT K., formerly assistant at St. Thomas', Menasha, Wis., is now the assistant at Holy Trinity, New York City. Address, 175 Ninth Avenue, New York City.

HOWELL, LEWIS R., formerly the rector of Christ Church, Yonkers, N. Y., has accepted the rectorship of St. Peter's, Port Chester, N. Y., effective December 4th.

JEWETT, GEORGE A. P., rector of St. Andrew's, Kokomo, Indiana, has resigned to accept the rectorship of St. Paul's, Martin's Ferry, Ohio, effective January first.

LINSLEY, S. WOLCOTT, has resigned as rector of the Church of the Reconciliation, Webster, Mass., to retire from the active ministry. He has served the parish for 28 years.

LONG, CHARLES H., celebrated the 20th anniversary of his rectorship at Zion Church, Philadelphia, on November 6th.

LUTZ, W. FILLER, rector of Trinity, Ambler, Pa., was re-elected chaplain of the Colonial Society of Pennsylvania at the recent annual meeting of the society.

ROGERS, HIRAM M., formerly travelling secretary of the Brotherhood of St. Andrew, has accepted the rectorship of St. Philip's Easthampton, Mass.



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THE WITNESS

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THE BREAKING OUT OF PEACE

By
CLIFFORD STANLEY

USUALLY we reserve the phrase "breaking out" for war or odious diseases such as measles. The coming of peace is generally described by some more dignified and pleasant word. Recently, however, a German friend of mine used this expression in connection with the peaceful settlement of Munich. Seldom does a word have such descriptive power in itself. For the occurrences at Munich can only be regarded as a calamity. They are not purely calamitous to be sure. They staved off the immediate outset of war. War is always terrible, particularly to a generation which can still hear the groans of the dying and which itself lives amidst the confusions following a major war. It is for this reason that we collapsed with relief and asked no questions when Chamberlain said, "I need not say what my answer will be."

Yet we cannot stop with this. There is only one philosophy which would justify such an attitude, namely, the one that affirms that war is pure evil and everything else is pure goodness. There are, we suggest, other evils besides war and some of them may, conceivably, be worse. It is quite possible that the present peace may be worse.

Before we examine the details of history it is well to have a framework of interpretation. Without such a key the events of history are like the world to the new-born babe as reported by William James, to wit, "a booming, buzzing confusion." Our pattern of interpretation is like this: we stand at the end of one age of history when a new one is clamoring to be born. We may illustrate by calling in the feudal age. Feudalism was a tolerably good social order in which the significant power was that of the landowner. There were, however, those who did not fare so well in the feudal age and they brought it to naught. We had two types of effecting this change. England had the first "revolution." They beheaded the king and did a few other activistic things. But in the main the change was peaceable and slow. This ushered in the age of the business man, in which power was now centered in the control of the industrial process. A significant feature of the English revolution was the maintenance of the forms and orders of feudalism alongside the new business men, although the nobles were subordinate in social power.

The French, however, who learned their ideas of freedom and equality from the English were less measured. French logic combined with French passion to produce the whirlwind known as the French Revolution. The new day came in like a clap of thunder, and the old leaders were excised.

Today we face another link in the chain of history. The age of the business man has seen its heyday. The business man, as we use the term, had his historic significance in developing the productive process. Now that task is accomplished and the distributive process must be developed similarly. The present distributive process has begun to corrode the productive process and will do so increasingly. Whether the change to a new distributive mechanism is slow or instantaneous, peaceable or violent, it faces us and must be brought about.

This time the "French Revolution" has come first. Just as John the Baptist was Elijah for those who understood, so the Russian Revolution is the French Revolution all over again. It may be added that the revolution to end feudalism

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never occurred in Russia so they had two layers to peel off. The Russian experiment, reduced to barest essentials, means the common control of the productive process in the interests of distribution.

SO a new age, in the person of its first violent, be-whiskered representative confronts the world. What is the result? Those who are secure in their power find the situation mildly distasteful. Not so those who are insecure. For them the new challenge is unspeakable. Just as the drowning man struggles in his weakness so the old world —where it is weak—struggles against the fate it sees ahead of itself, a fate embodied by Russia. The old world of the "business man," desperate before the new world knocking at the door, is Fascism. This is the central explanation of Fascism—an old world, conscious of its weakness, resisting a new one by violence. In the case of Germany, for example, there are other explanations also. For one thing, her national existence was threatened by her World War efforts and our post-war exactions. For another, the blindness of the Russian and German communists to the legitimate aspirations of the middle class and to the individualism of the farmer drove both of these into the arms of Hitler.

Here, then, are two decisive forces facing one another. *Theoretically,* communism is the more dynamic force of the two. But under the exigencies of the situation the "world revolution" of Marxist theory has been ever more soft-pedalled. The theory is now that the revolution must succeed in one country (i.e., Russia). Then later—much later—we'll see about other countries. It would seem that the "world revolution" has been turned out to shift for itself as far as realistic Stalin is concerned. But, *practically,* fascism is the more dynamic force in the immediate instance. For the moment it has to bolster up its threatened economy with desperate expedients. More ultimately it has to strike the representative of the new world which threatens its very existence.

These two seek to enlist the other countries in their cause. But they are both too decisive for the rest of us, and besides we "dislike communism" because we belong to the age it is threatening. If we could we would say "A plague on both your houses," but it cannot be.

Take England for instance. For some time it has been apparent that the rising power of fascist Germany is a threat to Britain's empire. Those who see this most clearly are men like Winston Churchill and Anthony Eden. Both are Tories yet they would cooperate with Russia to save the Empire. If, following their desire, Germany is opposed, what then? For one thing, Russia is assisted against her mortal enemy. This leaves her strong and increasingly respectable. For another thing, Hitler falls and chaos results in Germany. This means more and worse dictatorships (unless the rest of the world helps Germany economically, a thing the other nations will not do). It may even mean a communist revolution in Germany. While saving the Empire, the course of action issuing in such an outcome would weaken the position of the privileged class in the world in general and in Britain in particular. So thinks another wing of English thought. Chamberlain is the representative of this latter group. So it is a case of the Empire or the class. Chamberlain, who unfortunately held the power, chose the latter. We may also assume that he honestly felt that if he allowed Hitler to absorb enough small countries Germany would become economically sound and cease to disturb the peace. But the deeper meaning and the most ominous portent of the whole situation is this division of the British ruling class. A ruling class maintains itself as long as its own interests and the national interests coincide. In England this seems no longer to be the case. The problem first began to appear in Baldwin's time. He merely wobbled in foreign affairs. Chamberlain, however, has cast his vote. That is the real meaning of Berchtesgaden, Godesburg, Munich.

The first casualty of the new situation is France. The same divergence in the outlook of the governing class, which we noticed in regard to England, has appeared in France. Reynaud and his cabinet colleagues who threatened to resign during the crisis correspond to Eden and Churchill. Bonnet corresponds to Chamberlain. The latter prevailed and signed the death warrant of France as a major nation. Henceforth she is a second-rate if not a third-rate power. It is reported that the initiative in the Berchtesgaden offer came from France. Chamberlain went to present the surrender, convinced that France would not support her ally. This means that Czechoslovakia, with her splendid army, her tremendous munition works and her natural frontiers, is lost as an ally to France. The rest of the small nations are quick to cast off the worthless French alliances and make it up with the power that really counts. Most important of all, the Soviet alliance is gone. France is a member of the Four Power group but she sings small in her new surroundings. Hitler and Mussolini will take

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the initiative. England will from choice or necessity agree, and France will not even be consulted.

ENGLAND'S fate is not so obvious. It is not suggested that she will go fascist. It is not probable that any government can lead the British people into that. Her people are the most mature politically and socially of any on earth. They have made up their mind as to their course. They are going gradually and peaceably into the new age where distribution is more commensurate with production. Their record in regard to collective bargaining, public ownership and taxation of great holdings for the public good puts us to shame. England will probably go into the new age with the values of democracy (which appeared contemporaneously with capitalism) as she went into the age of the business man, while preserving the sacramental values of feudalism.

England's danger lies abroad. To begin with she will throw to the wolves one small nation after another—anything save something British. This will show the folly of human pretensions, for nations are ever thus selfish. As Reinhold Niebuhr pointed out in his book *Moral Man and Immoral Society,* individual morality is always accompanied by social immorality if, indeed, it is not purchased by it.

When the small victims are all sacrificed there will be further demands. Perhaps Russia will have to meet them. Nothing could suit England better. But if Russia were to go down under attack of Germany and Japan, it would be a misfortune too abysmal to contemplate. More likely Russia would make it up with one of her enemies. That is, for example, she might buy off Japan with concessions in Asia and fight it out with Germany. Against this is the contention of Littlepage in *Soviet Gold* that the real future of Russia lies in Siberia which is not the barren waste we have been accustomed to think it. In that case Russia would make peace with Germany. This might mean the Ukraine, Roumania or Turkey. Or would Russia take a leaf out of Britain's book and let France and England be the victims of German aggression?

Sooner or later German aggression will strike England. Then she will fight. She knows she will fight; she knows the hour will come. So she prepares. English rearmament shrieks to the four winds that she is preparing for Armageddon. The next world war, as was the last, will be a death grapple between England and Germany for the domination of the world. Meanwhile England arms her rival. In Austria Germany gained lumber and iron. In Czechoslovakia she gets lignite, iron and many manufacturies. She gained complete control of the two strategic gates to the east, the Danube Valley and the Moravian gateway between Sudeten and Carpathian mountains. And always Germany keeps gaining men—soldiers! Sooner or later it will be Roumania's oil and wheat. If she drives Russia to strike an agreement with Germany, England has almost ensured her own downfall. Even if Russia joins with England to stop Germany's advance, by this time Germany will have grown so great that the clash will be so titanic that human imagination cannot see how any will survive.

Such is Munich.

In all this England has made two mistakes. First, to assume that anything will satisfy Germany. When Germany had nothing to lose and everything to gain she made her first moves. Then she learned, as it were by accident, how easy it is for an outcast to challenge the status quo; what prices will be paid for peace. She learned that force gains the justice a "reasonable" world had denied. Add to this the dynamics involved in dictatorship and one can see no end to demands. Second, England did wrong to reject Russia. For one thing, by the accident of history, Russia is the nearest thing to a self-contained nation on earth. Thus she has no territorial or political aspirations. Further, she has practically ceased to sponsor the world revolution. Third, and most profoundly, Russia represents the future. It represents, though in a different form, England's own future. If England is going to contribute democracy to the new age, Russia is the first-born of the new age itself. In rejecting her, England betrays her friend and finds herself in the house of her enemies.

The author is a clergyman of the Episcopal Church who was formerly the Assistant Professor of Theology at the Virginia Seminary and more recently a graduate student at Union Seminary.—Editor's Note.

Talking It Over

By
WILLIAM B. SPOFFORD

CONGRESSMAN MARTIN DIES, who is spending much money running about the country investigating all sorts of things, is catching up on the news. On November 15th he and his committee, sitting solemnly in Washington, discovered that the LaFollette Civil Liberties committee was born at a conference held at the Cosmos Club, Washington, in the spring of 1936. This "startling" bit of news was printed in the newspapers nearly a year ago, but apparently not

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only Mr. Dies but all the members of his committee missed it, for he now reveals what he calls "the shocking fact" that such a conference was held, at which, according to him, well-known communists were present.

THE STORY is an interesting one and bears repeating, even though it was told months ago. It is true that a group of about twenty people met at the Cosmos Club early in 1936. They were called together, not by communists, but by three well-known religious leaders; the Rev. James Myers of the Federal Council of Churches; the Rev. R. A. McGowan of the Roman Catholic Church; and Rabbi Goldstein of the Free Synagogue, New York. The purpose of the meeting was to discuss whether or not Congress could take any action to defend our civil rights. Present at the meeting was nobody even remotely connected with the communist party, nor were any communists invited. I know, because I was there and had a bit to do in arranging it. Over a year later, when the LaFollette Committee asked for a further appropriation from Congress to continue its work, an organization known as the Silver Shirts, which is frankly fascist, circulated among Senators and Congressmen an article which purported to be a reprint from *The Fight*, magazine of the American League for Peace and Democracy. The article told of the conference at the Cosmos Club and listed those who were present. The Silver Shirts however, in reprinting the article, deliberately falsified it by adding the names of a dozen well-known communists, and then circulated their handbill at the Capitol thinking thereby to block the appropriation by revealing a gigantic Moscow plot. Some of our cosmopolitan dailies were taken in, notably the New York *Herald-Tribune*. They printed the story as the Silver Shirts handed it out to them. It was not difficult to correct this error, for when the managing editor of the *Herald-Tribune* was presented with the true facts the paper ran a correction, and I happen to know that those in charge of the Washington Bureau of that daily got a bawling out for being such suckers. Also the little stunt was a boomerang for the silver-shirted fascists, for when Congressmen learned of it they decided that any committee which had won the enmity of such an outfit must be pretty good, and they therefore promptly gave the LaFollette committee more cash to carry on.

NOW I PRESUME the job will have to be done all over again since Mr. Dies has fallen for the Silver Shirt gag and is telling the American people, through reporters, of the "outspoken and known communists" who were present at the Cosmos Club meeting. It would all be funny if it didn't cost so much. Thousands of dollars have already been spent of tax-payers' money to give disgruntled crack-pots a sounding board for their personal opinions, mixed with character-blacking charges against citizens who are well-known for their public service. Now Mr. Dies wants $300,000 more to carry on the stupid business. What Congress ought to do is to give Mr. Dies and his fellow investigators a subscription to a good daily newspaper and send them home to catch up on their reading.

The Evangelical Movement

By
BISHOP WILSON

THE Church of England in the eighteenth century had fallen into a period of cold formalism. It was the spirit of the times. To conform to the established conventions was all that was required of a man. People wore powdered wigs and danced the stately minuet. The stiff and formal lines of Georgian architecture governed all the building that was done. Social customs were rigidly followed. Repression of feelings and indifference to emotion were the marks of the well-trained lady and gentleman. Enthusiasm in anything was severely discountenanced. Literature reflected the spirit of the times in the carefully measured couplets of current poetry.

Political life under the early Georges put its mark of authority on all these lifeless customs. The Church suffered because it was the established Church. The Whig majority in Parliament was suspicious of religious zeal and used political pressure to restrain it. Convocation (the free Council of the Church) was suppressed. Appointments to high Church offices were confined to men who cared more for conventional regularity than for spiritual devotion. In the Church we call it the period of "latitudinarianism"—vagueness, spiritual laxity, and want of conviction.

It was a sorry picture and it took two great Forward Movements to correct it. The first of them was the Evangelical Movement.

In 1729 a small body of men placed themselves under the leadership of John Wesley. They were students at Oxford University. They were Churchmen, determined to make something real out of their religion. Carefully they observed all the feasts and fasts of the Church calendar. They made their Communions every week. They went visiting among the sick and the prisoners and showed their piety in their personal conduct. They called it a "method" of Christian living. Their fellow-students ridiculed them and, in derision, dubbed them Methodists, a name which they cherished and preserved.

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John Wesley and his brother, Charles, were ordained to the priesthood of the Church. They led their friends in the way of personal religion. They went forth to preach conversion, love for God, zeal for souls, enthusiasm for the Gospel, and personal spiritual dedication. The people were starving for what these men had to bring and crowds came to listen to their preaching. Before they knew it a great Movement was under way which called for some sort of organization. They formed the Methodist Society—a kind of religious order within the Church. To the end of their lives both John and Charles Wesley remained as priests in good standing in the Church but the Society itself drew gradually further and further away until, in the end, it separated into the Wesleyan Church in England and the Methodist Church in the United States—a most unfortunate outcome.

But here a distinction must be made between the Society and the Movement. Many of the leaders in the Movement never did forsake the Church but continued their work of spiritual revival. Men like John Newton, Henry Venn, Augustus Toplady, William Cowper and many others stirred a new spirit of vital religion among Church people. The missionary spirit was aroused and, under the influence of these Evangelicals, the critical question of negro slavery was attacked. The name of William Wilberforce will always be gratefully remembered in connection with the destruction of the slave trade. The Church Missionary Society was formed which has become a powerful agent in the spread of the Gospel. Among the laity came forth an active interest in philanthropy, notably led by the famous Lord Shaftsbury. In short, religion burned its way through the old formalism and became a living thing. The Church took another step Forward, all because a handful of devoted Christians took Christ seriously and placed their lives at His disposal.

Hypocrite

HE HAS a cauliflower ear and his hair grows low down on his forehead. His lower jaw projects beyond the upper and his nose is somewhat on the bias. He talks out of the corner of his mouth and, all together, gives the impression of being just about as tough as they make 'em. In the shop, he is a hard man to work with and, during yard exercise, nobody tries to get chummy with him, he is so ready to pick a fight. Still, there are Holy Pictures on the wall of his cell and there is a string of Rosary Beads on the little stand by the head of his cot. He spends his spare time in whittling wooden toys, which he sends Outside, to a Children's Hospital. The man is a Hypocrite—a Sheep in Wolf's clothing.

—THE CHURCHMOUSE.



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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

The Rev. Arthur McKinstry, who just a few weeks ago moved from St. Mark's, San Antonio, Texas, to be the rector of Christ Church, Nashville, Tennessee, was elected Bishop of Delaware at a special convention held last week. In the diocese of Rhode Island, Bishop Granville G. Bennett, formerly of Duluth, who moved to the diocese to assist Bishop Perry while he was Presiding Bishop, was elected Suffragan Bishop of the diocese at a special convention held on November 17th.

* * *

Relief Ship to Spain Arrives

The many readers of this paper who sent donation so that the American freighter, Erica Reed, could be loaded with foodstuffs, clothing and medical supplies destined for Loyalist Spain, will be glad to learn that the ship docked at Barcelona on November 17th. Captained by Harry Johnson of Portland, Oregon, the ship was ordered to stop by two Rebel ships but the good American skipper stuck to his course with full steam ahead and brought his ship into the haven where it would be, ten days earlier than the scheduled date of arrival.

* * *

Missionary Doctor Has a Fight

Newspaper stories from China stated that Japanese soldiers hurled a bottle of acid at Bishop Logan Roots when he attempted on November 13th to protect Chinese refugees who had gone to one of our churches for protection. Later reports state that, instead of Bishop Roots, it was his second son, Dr. Logan Roots, who has been in charge of the Church hospital in Wuchang. The American government has filed its protest with the Japanese government.

* * *

International Headquarters of Oxford Groupers

A four story house in Berkeley Square, London, has been acquired by the Oxford Groupers (Buchmanites) to serve as a world center for the movement. Groupers in different countries are being asked to furnish and equip the rooms.

* * *

Church Group Writes the President

The following statement was sent to President Roosevelt and Secretary of State, Cordell Hull, on September 18, by the officers and national executive committee of the Church League for Industrial Democracy:



ARTHUR R. McKINSTRY
Elected Bishop of Delaware

"The Church League for Industrial Democracy believes that steps should be taken beyond those so far taken by the United States government in dealing with the German situation. In providing homes for the persecuted people of Germany, both Jews and Christians, the cost for their resettlement should be borne by the German government. Democratic nations should be called into conference at once by our President and should insist that those costs be met by Germany. No business whatsoever should be carried on with Germany until these terms are met. Prior to the meeting of the representatives of democratic nations, the United States government should state that it will enter into no trade agreement with Germany. Permits for the shipments of all implements of war to Germany should be stopped immediately. In addition to this action by the United States government, the people of this country should unite in refusing to buy German goods."

* * *

Consecration of Dornakal Cathedral

The many Church people who heard, or even saw, the picturesque Bishop of Dornakal, India, when he was here last year to attend the General Convention, will be glad to learn that the Cathedral at Dornakal is to be consecrated on January 6, 1939.

* * *

Arizona Parson Addresses Czechs

The Rev. Livingstone Porter, in charge of our church at Clarkdale, Arizona, and an authority on Czechoslovakia, was one of the speakers at a mass meeting of Czechs, held in the stock yard district of Chicago recently. He shared the program with Vojta Benes, brother of the former president of Czechoslovakia, and William Dodd, our former Ambassador to Germany.

* * *

Prize for Sermon on Lincoln

The Union Theological Seminary, New York, has offered two prizes for the best sermons on the life story of Abraham Lincoln. The first prize will be a bronze plaque of Lincoln and $100. The second prize will be $50. Competition closes on March 1st. If you are interested write the seminary in New York for the rules.

* * *

Young People Meet in Delaware

The Rev. Joseph Titus, rector of Grace Church, Jamaica, Long Island, was the headliner at a diocesan conference of young people, held at Stanton, Delaware, on November 12th. There were 100 delegates present, representing 16 parishes. The program was arranged by the Rev. C. A. Rantz and Miss Florence V. Miller, chairman and executive secretary respectively of the diocesan department of religious education. Others on the program were the Rev. B. J. Rudderow, an advisor to young people for the third province, Mrs. C. Stanley Rogers, director of religious education at Trinity, Wilmington, and the Rev. Charles F. Penniman, rector of Trinity.

* * *

Dedication of Great Organ at Washington Cathedral

Organists, choirmasters, and musicians generally throughout Washington attended the dedication of the Great Organ in Washington Cathedral on Thursday, November 10th, after which Robert G. Barrow, Cathedral organist and choirmaster, played a fifty minute recital on this remarkable instrument. Bishop Freeman conducted the brief service of dedication. In arranging the program, Mr. Barrow selected some numbers with a view to exhibiting musical possibilities of the organ and interesting the lay music lovers. Other selections were of a type appreciated especially by organists and other musicians in the congregation.

The new Great Organ heard in all its power and beauty is one of the outstanding instruments of its kind in the world. Recently installed in the Cathedral under the personal direction of Ernest M. Skinner, head of the firm of The Ernest M. Skinner and Son Company of Methuen, Massachusetts, it has elicited much praise from experts who have been privileged to play or hear it. With 125 stops and more than 10,000 pipes, the organ is particularly rich in its diapasons and octaves suitably

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flavored with mixture work. For the first time in the art of organ building, it has an ensemble of muted strings so disposed that they will produce unusual effects of tonal beauty.

Mr. Skinner, the builder of the organ, has declared that its equipment in the swell is the most complete he has ever seen. "The gamut of orchestral voices," he continued, "is very complete with strings, flutes, French horn, English horn, corno di bassetto, orchestral oboe and an orchestral bassoon of entirely new design."

The youthful organist and choirmaster of Washington Cathedral, Mr. Barrow, who rejoices in this magnificent instrument, is a native of Washington, a graduate with honors of St. Albans, the National Cathedral School for Boys, and was graduated from Yale University with the degrees of Bachelor of Arts, Bachelor of Music and Master of Music. He was a choir boy, crucifer and communicant of Washington Cathedral during his years in St. Albans School. Later he studied voice and organ under the late Edgar Priest, first organist of the Cathedral, and passed more than a year in England on a traveling musical fellowship, studying under Vaughan Williams and Dr. Ernest Bullock at Westminster Abbey.

The Great Organ of Washington Cathedral is the gift of an anonymous donor as a memorial. She first became interested in the Cathedral in 1923 after reading a pamphlet containing one of Bishop Freeman's first statements on his vision for Mount Saint Alban as a "Spiritual Power House in the Nation's Capital."

* * *

New York Methodists Want Action

The board of missions of the Methodist Church, meeting last week in New York, passed resolutions calling upon the United States government to stop the export of goods to Japan, used in their warfare against China. Copies of the petition were sent to President Roosevelt and Secretary Hull. The same Methodist meeting warned the missionary forces of the world that danger threatened them in Italy, Germany, Japan, Franco-Spain and those parts of China under Japanese rule, since these governments are hostile to the spread of Christianity.

* * *

Union Services on Thanksgiving

The Rev. Alexander Cummins, rector of Christ Church, Poughkeepsie, informs me that a union service is being held on Thanksgiving with all the Protestant churches of the city taking part. The sermon is being preached by the Rev. Howard E. Thompson, Methodist. Rector Cummins writes: "It is my conviction that our Protestant Episcopal Church (he just *never* leaves out the word 'Protestant') could be very successful leaders in this particular, and we should encourage our churches throughout the country to carry on in this manner." He will be glad to learn therefore that a similar union service was held last evening, November 23, at Christ Church, Middletown, N. J., with the three churches in the village uniting for the service and with the Rev. Abraham Van Houten, pastor of the Reformed Church, doing the preaching.

* * *

Auxiliary Meets in Southwestern Virginia

Bishop Phillips and Bishop Jett both spoke at the annual meeting of the Auxiliary of Southwestern Virginia, meeting November 8-10 at Christ Church, Roanoke. Others on the program were Miss Margaret Monteiro, native of Virginia, missionary on furlough from China; President Bessie Randolph of Hollins College, who spoke on international affairs, and the Rev. John L. Stiffler of Newport, Pa., who spoke on missions in place of Council's Treasurer Lewis B. Franklin, who is still ill in a New York hospital.

* * *

Jersey Congregation Gets a Surprise

Rector H. Lewis Smith of the Church of the Holy Cross, North Plainfield, N. J., sent a letter to his people last week summoning them to church. He did not hint what occasion prompted him. At sermon time he announced that they were to start the construction that very morning of a new parish house, with the steam shovel taking over the job on Monday morning. The rector and vestrymen rolled up their sleeves and turned over a few spadefuls and then eighty-four year old Mrs. Mary H. Brown, who is a charter member of this 67 year old parish, went to work and heaved the dirt over her shoulder for a minute or two. Nice parish house, fully equipped, is on the way, with a new rectory in the offing.

* * *

William S. Keller Leads Conference

Dr. William S. Keller of Cincinnati, founder of the School of Applied Religion, and the Rev. Joseph Fletcher, dean of the school, were the leaders at a conference on preaching and social service held at the College of Preachers, Washington, November 9-16. In addition, Mr. Eric Gibbert of the Cincinnati community chest presented the viewpoint of the professional social worker and Dean Noble Powell gave a series of meditations. There were 19 clergymen present, representing fifteen dioceses. Most of them were graduates of the Cincinnati summer school.

* * *

Educational Conference in Philadelphia

Presiding Bishop Tucker was the headliner at a two-day educational conference held in Philadelphia, November 14-15, by the Auxiliary. Other speakers were the Rev. William C. Dunphy; Mrs. Samuel Higginbottom, wife of a medical missionary in India (Presbyterian); Mrs. Stephen Mahon of Toledo, Ohio, program advisor of the Girls' Friendly Society.

* * *

Bishop Ziegler Visits Philadelphia

There are hundreds of children in Wyoming who have never heard a church bell or attended a service, Bishop Ziegler of Wyoming told a group of Church people in Philadelphia. He was a visitor in the diocese from November 5 through the 20th, speaking before many groups on the work of the Church in the west.

* * *

Historic Trenton Parish Celebrates

St. Michael's, Trenton, N. J., celebrated its 235th anniversary on November 20th, with both Bishop Gardner and Bishop Matthews, retired, speaking. In the evening there was a civic service, attended by the city fathers and members of various organizations, with an address by Professor William S. Myers of Princeton. Though 235 years old, there is no sign of decrepitude or senile decay in this vigorous parish led by the Rev. Samuel Steinmetz.

* * *

The China Emergency Fund

The China Emergency Fund, set by General Convention at $300,000, had reached $210,669 on November 13th.

* * *

Advent Offering in Michigan

The 15,000 scholars, teachers and officers of Church Schools in Michigan are to engage in an annual project to be called "Advent Offering for the Bishop of the Diocese." All of the money to be raised in the mite boxes will be used for work within the diocese. Interest has been stimulated by a letter from Bishop Page in which he lists some of the work that will be aided.

* * *

Carson City Parish Has Anniversary

St. Peter's, Carson City, Nevada, was founded in 1863, which is a long while back for Nevada. The event

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was celebrated on October 23rd when Bishop Jenkins was there to preach.

* * *

Another Churchman Is Connecticut's Governor

Wilbur Cross has been governor of Connecticut for a good many years. He is a devout Episcopalian and a vestryman of at least one church, the beautiful stone chapel at Burkehaven, Lake Sunapee, New Hampshire, where he ushers and passed the plate each Sunday during the summer. The other day he was defeated for re-election by another devout vestryman, Raymond Baldwin of Christ Church, Stratford. His rector, the Rev. Loyal Graham, talked to the faculty and students of Berkeley Divinity School the day after election and said of the governor-elect: "He will enter on his new duties with a profound feeling of his responsibilities as a Churchman and a Christian." Other speakers at the Berkeley luncheon, which followed a meeting of the trustees, were Bishop Budlong, the Rev. Henry Lewis of Ann Arbor, Michigan, and Mr. Frank Golden of Long Island, who is the treasurer of the school. Plans were made at the meeting to purchase from Yale a dormitory adjacent to the Berkeley property to be named Brewster Hall in honor of the retired Bishop of Connecticut, now in his 90th year and Berkeley's oldest living alumnus.

* * *

General Tells President About War and Peace

When President Roosevelt attended church last Sunday at his parish, St. Thomas', Washington, he heard Brig. Gen. Frank T. Hines deliver an address on peace and preparedness. General Hines, the administrator of veterans' affairs, recalled the Armistice Day ceremony at Arlington Cemetery and declared: "The President, when he laid a wreath on the tomb of the Unknown Soldier, had no thought whether that soldier was a Gentile or a Jew—a Protestant or a Catholic.

"We do not know who that soldier was, and it is not necessary for us to know. He was not moved by the desire for territorial gains. He did not want to trample on the rights of others. He went forth when the ideals on which this country was founded were in danger."

The general said that the world recently was "on the verge of a great war," but that President Roosevelt "exercised the power of his great office and the questions were decided across a conference table instead of in no-man's land."

The speaker, talking slowly, asserted that since the Armistice "the race for armaments has continued until now more money is being spent than ever before."

THE CO-OP CORNER

FOLLOWING THE lead of the rector that we told you about recently, two rectors have sent in the names and addresses of vestrymen, asking us to mail the paper to each of them for ten weeks. At the end of the period we are to write each of these men urging them to subscribe for the paper on a yearly basis. In each case the rector sent a check covering the cost at 30c for each person for the ten week period. A considerable number of people have sent in gift subscriptions, in some instances giving the name of the person to whom they wished to have the paper sent, and in other cases asking us to send the paper each week to a missionary or shut-in. There were but four people who sent in subscriptions for their public library. Let the readers build THE WITNESS—won't you please add your bit? Write to the New York office, 135 Liberty Street.

He recalled that Mr. Roosevelt had said this country should be prepared to defend itself. Then he added:

"This country is not building a military establishment because it has only desire for peace. It is building it in the hope that we can have peace at home."

* * *

Bishop Van Dyck Visits Detroit

Bishop Vedder Van Dyck of Vermont journeyed to Detroit to dedicate a number of memorials at the Messiah on November 6th, when the 64th anniversary of the parish was celebrated. They included a pulpit, parapet and lectern.

* * *

Chicago to Have Another Bishop

Bishop Stewart of Chicago announced at a special convention of the diocese on November 8th that he would ask that either a suffragan or coadjutor bishop be elected at the regular convention in February. He has not yet decided which he will request. The special convention created a new diocesan corporation designed to relieve the Bishop of some of the financial responsibilities. A layman's organization was also set up to raise funds to reduce the diocesan debt.

* * *

Bishop Freeman Visits Houston

Bishop Freeman of Washington was the guest of honor on November 17th at a dinner sponsored by the Laymen's Committee of Houston, Texas. He spoke on the Washington Cathedral, illustrating his address with colored slides. The meeting was held at Trinity Church. On November 13th the department of social service of the diocese held an institute at Trinity, with the Rev. Almon R. Pepper, national secretary of social service as the headliner. Others on the faculty were Bishop Quin, Miss Lynette Giesecke, diocesan secretary of religious education, the Rev. Morris F. Elliott and Mrs. Hiram Salisbury.

* * *

Englewood Rector Is Honored

The Rev. James A. Mitchell and Mrs. Mitchell were honored at a surprise party when 250 parishioners of St. Paul's, Englewood, New Jersey, gathered in the parish house to mark the fifth anniversary of the Mitchell's rectorship. I suppose he thought he was in a jam of one sort or another — I know I would if I received the message he did. He was at dinner at the home of a friend when Curate Jack Sharkey phoned that a couple of vestrymen were at the church and wanted to see him at once "on important business." When he walked in he was surrounded by a cheering mob. There were presents and speeches.

* * *

Memorial Reredos for Vermont Parish

A memorial reredos was dedicated on November 6th at St. James', Arlington, Vermont, in memory of the Rev. S. Halsted Watkins, former rector. There were addresses by the Rev. Philip Schuyler of New York and the Rev. George R. Brush, rector of the parish.

* * *

But It Is All in Fun

A parish paper, reviewing its work, refers to itself as "this center of Christian truth" and goes on to announce a forthcoming parish fair at which experts will preside over the fortune-telling and palm-reading booths.

* * *

A Flat Celebration in Philadelphia

Czechs of Philadelphia gathered recently in Independence Hall, Philadelphia, to celebrate the 20th anniversary of the founding of the little republic. It was in this same historic hall that Masaryk in 1918 proclaimed his country's independence in a declaration called its Magna Carta.

* * *

Stewardship Convention in Chicago

Leaders of all faiths, Protestant, Jewish and Roman Catholic, gave addresses at the convention of the committee for Religious and Welfare Recovery held in Chicago and

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attended by 1,000 delegates. Among the speakers was Churchman Francis B. Sayre, assistant secretary of state. Plans were made for regional meetings to educate people "to give a higher percentage of their income to philanthropy." The council reports that, whereas the government allows exemption on income tax returns of 15 per cent in donations to public welfare, actual giving is but slightly over 2 per cent.

* * *

Eat or Go to New Hampshire

The Rev. Lazar Kirchenkoff, Russian Orthodox priest of Palmerton, Pa., was having difficulty attracting young people to services. He therefore went on a diet of sweetened tea and communion wafers. Despite protests he continued his fasting for 17 days. The Archbishop therefore transferred him to Berlin, N. H., apparently on the theory that the northern climate would compel him to put something more substantial under his belt.

* * *

Extend the Hand to Hitler

The Bishop of London, speaking recently at a Church gathering, raised the slogan of the Oxford Groupers, "Moral Rearmament," and urged Christians to show a spirit of fellowship and to take the hand extended by Adolph Hitler. He declared that it is "the politic as well as the Christian thing to do." In another address before a Church assembly the good bishop stated that he did not see how England could receive any of the persecuted Christians and Jews from Germany since it would add to the number of unemployed in England. I will wager ten to one that the Lord Bishop's remarks were reported in full in the Berlin papers, whereas there was dead silence over the world-wide protest against the recent Jewish outrages. Thus do men of good will aid a mad-man.

* * *

Bishop Huston Takes the Pledge

A year or so ago a group of ministers met in New York and took the following pledge: "In loyalty to God I believe that the way of true religion cannot be reconciled with the way of war. In loyalty to my country I support its adoption of the Kellogg-Briand pact which renounces war. In the spirit of true patriotism and with deep personal conviction, I therefore renounce war and never will I support another." The other day a small group of ministers met in Seattle, Washington, and took this pledge, with Bishop S. Arthur Huston conducting the consecration service.

* * *

Encouragement for Bishop Parsons

Here is a personal message of encouragement to Bishop Parsons and the others who have served so well on the commission that has brought unity with the Presbyterians a step nearer. Over Long Island way a young Episcopalian parson was about to launch a campaign for funds to build a new church. A Presbyterian minister was planning a similar campaign for a church. When they learned of the conversations between the commissions of the two churches looking toward unity, both postponed their campaigns and expressed the hope that they might unite in one campaign to erect one church to serve members of both congregations.

* * *

Study Unemployment in Washington

The Rev. Archibald W. Sidders recently addressed the clergy of the diocese of Olympia on the subject of

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unemployment among the clergy. He declared that there were fully 500 clergymen without work and many others getting less than $100 a month. He patted THE WITNESS on the back for bringing this matter to the front and expressed the hope that Presiding Bishop Tucker had read the articles that have appeared on the subject. At the conclusion of the address Archdeacon Tom Hilton, president of the clericus, appointed a committee to study the matter further, which is to report at the next clericus at which time resolutions will be drawn for presentation at the diocesan convention.

* * *

A Tribute to Bishop Rogers

The following tribute to the late Bishop Rogers of Ohio, written by one of his clergy, appeared the other day in a column in a Cleveland newspaper:

Dear Ted: The Bishop is dead. We were strange but devoted friends. My association with him throughout his service was not quite that of a Bishop and one of his clergy. For in a way I was an enfant terrible—a parson who scribbled, and in scribbling used bad taste at times, and at times set the teeth of the brethren on edge. He himself had no facile smartness, and mine must have irritated him a bit. But he saw me through one novel and numerous essays, believing that I believed what I wrote, and that I had a right to write what I believed. This is, as you know, Ted, a precious tolerance. I think, however, that at times he enjoyed my annoying flippancy, as one who is good and fine and serious sometimes enjoys telling about some pirate in his ancestry.

I spent a night and a part of two days with him only last week. That night will always be a memory, a tragic one, for he felt the grave, and had a haunting notion of the futility of his work. His feeling was a symbol of the despair of the last decade. He said that he thought he had failed, that he had not been decisive enough. By that he must have meant that when other Bishops would have stood out against some poor wretch of a parson in some struggling church, in a decade when most leadership is denied, he had taken sides with the parson against important people. He must have meant that in an industrial region, where they knock them down and drag them out, and only the successful survive, he had chosen to see men through at the risk of his own prestige. He must have meant that he was more interested in trying to put something of the spirit of the church into business than in putting business into the church. He must have meant that big shots and big names were no more important than simple and humble people. He must have meant that he did not please the obviously pious by a ready tongue in mouthing sacerdotal nothings. He had few of the amenities of the black suit and the nasal tone, nor did he immediately fall into prayer; but he never failed a friend, and his heart was a fool. A blessed fool, he joins that small, rare group of God's good men whose lives make it possible for the rest of us to live on.

* * *

Kirchhoffer Accepts His Election

The Rev. Richard Kirchhoffer, rector of Christ Church, Mobile, Alabama, presented his resignation to the vestry on November 12th and wired the acceptance of his election to be Bishop Coadjutor of Indianapolis. I'd like to add that I have always been partial to this Mobile rector since he was the first clergyman in this country to adopt the WITNESS plan. Starting with his ten copies that plan has spread until today thousands of copies are distributed each week throughout the country under this plan. Well, hundreds anyway.

* * *

A Prayer for the Persecuted

Last week we presented a Prayer for the Persecuted. We herewith offer another, written by the Rev. Gardiner M. Day, our book editor:

O God, Almighty and Merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy, look with the eyes of Thy mercy on our brethren, who through the release of the evil in man's nature, are in torment and tribulation. In their hours of suffering may they be upheld by an



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ever deepening sense of Thy strengthening power. May the hearts of the violent be softened and minds bent on persecution be enlightened that Thy children may learn to live together in harmony and good will. And finally, grant that we, deeply thankful for our heritage of liberty, may not neglect any opportunities to aid those forced to live under the shadow of hatred and cruelty. We ask it, in the name of Him, Who revealed to us the way of brotherhood and peace, Thy Son, our Saviour Jesus Christ. Amen.

* * *

A Unique Way of Giving

Mr. and Mrs. B. C. Way, parishioners of St. John's, Mason City, Iowa, are devoted to their parish and want it to get on. They therefore want no pauperism. At a dinner on November 7th, marking the 65th anniversary of the parish, Rector C. B. Whitehead announced that Mr. and Mrs. Way had made a loan-gift to the parish. If at the end of five years the parish continues to maintain a progressive program the loan of $12,000 will become a gift. Good idea.

* * *

The Church Faces a Pagan World

The Rev. Gardiner M. Day, book editor of THE WITNESS, was the speaker on November 16th before the young people's fellowship at Bucknell College, Lewisburg, Pa. His subject was "The Church faces a pagan world." The fifth anniversary of the founding of St. Andrew's, the Episcopal mission at the college, was celebrated on November 6th. In 1933 when the Rev. Morris W. Derr started the work there were no services of our church. Today he ministers to a small congregation of 33 communicants and to about 100 Episcopal students attending the university. He conducted the first communion service ever held on the Bucknell campus; presented the first confirmation class in 150 years, and just the other day has the first baptism ever to be held at Bucknell. Bishop Wyatt Brown is to visit St. Andrew's on December 8th to confirm the third class since the mission was established.

* * *

Chicago Deaconess Is Stricken

Deaconess Helen M. Fuller, for eighteen years the head of Chicago's Chase House, was stricken with a cerebral hemorrhage recently and at the time of writing is reported to be in a serious condition.

* * *

Albany Dean Shares Program With Mrs. Roosevelt

Dean Welles of the Cathedral of All Saints, Albany, N. Y., took part in the recent conference on "Community Action for Youth," held at the state capitol under the auspices of the New York advisory committee of the national youth administration. Mrs. F. D. Roosevelt was one of the speakers.

* * *

Everybody Crabs But Elmer

Dad criticized the sermon. Mother thought the organist made a lot of mistakes. Sue said the choir was awful. But they all quieted down when little Elmer piped up with: "I thought it was a pretty good show for a nickel."

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Report on University Christian Mission

The Rev. Theodore O. Wedel, secretary of college work of the National Council, reports on the University Christian Mission which is conducting evangelizing campaigns at a large number of colleges and universities. He writes: "On some campuses classrooms are open to us. I still gasp at the fact that last week at the University of Iowa I lectured in classrooms on all sorts of subjects—History, Literature, Government, with no restrictions imposed to bring religious topics boldly into the lecture. Other opportunities for penetrating pagan and unchurched student life come by way of invitations to fraternity and sorority houses. Some of these invitations are secured only under pressure. But we do get in. Sometimes we even get to say a grace at meals—an unheard-of religious earthquake in certain houses. Always there is a gathering in the parlor after supper and a discussion. The discussion usually begins in an atmosphere of frigid politeness. My own experience, however, has always been that politeness gives way soon to an amazing frankness. And then follows a hard give and take—often a whole evening of wrestling with everything from Bible fundamentalism to the deepest, wistful questions about sin and the grace of God.

"Impressions of these evening talks will remain with me as an indelible memory. They reveal as in a recording mirror the youthful thinking about religion of Protestant America. The picture is chaotic and confusing—one of astounding ignorance of the simplest of religious truths, either historical or theological, yet also of wistful, unspoken hunger for the first syllable of a living Word.

"In one fraternity which I visited (a dental brotherhood, not typical of all fraternity life), only two out of the group of thirty had been inside of a church within a year. All had come with some sort of religious training. Somehow it had not carried over into college life. Yet no meeting I have ever had with students moved me more profoundly. Like desert soil hungry for rain, they listened to talk of God and the problem of sin, of judgment and conscience and eternal life with no signs of real antagonism. Their impression of Christianity was that it is a vaguely defined moral code, respected and even admired, but which could be served precisely by respect and distant admiration. Comment on the religious instruction which must have led them to such a conception of Christianity might tempt me to shocking indictments. I had before me a section of young Protestant America. It was a bit exceptional, I confess, since other groups which I visited were better informed.

"There are, it needs to be said, a large army of Christian students on our campuses who are loyal to Church and God. But they are a minority by now in the midst of an indifferent world. The one hopeful sign of the times, as I see it, lies in the fact that this surrounding indifference is as yet only skin-deep. It resembles the house swept clean of the Gospel. Demons are still hovering outside the door. There is no missionary field in the world today more challenging than the American university campus."

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

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Broadway at 10th St.

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Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest, New York
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Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.

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

The Incarnation
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Wednesdays and Holy Days: Holy Communion 10 A.M.
Fridays: Holy Communion 12:15 P.M.

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9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evensong. Special Music.
Holy Comm. Thurs. & Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

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

St. Thomas Church
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Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

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Weekdays: 8, 12:05.
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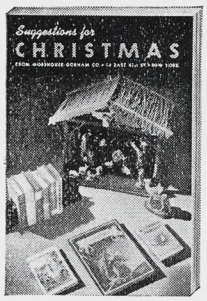
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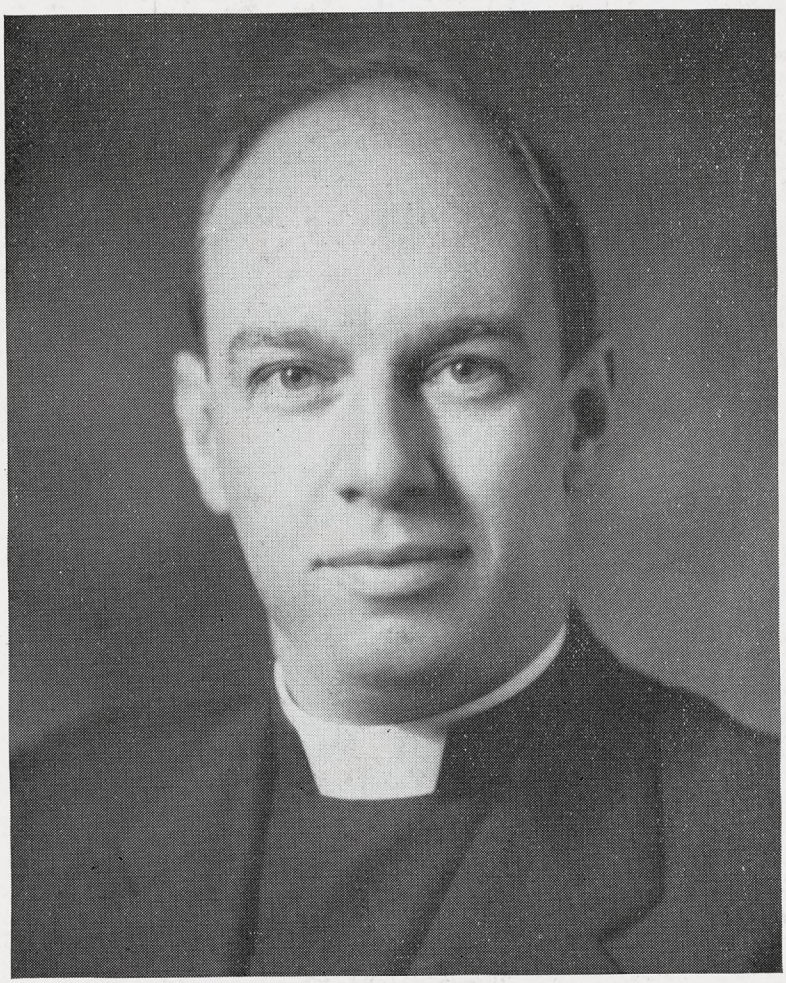
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CLERGY NOTES

ANSCHUTZ, JOHN RAYMOND, rector of Grace Church, Carthage, Mo., was advanced to the priesthood on November 10th by Bishop Spencer.

BELL, ROBERT W., lay reader of St. Mark's, Marine City, Michigan, was ordained deacon on November 17 by Bishop Creighton. He was formerly a minister of the Baptist Church.

HALL, EMERSON KAY, superintendent of the Church school at St. Stephen's, Providence, R. I., was ordained deacon on November 11th by Bishop Perry. He is a teacher by profession and does not plan to advance to the priesthood.

HARRIMAN, CHARLES C., has resigned as rector of St. Peter's, Albany, N. Y., after a rectorship covering 26 years. It does not become effective until September 1, 1939 when he will become rector emeritus.

MacMURPHY, JESSE G., retired priest of the diocese of New Hampshire, died at his home in Derry, N. H., on November 19th in his 93rd year.

MOORE, LOUIS W., formerly assistant at Memorial Church, Baltimore, is now in charge of St. Matthias, Baltimore.

PARKER, THOMAS, is being instituted rector of St. Paul's, Philadelphia, today, December 1st, by Bishop Taitt.

PAYNE, HENRY E., Punta Gorda and Boca Grande, Florida, died on November 19th after a long illness.

PICKSLAY, WILLIAM MORTON, rector emeritus of Christ Church, Warwick, N. Y., died on November 16th in his 87th year.

SHERMAN, JONATHAN G., formerly in charge of St. Thomas', Farmingdale, diocese of Long Island, has accepted the rectorship of St. Thomas', Bellerose, Long Island.

SMITH, BENJAMIN H., formerly rector of Trinity, Atchison, Kansas, has accepted the rectorship of St. Andrew's, Seguin, and St. Mark's, San Marcos, diocese of West Texas.

TRIMBLE, DAVID C., formerly rector of St. Matthew's, Garrett County, Maryland, has accepted the rectorship of Trinity, Morgantown, West Virginia.

WILSON, CLYDE MERTON, in charge of All Saints', Baldwin, Long Island, is now the rector, since the mission was recently admitted to the diocese as a parish.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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RUNNING A VILLAGE CHURCH

By
GEORGE GILBERT
Rural Clergyman of Connecticut

"THIS is a wonderful occasion and I hereby invite you all to come again" were the words of Dean Gray of Christ Church Cathedral, Hartford, Connecticut, as he arose at the table on finishing his dinner in the parish house in company with Mrs. Gray and Canon and Mrs. Wallace and sixty-five people from a village church some twenty-six miles away. These people had come to the cathedral that morning in a caravan of eight cars (one car had twelve), giving up their service for the day. "Our church was thinking of closing up when we took it," whispered the rector to the dean as they were eating. "There would have been many more here if they were not busy cleaning up after the New England hurricane."

On this occasion the people of the visiting church brought scalloped potatoes and salads and cakes and the Cathedral willingly and graciously furnished coffee, beans, frankfurts and ice cream. What a great thing for these people to attend the great cathedral service with its congregation overflowing to the gallery and its beautiful choir. Town and country churches need a change once in awhile. It has been nothing new for this church to go off visiting this way. The country church cannot get outside preachers very well, but it can go to hear other preachers. Most generally we carry everything we eat, just using the parish house. Had St. Paul lived in this day he would have well added to his list of "gifts" that of car-driving.

In this church, and it is perfectly typical, pay suppers had helped fill the ladies' treasury and helped empty the pews. A charge is a direct slap in the face to the big poor family for whom Christ had a passion and without whom the Church of Christ will die, both numerically and spiritually. Frantic beckonings toward the Sunday school and church service will be but vain gestures against a ticket blockade before the harbor of fragrant coffee and well-porked beans. To overcome the universally expected "charge" for church affairs this church for quite awhile sent free passes to every large family in town—parents and all. Now it is no longer necessary as everyone knows that this church never holds anything that anybody isn't just as welcome to as they would be to a church service—and it raises more money and pays its bills much better. The adjustment takes a little time and is a little hard. By doing our own janitor work and going from coal to wood (getting it up mostly ourselves) we saved as much as the suppers brought in. We have suppers and Sunday dinners of all sorts now—fellowship gatherings.

Then there were the horse sheds—extra good ones. We put swings in these sheds, a swing in each of five "stalls." We extended the electric lights to the sheds and what a fine time the children have there! As we bring the children in from the back roads, how they dash for these swings and one hears the squeaking and groaning of the ropes and rings until time for Sunday school or church. Of course all our children stay to church. A car came for a new scholar nine years old last Sunday, but she was nowhere to be found—having of her own accord gone into church service. We also have a soft-ball diamond on the church lawn with a good big backstop.

All the young folks look forward to Friday nights in this village church. The minister's car goes out and brings them in for this just as for a church service. In summer time they play and

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swing awhile outside. Then there is an hour of good stiff instruction in singing-training in a general way and practice for Sunday. Then comes a lively Virginia Reel and "Tap-on-the-Back" or "Swat-on-the-Knee" or "Wink" and then some modern dancing with the older ones while the younger ones are in the kitchen having some crackers and cocoa. A sort of loudspeaking-radio-gramophone affair furnishes the music. All our children are taught both old fashioned and modern dancing. These choir rehearsal-socials are really just wonderful in keeping up the choir, the Sunday school; in short, the whole parish.

Current events are always taken up for consideration, striving to view them from a Christian standpoint, at the time of the notices. While not all the sermon can be of interest to everybody from kindergarten to grandmother, yet there can always be something in it of interest to every age and there can always be and always should be a bit of humor in it. "Perhaps we don't have such a lot of religion in this church, but we enjoy what we do have," is a saying quite current.

Of course we try to perform the regular church duties of all parishes, but these are some of the ways of working that seem to have helped greatly in building up this village parish.

Prayer Book Inter-Leaves

QUESTION BOX

Q. Your article "Profanity in Church" shows a marked lack of Christian charity. Possibly the homiletical masterpieces that you and I and others expound from pulpits as guest preachers are just as obnoxious to our hosts as their service customs are to us. Why give freedom to your prejudices in your column rather than providing facts?

A. I agree that many of us do preach pretty bad, perhaps even "obnoxious," sermons, though I doubt if our sermons are, generally speaking, as bad as our services. But why is it uncharitable to criticize both services and sermons? Lawyers have to win their cases in court in the face of aggressive criticism. The misfortune of the clergy is that they have to plead only before uncritical, not to say submissive, congregations. Thus they fall under the lure of a self-satisfaction that carries them on from bad to worse. Their best friends are their friendly critics, and if they had more such friends they might improve both services and sermons to the point of winning back some of the discerning lay people who now simply stay away from their churches.

Q. Is there a better way of administering confirmation than for the bishop to pass from one to another along the communion rail?

A. One hesitates to advise bishops, but from the point of view of the congregation it seems much more dignified and interesting for the bishop to sit in the middle before the altar, and confirm the kneeling candidates as they present themselves to him one by one, or two by two.

Q. Where can I learn more about the liturgical movement?

A. The *Orate Fratres,* a monthly magazine published by the Benedictine monks at Collegeville, Minn., is an excellent exponent of this movement in the Roman Catholic Church. *The Parish Communion,* edited by Father Hebert, is a good Anglican book of a somewhat pro-Roman character.

Q. Why is there no Advent preface?

A. Because of the timidity of our Prayer Book revisers who felt bound by liturgical precedent. An Advent preface would be eminently proper and edifying.

Q. Is it desirable that the person who administers the chalice should wipe it each time he hands it to a new communicant?

A. It is very undesirable. It simply calls attention to germs which are probably not there, and which, if they were there, would not be eliminated by the "purificator." It would not be necessary to criticize this unpleasant custom if we had communion in one kind.

Q. In the "Eucharist Simplified" I find the suggestion that the following form be used in place of the blessing: "And now let each one hasten to do good works, to please God and live aright, devoting himself to the Church, practising the things he has learned, advancing in the service of God." Is not this an abrupt way to end the Communion Service? Is there any authority for it?

A. The older forms of the Eucharist were composed on the assumption that the Communion itself, the reception of the body and blood of Christ, was the real blessing for which the faithful had come together. So the service ended immediately after the Communion. The original ending of the Roman Mass was "Ite missa est—Go, it is the dismissal." All after that is later accretion. The formula reprinted in the "Eucharist Simplified" is from the "Apostolic Tradition" of Hippolytus, a recently discovered document published in an English translation by Dr. Easton of the General Theological Seminary. It was compiled about 217 A.D. by Hippolytus, a presbyter or bishop of the Church in Rome, but it may preserve the liturgical forms of 180 A.D. or even earlier.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

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Ideas on Publicity

THERE is one difficulty in speaking to Episcopal clergymen about publicity, since in many cases there is no news in your services, and properly so. The more spiritual a service the less there is in it for the newspaper. I remember one of the best sermons I ever heard in my life, delivered at a denominational conference by Dean Charles R. Brown of Yale. I went to hear him, intending to get from him a lead for my morning story, but I sat with notebook and pencil all ready and never took a note. From one viewpoint his sermon was rambling, inconsecutive, fragmentary, with no steady progression from whereas to therefore; but the attending ministers who had been conspicuously noisy and argumentative in previous sessions, were very much subdued and thoughtful after that sermon.

Yet there is urgent need of publicity activity on the part of churches and clergymen, for two reasons. Nothing is more futile than a minister scolding his congregation because more people do not go to church. I have heard them do it. Your orders are to "preach the gospel to every creature" and in order to carry out orders you must have a chance to do it; and if they won't come to church, you must go to them wherever they may be, and speak to them in their language and persuade them to come to church to hear you. One effective way to do all this is through publicity, especially the newspaper, the only publication which reaches every individual in the community.

The second reason for publicity is that human nature is infantile and craves variety. If your parishioners know exactly from month to month what is going to happen at every hour of the day, they will lose interest, no matter how great the spirituality. If they never know just what is going to happen next, they will always be in attendance for fear of missing something. Regrettable, but a fact.

Therefore, although in the usual routine services of a church there is no great news value, if they are primarily and fundamentally services of intense devotion, nevertheless the Episcopal minister, who wants publicity for the reasons stated, should seek it,—not by sensationalizing nor despiritualizing his services as many ministers do today in other groups, but by creating news. He can plan events which, from their nature, will be of general interest, and then get publicity on them quite supplementary to and aside from his primary function of persuading his people to lift up their hearts before the mystery at the altar.

SPECIFICALLY, what the minister can do seems to me to fall into three divisions. First: Create these supplementary events if necessary, and send news stories on them to the newspapers, to reach the editor of a weekly publication a week in advance, and the editor of a metropolitan newspaper two or three days in advance. Many ministers try desperately to get notices far in advance and often, like a sweet young Christian Endeavorer who sent me an item on an annual convention, adding, "please print this morning and afternoon all this week."

It just isn't done, for two reasons; because the large newspapers have room for only one advance story on an event unless it is something extraordinary; and because the only announcement which brings anyone to the event is the announcement appearing just before the time for it.

The news story should be written according to the plan of the celebrated Negro preacher who was once asked how he wrote his sermons. He said, "Well, I tells 'em what I'se gwine tell 'em, then I tells 'em; then I tells 'em what I'se done told 'em." All the news should be in the first paragraph, and "all the news" means answering the questions "who, what, when and where?" Then tell the story all over again with details, and the editor will use as much of it as space permits. End with renewed emphasis on the when and where.

Send a glossy photograph with the story if possible. Country weeklies and some city newspapers use metal cuts or paper mats, but most city papers prefer to make their own, for they use a different screen or arrangement of dots, and if the arrangement of these on a foreign cut is too different, when the picture appears it looks as though the gentleman had smallpox. Sometimes it looks that way anyway, says someone. Quite so.

Second division: With reference to the routine services, advertise. I say this not because my salary comes from advertising income, but because it is vitally necessary that a stranger, or a non-church-goer in a sudden mood to go to church, should be able to look at the Saturday paper and know just when and where there are services, securing information which is not news and should not be printed as such. The Church should be represented in the Saturday paper, offering its spiritual wares for Sunday purchase without price.

The advertisement should be simple and dignified and impressive, merely the name of the church and its location and the hours of the services, and the name of the minister if he is an attraction to strangers. Some ministers, because

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they pay $10 for space, try to fill it as full as possible to get their money's worth, thereby sacrificing the effectiveness of the advertisement.

To get the person you are after, the "not as yet convinced," the advertisement must catch his attention in the first place and then hold it. For this reason, although a week-by-week line advertisement does its work effectively, the larger display advertisement is ten times as effective for the amount of money spent and is a much better investment, even if a parish can only afford it accasionally, and such advertising pays for itself in the long run in increased attendance at services and correspondingly larger collections.

THIRD division: If you have no money for advertising and no special events for the news columns, you can nevertheless sell religion and your church very effectively by furnishing the newspapers with abstracts of your sermons for publication after they are delivered. I realize that right here I lose my audience, but there are two answers. The ministers today who preach to the largest congregations furnish their manuscripts as a matter of course.

The second answer is (I shall be driving through Michigan when this is read), it would improve your sermons in some cases. A ministerial friend of mine once promised me a sermon although he did not usually write them out. When he gave me the carbon, almost too late, he grinned ruefully at me and said, "Brother, you got me into trouble; when I started to write my ideas out, I found I had to do some more thinking!"

Editors are glad to get copies or abstracts of sermons and these are almost universally used, subject to space conditions on that particular Monday morning. If you send an abstract and it is not used, take the Monday morning paper and decide just what you, as editor, would have left out to insert your sermon. Count the separate stories in the paper and then realize why editors have gray hair.

A few years ago this would have been all there was to say on newspaper publicity. Now, however, the newspaper of the future, the radio, is beginning to take shape, and it furnishes an unequalled opportunity for preaching the gospel to every creature, including many creatures who would not be caught inside a church on a bet. I know, from the people I meet at Rotary Club luncheons who, when they find I am a religious editor, immediately volunteer the information that they listen in on this or that preacher, "just to see what he has to say. He really has some ideas."

One thing not to do: don't offer the editor a story saying "of course you are hard up for something to fill your columns and will be glad to get this." A minister told me that once, and, for answer, I showed him the proofs of sixteen columns of material for which there had been no room in the morning paper.

The best publicity of all, of course, for any church, is its minister. I remember a Catholic priest who lived in Woburn when I was a boy, long before I became conscious of Catholic or Protestant. When he walked benignly along the street, loving everybody in sight, every child in Woburn stopped and smiled up at him and got a smile in return, and a wave of religious feeling welled up before him and followed after him. The fact that he was a Roman Catholic was incidental; he represented (and sold) religion very effectively.—SCRIPTOR ECCLESIASTICUS.

The Oxford Movement

By
BISHOP WILSON

BY THE end of the first quarter of the nineteenth century the Evangelical Movement had lost the first flush of its enthusiasm in the Church of England. In many quarters it was still active but the Church, as a Church, was drowsy and uninspiring. The Evangelical Movement did not go far enough. It appealed to individuals on the grounds of personal religion but the Church in its corporate capacity still had to be aroused to its divine mission. Without depreciating the Evangelical Movement, something more was needed.

Political leaders looked upon the Church as the ecclesiastical department of the government. They wanted its policies to be determined by Parliament. Convocation (the free Council of bishops and clergy) was not allowed to function. The Church was submitting to secular dictation, which is always deadly. To be sure, a strong strain of personal piety ran through parishes and dioceses but the Church itself was offering no spiritual leadership and was making no appreciable impact on the national life.

Connected with Oxford University was a small group of men who had a better conception of the Church. They thought of it as the Body of Christ, a divinely constituted Society built to a pattern which He Himself had outlined, bearing His authority, owing primary allegiance to God alone, the special sphere of operation for the Holy Spirit, the peculiar agency for the dissemination of sacramental grace. They could not tolerate the political regimentation of the Church for purely

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utilitarian purposes and they proceeded to speak their minds.

On June 14, 1833, the sessions of the civil Court were opened in Oxford and the Rev. John Keble was designated to preach the Assize sermon. He chose as his subject "The National Apostacy" and it proved to be the initial thrust in a new and powerful Movement. Keble was the son of a priest, a man of sound scholarship, and a Christian of deep personal consecration. He was quiet of demeanor but stable of conviction. What he was carried more weight than anything he ever said. A month after his sermon four men met at the home of Hugh James Rose where it was decided to prepare an address to the Archbishop expressing loyalty to the historic position of the Church and to circulate the document for signatures. Eventually it reached the Archbishop signed by 7,000 of the clergy and 230,000 heads of families. Other able men quickly came to offer their services, notable among them being Newman, Pusey, Froude, Williams, together with Keble and Rose. Froude believed in action. He declared, "we must make a row in the world"—and they proceeded to do it. A series of monographs called "Tracts for the Times" was prepared dealing with fundamental Church principles. The tracts were distributed all over the country and created a profound impression. At first the leaders were called Tractarians and the movement was known as the Tractarian Movement. In the next seven years it swept the country.

Of course there was opposition—violent opposition. As the controversy waxed warm, extremists on both sides beclouded the real issues and generated bitter feeling. The original group suffered heavy casualties by death and by defection but their heroic efforts developed into the "Oxford Movement" which has fairly well revolutionized the entire Anglican communion. New leaders stepped into the front ranks—Lowder, Dolling, Liddon, Church, Mackonochie and many others. They went to work in the slums as well as in the university centers, retrieving the glories of the Church, enriching public worship, teaching the whole Catholic faith, deepening sacramental life, and applying their religion to social needs. Of course they were often misunderstood and bitterly criticized but they awakened the Church from a state of lethargy. Their severest critics were themselves toned up to new vigor and the whole Church has responded to the spiritual impulse of their endeavors. No one today could contemplate with equanimity a return to the somnolent lassitude of the times before the Oxford Movement began.

All because a few men believed what they professed.

The Materialist

"YOU can't tell me," orated Sam Burkett, "that muttering any form of words to Something, somewhere, is going to get me anywhere. Saying prayers is like writing notes to Santa Claus, to my mind. I'm a Materialist and I don't believe in anything I can't see."

An hour later, Sam paid $2.50 for a lottery ticket. He didn't believe in God or Santa Claus, but he did have faith in Lady Luck.

—THE CHURCHMOUSE.

THE MEANING OF THE REAL PRESENCE

By

G. A. STUDDERT-KENNEDY

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COUNCIL OFFICER ANNOUNCES PLANS AT HEADQUARTERS

Edited by W. B. SPOFFORD

The Rev. Charles W. Sheerin, second vice-president of the National Council, issued a statement on November 23 in regard to contemplated changes at the Church Missions House. Declaring that the last General Convention demanded reorganization of the work, he states that "On assuming office I began a study of the existing work in order to evaluate what is already being done and to find ways and means of making promotional work more effective." The preliminary report was presented to the National Council at the October meeting when authority was given to the Presiding Bishop, in consultation with the second vice-president, to appoint personnel in the new department, yet unnamed, which was formed by the merging of the former field and publicity departments.

The plans as they will be presented to the Council this month calls for "A Bureau of Parochial Aid" which will be managed by Mr. William Lee Richards, who for the past year has been the only member of the field department staff. He will work directly under Mr. Sheerin.

The Rev. John W. Irwin, on the staff of the publicity department for many years, is to have charge of "A Bureau of Religious and Secular Press Relations."

Mr. William E. Leidt, for a number of years the assistant editor of The Spirit of Missions becomes, temporarily, the editor of the publication.

The Rev. G. Warfield Hobbs, who has been the executive secretary of the publicity department, now discontinued as a department, is to have charge, under Mr. Sheerin, of radio and visual education. "This office," according to Mr. Sheerin, "will continue to carry on the work of the Episcopal Church of the Air, and in addition is ready to assist parishes in the work of broadcasting. The development of motion pictures for use in Church work, and other forms of visual education, will also be included.

In addition to these changes, which provide jobs for all who were formerly the staff of the publicity department, Mr. Sheerin announces that at the December meeting of the National Council he will appoint an executive officer to be in charge of the whole department, which will also be named at that time.

"The only reason for these various changes," concludes Mr. Sheerin, "is to enable the National Council to assist the provinces, dioceses, parishes and missions to carry on more effectively the missionary work of the Church, which exists in every unit of our Church's life, and to assist our leaders at home and abroad in making their work more efficient to the benefit of the whole life of the Church."



BISHOP DAGWELL
Wants a Christian Christmas

* * *

How Children Should Observe Christmas

Bishop Dagwell of Oregon has set forth his ideas on how children of the Church should observe Christmas. There should be a religious emphasis and for this reason he thinks that Christmas parties and gifts may be out of place. He writes: "For an underprivileged group there may be a real need for the Church to sponsor a party and to give the children gifts, but the average child in the average Sunday School has plenty of fun and jollification at home and what he needs from the Church is quite different. He needs to learn the blessedness of giving, of doing something for some one else in the name of the Christchild, and above all he should be taught to center his love of Christmas in worship.

"Those Sunday Schools which prepare boxes under the Christmas Box Department of the Woman's Auxiliary can use this to teach the joy of giving, the only disadvantage being that sometimes the work must be done so far ahead of Christmas that for the younger children the connection is lost. Many of the clergy have calls for Christmas baskets and needed gifts and give the Sunday School an opportunity to help with these. Or the Sunday School Christmas offering may be given to some special missionary project, but if this is done it should not be just a transaction of the treasurer's, the children should understand where the money is going and have a personal interest in it.

"The building of a Christmas creche is an invaluable project for Sunday School children of any age. The more elaborate and beautiful Christmas scenes which are sometimes set up in our churches have an artistic value, but from a teaching standpoint they are not worth half as much as some inexpensive cardboard figures which the children can cut out and arrange themselves while discussing the Christmas story. Or perhaps some of the older children would prefer to purchase a few celluloid animals, dress some small dolls and make a sandtable scene which can be set up in the Sunday School room. It might be possible to interest the children in this to the point of setting up simple Christmas scenes in their own homes. Surely a creche in every home would counteract some of the worldliness of our present observance.

"The presentation of a Christmas play in the Church is another project which has excellent teaching value for the Sunday School. There are many Christmas plays written, but the simplest to present and the most valuable as a lesson is the Christmas story itself in pantomime or tableau. The more carols and Christmas hymns we use in such a presentation the better. The children will learn to love them and the association will last through life. But, above all things, do not attempt any dramatization if either you or the children think of it as a "program" or as an opportunity for them to display their talents. Any dramatization in the Church should be as reverent as a service. The most valuable lesson the children can learn is to subordinate themselves to the story they are presenting and to feel they are simply offering the pageant as an act of worship and devotion to Christ. Once they have felt this they will never forget it, or the story.

"All these special Christmas projects in the Sunday School are helpful but they can never take the place of the regular worship of the Church. The most important thing we can teach our children is that the Communion Service is the center of our Christmas observance and that nothing else is adequate."

* * *

Fletcher Urges German Boycott

The Rev. Joseph F. Fletcher, dean of the Graduate School of Applied Religion, Cincinnati, brought cheers from 2,000 people at a mass meeting on November 22nd when he demand-

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ed that the United States break trade relations with Germany, and that the American people boycott German goods, because of the persecutions in Naziland. Fletcher's demands were incorporated into formal resolutions that went to President Roosevelt and Secretary of State, Cordell Hull. He was one of eleven speakers, the last being Mayor James G. Stewart, who concluded his address by asking the large audience, which jammed the large hall to overflowing, to rise for a moment of prayer "for the victims of a savage and cruel madman."

* * *

Theodore Wedel Goes to Washington

The Rev. Theodore O. Wedel, secretary of college work for the National Council for the past five years, has accepted an appointment as director of studies at the College of Preachers, Washington Cathedral.

* * *

Conference on the Social Order

Bishop Paul Jones, chaplain at Antioch College; Dr. Howard D. Roelofs, Churchman professor at Cincinnati University; Dr. Paul Tillich, professor once in Germany but driven out by the Nazis and now at Union Seminary, and the Rev. Joseph F. Fletcher, are the leaders at a conference held today and tomorrow at the School of Applied Religion, Cincinnati. The subject is "The Christian Ministry and the Social Order," with the clergy of Southern Ohio attending.

* * *

Daily Advent Services in Philadelphia

The Rev. Joseph Fort Newton, rector of St. Luke and the Epiphany, is the preacher this week at the first of a series of daily noonday services during Advent, held at St. Stephen's, Philadelphia. Clergymen of various denominations are preaching, the services being sponsored by the Philadelphia Federation of Churches.

* * *

Church Union Elects Officers

The Rev. Shirley C. Hughson of the Order of the Holy Cross was elected president of the American Church Union at the annual meeting of the council, held in New York on November 15th. The Rev. William P. S. Lander of Rosemont, Pa., continues to be general secretary.

* * *

New Parish House for St. James

Bishop Manning dedicated the new seven-story parish house of St. James Church, New York, on November 27th. The Rev. H. W. B. Donegan, rector, states that it fills a need that was recognized 18 years ago by the late Frank W. Crowder, then rector of the parish. The new building provides classrooms for the increasing membership in the church school, recreation rooms for young people, a large assembly room, office space for the rector and staff, as well as apartments for members of the staff.

* * *

Laymen's League for Albany

William Alfred Eddy, president of Hobart College, talked to 150 laymen of the diocese of Albany on November 17th and told them what he considered a layman's job to be. He did a good job apparently because before the boys went home they had organized themselves into a Layman's League to promote missions, religious education and the deepening of their own lives. Bishop Oldham, who also talked on world conditions, ended the evening by declaring that a layman's organization was something for which he had hoped for many years.

* * *

Secretary as Well as Bishop

Bishop Bennett, elected suffragan of Rhode Island as reported here last week, is to be the executive secretary of the diocese as well as suffragan. He will also act as archdeacon in charge of diocesan missionary work, which includes the new city mission work in Providence.

* * *

Consecration of Menands Church

Bishop Oldham formally consecrated St. Margaret's, Menands, N. Y., as a part of a 50th anniversary celebration from November 13-16. The Rev. E. H. Schlueter, vicar of St. Luke's Chapel, New York City, was the preacher at the anniversary service on November 13th. They just completed the construction of a new parish house.

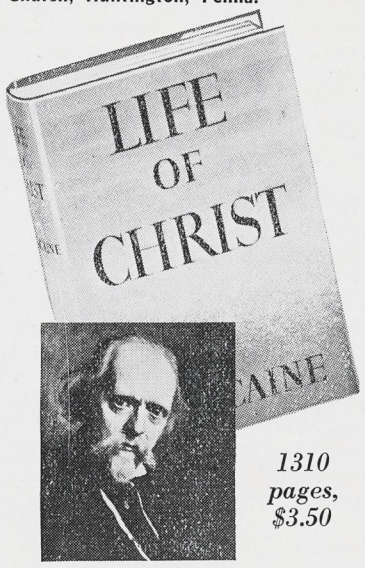
* * *

Bishop Perry to Talk on Unity

Bishop Perry of Rhode Island is to review the progress made toward Church unity in a sermon to be preached at Grace Church, Provi-

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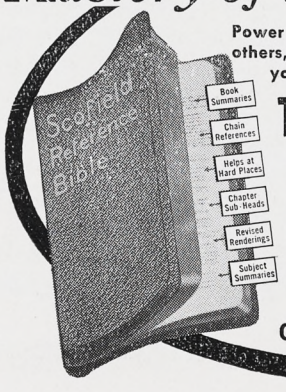
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dence. He is to speak particularly on the Oxford, Edinburgh and Utrecht conferences.

* * *

New Organization in Rochester

The diocese of Rochester on Armistice Day launched a new organization—the Young Churchman Association. Delegates were present from every parish and mission at the meeting held at Zion Church, Avon, when Bishop Reinheimer outlined its purpose, policy and objective.

* * *

Prayers for Reconciliation

Reconciliation is to be the central theme for the week of prayer, January 2-8, sponsored by the department of evangelism of the Federal Council of Churches. Six orders of service have been prepared, dealing with reconciliation of men with God; Home life; industrial life; international life; church life; personal life. They report that many communities are planning union services.

* * *

Conroe Church Is Paid For

Down in Conroe, Texas, there is a committee that any rector would be happy to have. The mission was organized in 1934 and met for a time in the home of one of the communicants. In 1936 they built a little church and found that there was a debt of $2,100 with only 22 communicants to look after it. So the Rev. R. L. Sturgis Jr. got three of his men busy and before you knew it they had the entire sum raised. The church cost $6,000 and $3,200 of this was donated by non-Episcopalians.

* * *

Tucker Is Now a Good Name to Use

The Rev. Francis M. Cooper of Ashland, Kentucky, writes me that there is a fellow running around using the name of Tucker—a sad tale designed to make the clergy weep. Lost all his money drilling for oil on the west coast—and how about a little cash to get on to the next town. Lot of parsons have fallen for his line, but he is a fake so Mr. Cooper writes.

* * *

Feed Sailors at Church Institute

Twelve hundred merchant seamen had their Thanksgiving dinner at the Seamen's Church Institute, New York. A real party, with a full course dinner, accompanied to the music of a thirty-piece band supplied by the WPA. After the meal the boys all relaxed in the auditorium, puffing at big cigars while they watched a couple of feature films. There was a service in the chapel too, with Superintendent Harold H. Kelley giving a short address.

* * *

Bishop Stewart Hits at Nazis

Bishop Stewart has issued a statement declaring German leaders as "unworthy of the respect of civilized people, guilty of irresponsible leadership, which, if it is not checked, will bring both them and the unhappy people whom they have betrayed into a yet deeper abysm of chaos."

* * *

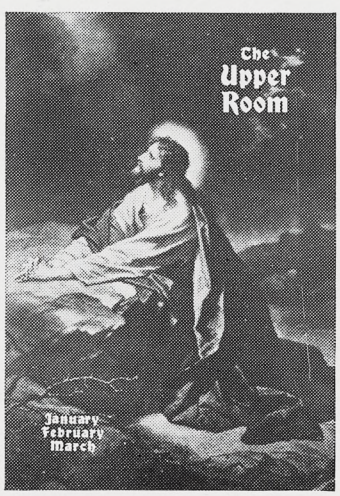
Tribute to Canon Welles of New Jersey

Church people of the diocese of New Jersey are honoring Canon Samuel G. Welles at a dinner in Trenton, December 8th. He recently resigned as head of the social service work after years of devoted service.

* * *

More Money for Kalamazoo Parish

St. Luke's, Kalamazoo, Michigan, was a bit worried because of the falling off in pledges. They consulted the money raising firm of Ward, Wells and Dreshman. A man out there to see what could be done. Results:



Jesus Set the Example of Early Morning Devotions

(Read Mark 1: 35)

"Begin the day with God" is the oft-repeated exhortation. Mark tells us that Jesus went apart, early in the morning, to pray and to commune with the Heavenly Father. If our Lord and Master felt the need of a spiritual undergirding for the day, how can we expect to fulfill our daily responsibilities without following his example.

Four years ago THE UPPER ROOM, containing a devotional for each day of the quarter, by outstanding religious writers, was established as an encouragement and an aid to daily devotions for groups and individuals.

The January, February, March issue of THE UPPER ROOM is full of the finest of devotional material leading up to the Lenten and Easter season. Place your order early or, if you have a standing order, make sure that the quantity is sufficient for your needs.

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pledges of $18,271 as against $11,500 for 1938; a total of 673 pledges with 353 of them from people who have not pledged in recent years.

* * *

Everybody Likes the City

The Bishop of Aberdeen and Orkney, Scotland, is concerned because he can't find capable men to fill country parishes. Speaking to his synod the other day he said that men leaving the theological seminary seek work in the city, even when they were born and brought up in the country. "I often wonder," said the Lord Bishop, "what these apostolic saints, St. Ninian and St. Columba, would say to our young men, afraid to face work in Orkney or in Shetland because they would find themselves cut off from the mainland by the sea voyage of some twelve hours."

* * *

Evangelical Church Approves World Council

Following an address by the Rev. Samuel McCrea Cavert, executive secretary of the Federal Council of Churches, the general conference of the Evangelical Church, meeting at Johnstown, Pa., approved by standing unanimous vote the basis on which the World Council of Churches is founded. The Evangelical Church is the first communion in the United States officially to enter the world council.

* * *

Trinity Parish Sues Agent

The rector, church wardens and vestrymen of Trinity Parish, New York, have started two suits against Sussman Estates, Inc., which until last spring managed the real estate properties of the parish. Each suit calls upon the agency to give an accounting of $7,000,000 allegedly collected. The complaint charges the concern with "misapplying and misappropriating" funds, and of failing to turn over to Trinity all of the net revenue due under the contract. Trinity parish is one of the largest holders of real estate in New York.

* * *

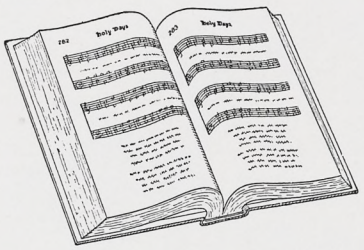
Urge President to Call World Conference

The heads of twenty-one Churches, including Presiding Bishop Tucker, have addressed a joint letter to the President urging him "to collaborate with the heads of other states to the end that there may be convened at the earliest possible moment a world conference." The letter was presented to President Roosevelt on November 17th when he received a delegation representing the Churchmen.

The delegation suggested that rather than to expect the conference to solve many difficult problems immediately it should be planned in such a way as to make an immediate contribution to the clarification of issues. The nations should be invited to a conference in which they would present brief statements covering three points: First, each nation's grievances and its needs which must be met through intercourse with other nations; second, each nation's suggested program for the meeting of its needs; and third, what it is willing to concede to other nations in return for the satisfaction of its needs. It was argued that on the basis of such a hearing before the public opinion of the world steps could be taken along the road of conference and negotiation toward the settlement of problems. The delegation pointed out that this road was the only alternative to power politics, increasing armaments and eventual war.

On November 18th, as reported last week, the officers and national executive and administrative committees of the Church League for Industrial Democracy, addressed a communication to President Roosevelt and Secretary of State Hull urging that a conference of the democratic nations be called at once to deal with the Germany situation. Those signing the statement were Bishop Parsons of California; Bishop Brewster of Maine; Bishop Gilbert of New York;

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Bishop Paddock, retired; the Rev. Guy Emery Shipler, editor of *The Churchman;* Miss Mary van Kleeck of the Russell Sage Foundation; Miss Vida D. Scudder of Wellesley; Miss Elizabeth Frazier of Philadelphia; Mr. William F. Cochran of Baltimore; the Rev. William Russell of West Englewood; the Rev. Charles Kean of St. George's, New York; the Rev. Edward Roche Hardy, Jr., of the General Seminary faculty; the Rev. Gardiner M. Day of Wilkes-Barre; Professor Adelaide Case of Columbia University; the Rev. Norman Nash of the Cambridge Seminary; the Rev. A. T. Mollegen of the Alexandria Seminary; Miss Caroline B. LaMonte of Bound Brook, New Jersey; the Rev. C. Lawson Willard of Elmhurst, Long Island; Mrs. Mary K. Simkhovitch of New York.

* * *

A New Way of Raising Funds

The fifteen members of the guild at St. Luke's, Altoona, Wisconsin, run by the Cathedral at Eau Claire, has a new way of raising cash. They are making a large quilt, with the many pieces showing the missionary work of the Church throughout the world. In the center is a large map of the United States, all the states in different colors. Even the dioceses are set apart by stitches. Blue is used to show the oceans and the great lakes. Around the map of the United States are other maps showing the lands where we carry on foreign work; with domestic missionary work with the foreign-born, Indians, Negroes, listed in lettering. Money is being raised by securing sponsors for the various fields of missionary endeavor. The quilt is to be exhibited at the next diocesan council and then in May will be presented to Presiding Bishop Tucker when he visits the diocese.

* * *

Long Island Parish Protests Outrages

At Caroline Church, historic parish at Setauket, Long Island, where the Rev. Sturgis Lee Riddle is rector, they have a community discussion group that meets regularly. At the meeting of November 17th they dealt with the German situation, adopted unanimously a strong statement, and are now circulating it in the community for signatures. Declaring that the policy of concessions to Hitler have been tried and failed, with each new diplomatic triumph bringing more extreme demands, those signing the statement pledge themselves "to do nothing by word or deed which can directly or indirectly strengthen the Nazi regime in Germany. We undertake not to travel on German ships, visit German territory or knowingly buy German goods until the German government repudiates three principles which lie at the very heart of Nazi doctrine, and which menace everything for which America stands. These are: first, the violation of religious liberty; second, the cowardly persecution of a helpless race; third, the systematic glorification of war and the inculcation of implacable race hatred into the minds of little children."

Not only has the statement been circulated for signatures but on November 27th the discussion group of the parish sponsored a community forum for the discussion of the German situation and America's attitude toward it. Many signatures were secured at this meeting. All of which proves that the Church can function if there is some live person around to make it.

* * *

No Hasty Marriages in Maryland

It is rather late to report election results, but there were two proposals, one in New York and one in Maryland, that were of particular interest to Churchmen. In Maryland the law forbidding hasty marriages, supported by Church people, was passed. In New York an amendment which provides for the free passage of children of parochial schools, which was opposed by Episcopalians and which brought forth a letter to the

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daily papers in which Bishop Manning expressed his opposition, was passed. The amendment was strongly supported of course by Roman Catholics, with handbills urging their people to vote for the amendment distributed in their churches the Sunday before election. The vote was very close.

* * *

A Layman Gives a Lecture

Mr. August Stout Jr. of Moriches, Long Island, was asked to address a group of laymen and clergy recently. Being an editor he decided to talk on journalism. He did a bit of research work first. He discovered that there were 8,350 church members in Suffolk County, of whom 5,193 are communicants. Yet there are but 163 subscribers to the diocesan paper; 20 to the Churchman; 39 to the Living Church and 22 to THE WITNESS in the whole bunch. After saying that it was impossible to be informed Church people without a Church paper in the home regularly, he advocated a Press Sunday in every parish and mission. The sermon that day, he said, should be on the Church papers; sample copies should be on hand, and a committee should be appointed to take subscriptions. "If this did not bring results," said Mr. Stout, "I would call upon the vestry for help, asking 'Why should not the church budget provide for, not only the preaching by voice, but also by the religious press.'"

* * *

Bishop Page on Church Schools

Bishop Page of Michigan was asked recently to speak at the anniversary of an old parish in his diocese. In running over historical material in preparing for the address he says: "My eye was caught with the fact that when Bishop Harris died in 1880 there were in the Church Schools of this Diocese about 12,000 children and teachers, and at the same time there were practically 12,000 communicants. I was led to go into some statistics in our Church almanac. I found that in the year 1880 this Church reported:

	Sunday School Teachers and Scholars	Communicants
1880	350,000	350,000
1900	475,000	700,000
1920	470,000	1,100,000
1937	550,000	1,425,000

"These figures are surely significant. When the number of children and communicants was approximately the same, the number of communicants about doubled in the following decade, but the members of the Church Schools in that decade increased less than 50%. From 1900 to 1920 the growth in communicants was not far from 50%, but in that same period the number connected with the Church Schools actually fell away; and in the following 17 years the number of communicants increased only about 33%.

"I have given the figures in round numbers, and of course one always has to make allowances for inaccurate reports, remembering also that there has probably been some improvement in reporting during the last 20 years. However, when one scans the latest statistics of the Church, nothing is more impressive than the fact that there are very few Dioceses in this Church where the number of scholars in our Church Schools is over 33% of the number of communicants. Connecticut and Massachusetts report about this proportion. New York reports fewer than 25%. Even in Pennsylvania, famed for its Church Schools, the proportion is little more than 33%. In the neighboring Dioceses of Chicago, of Indiana, and Southern Ohio, it is less than 33%. In our own Diocese it is about 40%.

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cannot reach the coming generation is obviously doomed to extinction."

* * *

Dean Sturges Preaches in Baltimore

Dean Philemon F. Sturges of St. Paul's Cathedral, Boston, was the preacher on November 20th as a part of the celebration of the 30th anniversary of the founding of the Pro-cathedral, Baltimore. The previous Sunday, the 13th, a service was held at which new members were installed into the young people's society of the diocese. The speaker was the Rev. Stanley Brown-Serman of the Alexandria Seminary.

* * *

Large Class at Milwaukee Parish

The Rev. G. Clarence Lund, rector of St. James, Milwaukee, Wisconsin, presented a class of 55 to the Bishop for confirmation on November 13th. It is the largest class to be presented in the entire state this year, and the largest in this parish in 37 years. Interesting feature: nine members of this class were deaf mutes.

* * *

Adrian Parish Has Anniversary

Christ Church, Adrian, Michigan, had all sorts of doings between November 6 and 13 to mark its 100th anniversary. Bishop Creighton was there to preach and confirm on the 6th and the Rev. B. Z. Stambaugh of Akron, who was the rector at Adrian for a number of years, was the preacher on the 13th.

* * *

Theme Song for Forward Movement

The Rev. Clarence V. Buchanan of St. Paul's, Pleasant Valley, N. Y., has written a theme hymn for the Forward Movement that was accepted at the recent meeting of the commission at Memphis. He says that he was assisted by his ten year old daughter who contributed a line or two. The words are set to the tune of "Onward Christian Soldiers."

* * *

An Acceptable Job for Laymen

At Greensboro, N. C., the Church operates St. Mary's House on the campus of Woman's College, a center for the 178 girls who are Episcopalians. This fall the rector of St. Andrew's in the city asked his men if any of them would like to volunteer on Sunday morning to transport the girls to church. Dozens of hands went up.

* * *

A Record Parish Meeting

At St. Paul's, Port Huron, Michigan, where the Rev. H. H. Firth is rector, they held the largest parish meeting in their history on November 18. The archdeacon and the executive secretary of the diocese were there to explain the work of the Church, and the mayor of the city, a parishioner, was also on hand. The meeting launched the every member canvass. Most everyone present signed up, one man presenting a check for his 1939 pledge right then and there, since he has to be away a good deal and was afraid he would fall behind. Callers then went forth to visit those who were not present.

* * *

Detroit Home Called Faber House

The city mission society of Detroit opened Faber House on November 15th as a residence for boys between the ages of 12 and 17. It is managed by a board consisting of four members of the Big Brother commit-

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: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

Grace Church, New York
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Broadway at 10th St.
Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest, New York
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days: Holy Communion 10 A.M.
Fridays: Holy Communion 12:15 P.M.

St. Bartholomew's, New York
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evensong. Special Music.
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Among the new books for the holiday season, we anticipate a large sale of CHRISTMAS ($1.00), an American annual of Christmas literature and art. Delightful Christmas stories, articles, photographs, art reproduction, carols, and legends, are skilfully woven together to make this eighth annual volume a book to be treasured by anyone and everyone. For an inexpensive gift we recommend CHRISTMAS IN MANY LANDS ($.25), a booklet 10½x14 inches with mailing or presentation envelope, containing thirty-two pages of interesting Christmas observations, stories, poems, photographs, and carols.

Other new books of special importance include THROUGH LANDS OF THE BIBLE by H. V. Morton ($3.00), author of "In The Steps of St. Paul;" SOMEWERE TO BE HAD by Raimundo de Ovies ($1.50), a book on seeking happiness in life; THE REDISCOVERY OF MAN by Henry C. Link ($1.75), author of "The Return To Religion;" THE DOCTRINES OF THE CREED, by Canon Quick ($3.75); and FACTS THAT UNDERGIRD LIFE by Paul Sherer ($1.50).

Copies of THE LIVING CHURCH ANNUAL ($2.25), the annual year book of The Episcopal Church, will be ready on December 15th. Orders are solicited now for delivery on that date. Another very important title is PASTORAL PSYCHIATRY by John Sutherland Bonnell ($2.50). This book deals with the subject of how to make psychiatry a servant of religion.

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tee of the city and four members of the Dutchman's Club, a young men's group at St. John's parish. The project is tied in with the work the city missions society does in the juvenile court. The house is named for the late Bishop Faber of Montana who was rector of St. John's before his consecration as bishop.

* * *

Bishop Rowe Has a Birthday

Bishop Rowe of Alaska celebrated his 82nd birthday on November 30th. It also marked the 43rd anniversary of his consecration. He is the senior bishop of the Church in active service, and of course beloved and honored by all who know him throughout the world. *The Alaskan Churchman* for November carried a very beautiful colored reproduction of a recent oil portrait of the Bishop.

* * *

Conference on Democracy and Economic Planning

A selected group of clergymen and laymen have been invited to attend a conference on Democracy and Economic Planning, to be held in Brooklyn, N. Y., December 14 and 15. The committee in charge consists of the Rev. R. A. McGowan, Roman Catholic from Washington, D. C.; Rabbi Edward L. Isreal of Baltimore and the Rev. James Myers, industrial secretary of the Federal Council of Churches. Speakers have not yet been announced, but the subjects to be considered are "Religion in the economic crisis"; "Labor, employer and farmer in relation to economic planning"; "The consumer in relation to democracy"; "Government in relation to democracy"; "Religion and social action." The most vital emphasis of the conference, according to the announcement, will center on discussion, with all those invited urged to take part so that definite findings may be offered.

* * *

Not All Traveling Done By the Parsons

Not all the missionary travel is done by the bishops and missionary clergy in the well known spaces of the West. Mrs. John Flockhart, representative of the Sixth Province on the national Executive Board of the Woman's Auxiliary, recently traveled 10,000 miles in three weeks, and even then did not reach every diocese in her spacious province. The Sixth Province now has 2,765 families on diocesan lists of isolated Church people; among these isolated there were 121 baptisms and 61 confirmations last year; over 2,000 children are enrolled in the dioceses of the province for Church instruction by mail.

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THE WITNESS



WASHINGTON CATHEDRAL'S GREAT ORGAN
Builder Ernest M. Skinner standing
Organist Robert George Barrow at the console

CONFLICT AND THE GOSPEL

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CLERGY NOTES

ELLIOTT, ROBERT W., is to retire as rector of the Church of the Holy Communion, Rahway, New Jersey, on January 1st after thirty years of service.

FERGUSON, ALFRED F., in charge of Calvary, Danvers, Mass., has resigned and is temporarily in charge of the Incarnation, Lynn, Mass.

GRIFFIN, GEORGE W., retired, died on November 28th in his 82nd year at his home in Bristol, Connecticut.

HALL, CHARLES F., formerly assistant at All Saints', Worcester, Mass., has accepted the rectorship of Grace Church, Medford, Mass.

KELLERMAN, ROBERT M., in charge of religious work in a Minnesota CCC camp for the past three years, is now the rector of Trinity. Bellaire, Ohio.

LYNCH, J. HOLLISTER of Cincinnati, is in charge of office administration in the diocese of Southern Ohio during the absence of Bishop Hobson who is attending the world missionary at Madras, India.

PARSONS, LOUIS A., has resigned as rector of St. Luke's, Hudson, Mass., because of illness.

POTTER, RUSSELL E., formerly of Florence, Colorado, has accepted the rectorship of the Church of the Holy Comforter, Rahway, New Jersey, effective January 1st.

SKILTON, J. D., has resigned as rector of St. Peter's, Cheshire, Conn., to retire from the active ministry.

SNODDY, R. WAYNE, is now the rector of the Church of Our Saviour, Cincinnati, Ohio. He was formerly the rector of St. Paul's, St. Louis.

VOEGELI, ALFRED C., rector at Harrington Park and Ho-ho-kus, New Jersey, has accepted appointment as dean of the Cathedral at Ancon, Panama Canal Zone.

VOLLMER, MYLES A., formerly rector of St. Paul's, Mayville, N. Y. is now rector of St. Mark's, Lewistown, Pa.

CONFIRMATION INSTRUCTIONS

by

BISHOP JOHNSON

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THE WITNESS

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Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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CONFLICT AND THE GOSPEL

By

CLIFFORD L. STANLEY

THE American Institute of Public Opinion travels up and down the highways of this land as assiduously as the old clothes man. At any moment one is apt to be waylaid by a cheerful investigator asking, "What do you think about . .?" On the basis of all this investigating, its director, George Gallup, says that there is now "a cleavage of public opinion along economic lines, . . . a struggle for power between the 'haves' and 'have-nots.'" He goes on to say that the upper income group, about 16% of the voting population, were anti-Roosevelt in 1936. Today an even larger number from the upper income brackets is against him. On the other hand 36% of the voting population at the bottom of the ladder was for Roosevelt. A middle group containing 48% of the voting population was for him then. Since then there has been a slight shift of the middle group away from Roosevelt but the lower income group is still solidly with him. Non-property owners are for him two to one though the majority of property owners oppose him. Those who own neither stocks nor bonds are for him above 60%; investors are against him by 65%.

While so marked a reflection of the economic struggle is new in American politics, the cleavage itself is not. Karl Marx proclaimed its existence many years ago as he tried to make the worker conscious of his natural enemy, the privileged class. And we must agree with him that there is an ineradicable struggle between various levels of privilege. We disagree with Marx's interpretation of life in terms of this strife alone. Also with his overestimation of the moral elevation of the worker. Objectively, the worker is better than his adversary, for he struggles to win one share whereas his opponent struggles to keep many shares. But as men we must hold that they are on a level.

How refreshing is this Marxian realism in face of much that goes by the name "Christian" in our modern bourgeois society. The latter says there is no struggle. If this is sincerely believed, it reveals a total ignorance of this world. If the worker can be made to believe it, one of the contenders has been drugged. As long as there is a disparity of privilege we cannot say there is no struggle. Again, it seems the "Christian" thing to say that all differences can be settled around the conference table. Now the importance of conference and conciliation must not be minimized. It is wanton to do so. Yet it must be flatly denied that all differences will dissolve in conference. This is to make man in effect a creature of pure reason. But such a view evades the fact that man has other elements besides mind. It also forgets the arbitrary, irrational element of sin in mind itself.

TO LIVE without conflict may be the "right" thing to do. The natural man, however, cannot do the right thing. As St. Paul says, he cannot obey the Law. To this it may be replied that the new man in Christ can do what the natural man could not do. This seems to be a Christian statement but just in this form it is too simple. The reality is much more dark and terrible. Also much more complex. If creation were perfectible there would have been no need of a new Redemptive revelation. But there was need of a new creation. This new creation was laid alongside the old sin-paralyzed creation. Man entered the new by faith. First he died to the old. That is, by faith he participated in the cross of Christ. Second, he was reborn to the new. By faith, that

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is, he participated in the Resurrection. Now the old creation lives on nevertheless. Man belongs to both at once. To use the old formula, he is "two natures in one person." On the one hand, he belongs to Creation; creation is under the Law; fallen man cannot keep the Law. Therefore wrath is levelled against him. On the other hand, man dies to the old—dies to creation, dies to the law, dies to the fall. In other words, Redemption always presupposes creation, fall, Law. It does so until the end.

What bearing has this theological interpretation upon the social conflict revealed in the report with which this article began? First, insofar as men belong to the old creation they must struggle to the end. To be sure we must encourage each side to yield as much justice as it can. But fallen man cannot be altogether just. Therefore we actually have more justice in the world through struggle, since no one knows his own need as well as a man himself. Insofar as men belong to the New Creation we have a different outcome. Here it is seen that all are fallen sinners who must bow to the cross. This removes from the conflict its divine overtones. I no longer think of my side as pure goodness, as being the Lord's own battle; I no longer think my opponent to be pure evil, a devil's emissary. Also in the Resurrection we are one in Christ Jesus. Such a frank facing of the element of conflict in society enables it to be brought within bounds. A perfectionist evasion of it merely insures that it shall be cosmic in proportion when it inevitably recurs.

The author was formerly assistant professor of theology at the Virginia Seminary, and recently a graduate student at the Union Seminary.

The Ecumenical Movement

By
BISHOP WILSON

FOLLOWING the Reformation for the better part of four centuries western Christendom found itself in a period of progressive disintegration. The divided Church was well in the way of being shattered into sectarian fragments as one group after another broke off into new denominations.

Toward the close of the last century this disintegrating process slowed up and within recent years it has gone into reverse. The desire for reunion has supplanted the desire for further separation. It might be perilous to attempt to mark a date when the spirit changed but we would not be far out of the way if we were to set it in the General Convention of 1886 when the now famous Quadrilateral was put forth, approved two years later by the Lambeth Conference. This notable document was the product of the fertile mind of the Rev. William Reed Huntington who devoted the best years of his life to the cause of Christian reunion.

During the next thirty years Christians of all persuasions studied the Quadrilateral and began to talk about getting together. A new atmosphere was bred. Denominational antagonisms began to give way to interdenominational friendliness. Conference began to take the place of controversy and a better mutual understanding was engendered. The stage was set for the next step which occurred at General Convention in 1910 when Bishop Brent made his impassioned plea for a World Conference on Faith and Order. The proposal was adopted and a Commission appointed to promote the project. The elder J. P. Morgan (who was a lay deputy at that Convention) quickly caught the far-reaching implications of the idea and gave a hundred thousand dollars to finance it.

Our Commission promptly went into action. Group meetings were held all over the country with representatives of all the important denominations, invitations were extended, literature sent out. Gradually the plan began to take shape. The task remained of enlisting the interest of the Churches in Europe. Then in 1914 the War broke out and everything was stopped. It was not until the spring of 1919 that we were able to send a delegation abroad to present the World Conference in the recently warring countries. The response was stimulating from all quarters except the Vatican. Finally the Conference was held in 1927 at Lausanne, Switzerland—the greatest and most representative gathering of Christian leaders since the Middle Ages.

The Movement was on its way and began to produce fruits here and there. Three communions united in Canada, three others in South India, Lutheran Synods in the United States began to amalgamate, the two Presbyterian bodies in Scotland united, the Wesleyans came together in one body in England, the Congregational and the Christian Churches united in our country followed now by the union of the Methodist branches, intercommunion has been achieved between the Anglicans and the Old Catholics. Other similar moves are pending. In the summer of 1937 came the second World Conference on Faith and Order at Edinburgh preceded by another World Conference on Life and Work held in Oxford, England. Out of these two has now emerged a World Council to maintain steady and regular contact between the various Churches which are contributing their spiritual riches to the common cause.

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Not so long ago the word "ecumenical" was a technical term used and understood only by an interested few. Today it has been brought into common usage and rolls easily over tongues which could scarcely pronounce it a little while ago. The Christian world has become unity-minded. Classes, groups, and conferences are studying it from all angles. Interdenominational meetings have become ordinary and frequent. Christian interaction is growing every day. The time may not be far distant when the Ecumenical Movement will be added to other great Forward Movements in Christian history with results of the utmost importance to the Kingdom of God.

Amen. God speed the day.

Talking It Over

By
WILLIAM B. SPOFFORD

ANTI-SEMITISM is on the increase in this country as a result of the persecutions in Germany, rather than the reverse. At least the people I see most frequently, upper middle-class Episcopalians, are saying: "What is going on in Germany is all very horrible and certainly no decent Christian can tolerate it, but after all there is another side to the question." And this statement is generally followed by one of the anti-Semitic jokes that have started going the rounds since Hitler's butchers began smashing heads and destroying property. The state of mind is indicated by a letter that I received today from a person of intelligence for whom I have respect, since he happens to be my own brother. He writes: "I can't understand why many of the German Jews don't find refuge in Russia. Most of the Jews I know are communists so should prefer living in a communist state since it is my impression that many of the Soviet leaders are Jews. In any case they don't like Nazism and they don't believe in persecutions—or do they? Why, in all seriousness, don't they go to Russia?" The writer of that little note is a college graduate, followed by a couple of years of post-graduate work in a leading American university, and then had the privilege of living for years in a number of foreign countries in the service of the United States government. His misstatements of facts are due therefore not to ignorance but to a prejudice which allows his emotions to run away with his intelligence.

TO SAY that most of the Jews one knows are communists is simply to say that one knows few Jews. Test that out on yourself. Write down on a piece of paper ten Jews of your acquaintance and then check off those you know to be communists. A vast majority of them, I'll wager, are either merchants or financiers and are more determined to maintain our present economic order than you are yourself. The second statement is equally cockeyed—that many of the Soviet leaders are Jews. The statement is frequently made and I suppose generally believed. I cannot see that it proves anything even if it happened to be true. But the fact is that it is not. The next time your neighbor makes the statement ask him quite simply to name one. It is a good two-to-one bet that he cannot. The governing body in the Soviet Union is the Political Bureau, composed I believe of nineteen members of whom one is a Jew. As for the third statement, "Why don't the German Jews find refuge in Russia?", the simple answer is that Russia will not allow them to come in, just as the United States and all other countries will not allow them to enter. The reason we give for keeping them out is that we already have such an army of unemployed that we cannot run the chance of adding to it. This reason does not hold in the Soviet Union. I do not know why they are kept out of the Soviet Union, but my guess is that the Soviet Union, preparing rightly or wrongly to stand off the rest of the world in a war, does not want to run the chance of having Hitler sneak in a flock of spys along with the refugees. And don't think for a minute that Hitler would not do it—I have a few facts to bear out that statement.

TO GET DOWN to a Church case in this wave of anti-Semitism. A union Thanksgiving service was planned at Scarsdale, New York, to be held at the Church of St. James the Less, and with all the Protestant Churches taking part. A layman suggested to the rector, the Rev. James Harry Price, that a rabbi be invited to preach as a gesture of sympathy for all that the Jews are suffering. Mr. Price thought it a splendid idea and therefore invited a distinguished New York rabbi, Dr. Louis Newman. As soon as this was announced another layman pointed out to the rector that Canon 23 made it impossible for a rabbi to preach in the church. Mr. Price consulted Bishop Manning who said, quite correctly, that he could do nothing about the canon which says that permission may be given by the bishop only for "Christian men" to preach on special occasions. Bishop Manning suggested that the meeting be held in the parish house. Mr. Price then went to see Rabbi Newman about the matter. He was most gracious and considerate but thought

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that it would cause less embarrassment for all concerned if he simply withdrew as the preacher. He therefore telegraphed Mr. Price the following statement which was read at the service: "Rabbi Newman is not here today because circumstances have made it impossible for him to deliver the Thanksgiving discourse as planned." In other words, Rabbi Newman, in gentlemanly fashion, did the face-saving. The service went off well, with about five hundred people present, of whom many were Jews. The sermon was preached by one of the Christian ministers of Scarsdale, and there was an offering amounting to about $250 which went to Jewish relief.

NOBODY, obviously, is to be blamed for this unhappy occurrence. Knowing Harry Price as I do I can say that there is no priest of our church who would be more delighted than he to have a rabbi preach at such a service, particularly at this time. Bishop Manning, likewise, has rightly won the respect of the New York Jewish Community. But there stands the canon. Bishops throughout the Church are authorizing prayers these days for the persecuted Jews in Germany. These prayers are being read in our churches. If we as Christians do genuinely wish to combat this wave of anti-Semitism, should not that Canon 23 be changed by the substitution of the words "religious men" for "Christian men" so that a Christian rector, like Harry Price, can go to a Christian diocesan, like Bishop Manning, and be granted permission to have a distinguished leader of the Jewish faith, like Rabbi Louis Newman, preach on such a special occasion as was planned in Scarsdale for Thanksgiving, without interference from a Jew-baiting layman?

Teaching Little Children

By

W. EVERETT JOHNSON
The Rector at San Benito, Texas

IT IS a sad and reprehensible fact that young children of five or six years receive no religious instruction in most of our Sunday Schools. It is true that they are given scissors and paint brushes and taught to cut out crosses and paint St. Peter's tunic blue with the inane notion that they will absorb some religious knowledge by so doing. Such fatuous direction for their instruction in religion is due to a lack of knowledge of child life.

The dominant factor of the lives of such children is emotion and therefore the effort to be made is an education of their hearts. To make this very plain let us take as a primary emotion the love existing between a mother and her child. The conventional method would be to get the child to give a definition of a mother. If the child attempts to give the definition of a mother, he will do so by telling what a mother does, he can have no more definite idea of maternity than the functioning of a mother.

Let us give the outline of a teacher's conversation with her class of little children without attempting to give the language that one would use to picture the subject for a child's mind. Mary, when you were a baby who fed you, washed you, etc? Jennie, can you think of anything more that your mother did for you? It must have been very hard work; who paid her for doing it? The aim of this conversation is to induce the children to say that she did because she loved me. When you were a little baby and hungry what did you do to let your mother know your need? I cried. Did she obey your cry for food? Who paid her to do so? This line is followed through the child's growth, noting that after a while he could feed and dress himself.

Now that you are big enough to do some things for your mother, tell me some of the things you can do. Will you be paid for doing them? Why should you do them? Here the children may say that they should do things for her because she did so much for them. Tell them that that would be like paying her; so they should be led to say that as the mother did for them because she loved them, so they should do for her because they love her.

The emotions of the children might have been aroused in the usual Sunday School manner by telling them a pathetic story of a mother who made sacrifices for her child—but there is nothing they can do about the mother or child. An emotion that is not followed by action has no effect upon the child, but tends to deaden emotions. It is by doing that the children are to learn and when they get home the lesson may cause the child to do something—that is the education of their hearts.

FOLLOWING this, the teacher tells the class about Christ; how He lived many years ago. He taught people that they should love each other, help those in trouble, and He healed the sick Himself. He did all of this because He loved everybody. He loved little children and took them in His arms. But, some bad men did not like such teaching and killed Him by nailing Him to a cross. When He knew that He was to leave the earth, He asked His friends to teach what He had taught,

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and do as He had done, and to always remember Him.

That is the reason we built this church and come to it, to think about Him, and go out of it to love everybody and help those that are sick or in trouble, so that He may be always remembered. Because we love Him we should try to do as He asked us to do. So when you come to church it ought to be to keep His memory. We do not laugh and play in church because by so doing, we might forget about Him.

The teacher who understands child life may tell the teaching and deeds of Christ to arouse their love for Him. Just as you do things for your mother because you love her so you can do things for Christ because you love Him. When you go into church you will see a cross upon the altar to help you remember that He died on one. Some people always bow their heads a little before the cross to show that they think of Him. They put flowers on the altar to help his memory, and so on.

It may take two or three Sundays to give this lesson, giving the children every opportunity to express their own emotions and what those emotions may lead them to do for their mothers and for Christ. The seed sown may bear fruit throughout the lives of the children concerned, because you have educated their hearts. Religion is a union of heart and mind—the gateway to its welcome by little children is through the heart.

Indifferent Churchmen

By

GEORGE I. HILLER

Rector of Trinity Church, Miami, Florida

FACED continually with a large element of indifferent people, we are forced to the conclusion that there is not a regular way to deal with them. Preaching, no matter how effective, can only occasionally score in that large group. They are not in church. The printed word has perhaps a little more chance because it may be distributed like seed and accidentally fall on good ground. At the best it is not efficient.

Then there is the pastoral call. Its batting average for efficiency is also pretty low in dealing with this group. They are hard to find, their activities are generally great elsewhere. They are hard to talk to because as a rule they very pleasantly receive a clergyman with a smiling confession, "I am a backslider, you see I"—(then follows one of about forty standard excuses, you hear an original one once a year perhaps).

What the preacher, the writer, or the caller could tell these people about themselves would perhaps be rather strenuous. They would resent it, and yet it would often be the simple truth. He might say for instance, "you have been through a conflict in yourself, between your sense of dependence upon and gratitude toward God, and your innate laziness, and the latter won."

Or he might say, "you ceased to pray in private, you gradually failed to feel the call to acknowledge God publicly and so you have arrived at a place where you have no God at all."

Or, "your recreation (boat, golf, or what have you) will not answer even a little when and if the anguished cry of your heart should ever be 'My God why has thou forsaken me?' Without some practice, some effort, some tuning in, can you reasonably expect an answer? In fact is it not fair to say you could not understand?"

Or, "no intelligent person lines up with the group of indifferent, non-worshippers unless he has definitely answered in the negative, the question—'Is religion worthwhile?' Because if he thinks it is (and he is intelligent) he knows that no worthwhile thing in this life is attainable or retainable except by effort and vigilance."

Or, "you say you tried. How much did you try? Did you really learn as you would have to do in anything else worthwhile? How much time, how much sacrifice did you make? How much did it cost you? That is what you got out of it. Unless in absolute honesty and sincerity you tried, are you being fair with yourself?"

Now perhaps the preacher, the writer or the caller cannot say these things to a great company of indifferent people. They are true, but they would be resented. You, however, as a Churchman, have just as much responsibility. It is your task to witness for Christ, you are "a soldier until your life's end." There are some people to whom you can say these things without hurrying that end.

Honesty

"ALL this scheming and managing in the simple, ordinary affairs of life is so needless. Life would be so uncomplicated and comfortable if everybody would be straightforward and honest." Elbert Baker is absolutely straightforward and honest. He admits it, himself. He doesn't deny, though, that there are times when he has to exercise a little bit of "tact."—THE CHURCHMOUSE.

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

Hundreds of Church people, both Negro and white, gathered in Chicago, November 29-30, for the first interracial conference held under the auspices of the joint commission on Negro work that was appointed at the last General Convention. Bishop Scarlett of Missouri, a member of the commission, presided at the first session when there were addresses by Lieut. Lawrence A. Oxley, the director of the conference; the Rev. Shelton Hale Bishop, rector of St. Phillip's, New York; the Rev. David Covell of Cincinnati; Mr. Spencer Miller Jr. of the National Council staff and others. Mr. Charles P. Taft of Cincinnati was the speaker at a luncheon held the first day, with the afternoon devoted to the place of the Negro Churchman both in rural and urban life. Among the speakers were Canon Anson Phelps Stokes of Washington; Mr. Joseph H. B. Evans, Negro economist who is with the federal department of Agriculture; Dr. M. O. Bousfield, director of Negro health work for the Rosenwald Fund; Dr. Frank Horne of the United States Housing Authority. There were also sessions on child welfare, the family, community organization and youth, all led by well known specialists. The first day of the conference closed with a well attended mass meeting devoted to missions, held at St. Luke's, Evanston.

The first session on Wednesday was devoted to discussion groups with the heads of various Church organizations for leaders. The luncheon speeches that day were on Interracial Cooperation with leaders in public life giving short addresses. Business was the order for the afternoon session on Wednesday and the conference closed that evening with a public mass meeting, held at International House, with addresses by Rabbi George Fox of Chicago and Channing H. Tobias, the executive secretary of the national council of the Y.M.C.A. The conference drew up recommendations for work among Negroes which will be presented at the 1940 General Convention which is to meet in Kansas City.

* * *

Ellen Gammack Accepts Appointment

Miss Ellen B. Gammack, student secretary of the Province of the Pacific, has accepted her appointment as personnel secretary of the National Woman's Auxiliary. She is to assist in recruiting women missionaries and will keep in touch with the missionaries in the field, with opportunities for work, and with the training centers.

* * *

Bayard Jones Is Dean at Sewanee

The Rev. Bayard H. Jones, professor at the Pacific Seminary, has been appointed acting dean of the Theological School of the University of the South, Sewanee, Tennessee, and professor of Church history. He is the author, with Bishop Parsons, of *The American Prayer Book*, published by Scribners last year.

* * *

McKinstry as Yet Undecided

The Rev. Arthur McKinstry, rector of Christ Church, Nashville, and Bishop-elect of Delaware, had not yet arrived at a decision as to whether or not he will accept. Word from the parish, to which he was only recently called, is that a decision will soon be announced.

* * *

Philadelphia Rector Has Anniversary

The fifteenth anniversary of the rectorship of the Rev. Wallace E. Conkling was celebrated at St. Luke's, Philadelphia, on December 4th, with Bishop Taitt the preacher. A large class was presented for confirmation. Two of his chief accomplishments have been the building of the Chapel of the Nativity as a mission of the parish, and the opening of St. Margaret's House as a hostel for young men students.

* * *

The Radio and Religion

Lenox R. Lohr, president of the National Broadcasting Company, spoke over a nationwide hook-up on December 7th as a part of the program of the biennial meeting of the Federal Council of Churches, meeting in Buffalo. His subject was "Radio and Religion," and he explained how radio works with religion and how religion influences radio broadcasts. The meeting, attended by 500 delegates representing the 23 affiliated denominations in the Federal Council, marked the 30th anniversary of the organization.

* * *

Bishop Denby Visits Pennsylvania

Bishop Denby, suffragan Bishop of Arkansas, and a leader of Negro Churchmen, arrived in Philadelphia on December 7th for an eleven day visit during which he is to address thirteen Church groups. The high point of his visit is to be a missionary mass meeting to be held at St. James's Church on Monday evening, December 12th. Choristers from all the Negro churches of the city are to present a program of special music at the service.

* * *

Wedel Addresses Connecticut Young People

The Rev. Theodore O. Wedel, secretary of college work for the National Council, who is soon to take up new work as director of studies at the College of Preachers, Washington, was the speaker at the meeting of young people held at Derby, Connecticut, on November 27. Young people from the parishes in the lower Naugatuck Valley attended.

* * *

The Entire Family Is Confirmed

When Bishop Brown of Southern Virginia visited St. James, Warfield, for his first confirmation, the class of seventeen included one entire family, father, mother, three sons and three daughters.

* * *

Many Jews Flee to Shanghai

The Jewish community in Shanghai, China, is confronted with a real problem by the influx of large numbers of Jewish professional people, overcrowding the small colony. They come to Shanghai, bereft of all income, because it is a port of possible entry with the limited passports they are given when placed upon a

THE CO-OP CORNER

READERS are beginning to send in Christmas gift subscriptions. During the last week we have received gift subscriptions for public libraries, missionaries and for friends. In each case we are sending a Christmas card to the recipient, announcing it as a gift, with the name of the donor given unless otherwise directed. Also two more rectors have sent in the names of their vestrymen and Church school teachers. We are sending each of these people the paper, directly to their homes, for a ten week period, the rectors paying for them at 30c for each person. At the end of the trial period we are writing each person urging them to subscribe themselves for a year. As a reader won't you send in Christmas gift subscriptions . . . to your library, for a shut-in or missionary, for friends. It is a convenient way of making Christmas gifts, and it is also a gift to us since it helps build THE WITNESS. If you are a rector won't you try this modified bundle plan whereby the paper is mailed each week directly to the homes of your people, with our office billing you quarterly at but 3c a copy. Please co-operate in building the paper.

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boat. From Shanghai those who can go on to Australia or the United States, depending upon help they can get from friends in these countries. Some of the doctors among them are being retained on a tiny salary by the Chinese government for work among refugees.

* * *

Young People in the Philippines

At Holy Trinity, Zamboanga, Philippine Islands, is a Young People's Fellowship with forty members. They boast of being the Church's farthest south YPF, although there may be groups in Brazil or Liberia that would dispute the claim. Zamboanga is almost exactly the same latitude as Cape Mount, Liberia.

* * *

One of the Larger Parishes

One would hardly expect to find one of the largest parishes in the country in Wyoming. However, at Ethete there is the St. Michael's Indian Mission, with close to 2,000 communicants. There are 290 children enrolled in the two schools. The Rev. Hector Thompson, in charge, is doing everything possible to equip the Indians to earn their own living. To this end there is a cooperative cannery and store, and with the white farmers of the valley they also run a cooperative dairy.

* * *

Parade to Abolish Poverty

A special train from Coventry came into London the other day, bringing 400 subjects of the King who marched in procession, led by their mayor and their vicar, behind a cross and banner. London friends, including clergy of the Church of England, joined forces with them. The idea behind it all was to present to the King a petition asking for the appointment of a commission of inquiry into the financial system with a view to "the complete abolition of poverty and the ultimate removal of the economic irritant of the war spirit."

* * *

News Notes From Massachusetts

Pictures and mementoes, treasured through the years, were placed on exhibit as a part of the celebration of the 95th anniversary of the Advent, Boston. . . . The Rev. David B. Matthews, rector at Brockton, thinks unity should be practiced as well as believed. Within a week's span he addressed groups at the Lutheran, Congregational and Methodist churches and attended a dinner given in honor of a Roman priest of Brockton. . . . Ira Murdock celebrated his 55th anniversary as a member of the choir at St. John's, Holbrook, recently. . . . Bishop Dallas of New Hampshire was the preacher at the first of a series of Advent noonday services, held at the Cathedral, Boston. He was followed by the Rev. James G. Gilkey, Congregational minister of Springfield, the preacher from December 5th through the 8th. The preacher from the 12th through the 15th is our own Bishop Johnson.

* * *

Calls for a United Front

The Rev. Joseph F. Fletcher, speaking at a mass meeting in Cincinnati to protest against the persecutions in Germany, called upon people "of all and any creed and politics to stand together in a United Popular Front to see simple justice done, in accordance with the simple test of Jesus of Nazareth, that a tree shall be known by its fruits." After declaring that the Church alone had resisted Hitler in Germany, he went on to say that people "must dig below to the root of this madness which can so flagrantly misuse an innocent people. Back of anti-semitism lies Fascism, and the destruction of every force which seeks to realize economic democracy as the only guarantee of political democracy. Fascism crushes every demand for social justice with the hypocritical cry of 'Bolshevism!' But, thank God, liberal elements in free society have heard this cry too often, and their eyes show them something worse. The elert defenders of democracy will no longer be led astray by this old red herring which begins to smell too strong for the dullest nose! The price of liberty, as much today as ever before, is constant vigilance.

"This is a problem which is bigger than the question of justice for a racial minority—in the end it is the problem of justice for any minority. Back of the persecution of defenseless Jews lies the spectre of Fascism, which would see each and everyone of us here in this hall tonight in prison for daring to lift our voice or to light our conscience.

"Europe and the Orient is tortured today. Are there any left who can say 'It Cannot Happen Here' and close their eyes and ears? God forbid. Rather, let him who has eyes and ears to see and hear, see and



MARGUERITE MARSH

Who Answers Difficult Questions

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hear. Wherever it has arisen this 'Savage Symphony' of Fascism, as Frau Eva Lips calls it, has sacrificed Catholics, Protestants and Jews; trade unionists, liberals, democrats; scholars, artists, scientists. The crucifixion of the Jews is only a repetition of Caesarism, today in Germany and the new Rome, as in the old.

"Let us be truly warned. Fascism cannot be appeased. The Nazis have warned the Jews of the world not to protest against Fascist atrocities; they threaten to intensify their attacks on German Jews if 'outsiders' raise their voice. Tonight it is Gentiles who speak out against the Nazi revolt against civilization. We know now that Hitler is not to be bribed by the silence of his victims, any more than he was bribed by Austria and Czechoslovakia. The only language he can understand is the language of active opposition.

"President Roosevelt's withdrawal of Ambassador Wilson and the Consul Douglas Miller is honest and logical action. Can we not follow it up with effective sanctions? Our moral indignation must be translated into results, the tree must bear fruit or else we are engaging in an empty gesture. Let the President declare an embargo on German goods, which Section 338 of the Tariff Law provides without waiting for action by Congress.

"President Theodore Roosevelt, in the Republican administration of 1904, sent a vigorous protest to the czarist government against the Kishinev massacres and followed it by a cancellation of trade relations.

"At last we have a chance to stop supplying the barbarians with the sinews of their war on peace and decency. Stop trade with Germany until Germany stops the Nazi pogroms."

* * *

Special Performance By Cornelia Otis Skinner

The Youth Consultation Service of the New York Church Mission of Help is sponsoring a special performance on January 6th by Cornelia Otis Skinner. It will feature Miss Skinner's popular "The Wives of Henry VIII" as well as some of her original monologues, all in costume. The money raised at the benefit will go to help maintain the unique work, carried on under the direction of Miss Margaret Marsh. Last year about 1,000 girls between the ages of sixteen and twenty-five were aided by the consultation service. In these days of unemployment, with many young women coming to New York City to find work, there is an increasing need for this service. I think I quote Miss Marsh accurately in reporting that there are three questions most frequently asked by the girls who come to her for help. First, "I am in love with a boy, but both of us are out of work, and on relief. Have we a right to get married?" Second, "If we marry have we a right to have children?" Third, "I have a job but the boy I plan to marry has none. Can we be happily married if I keep my job and he stays home and does the housework?" I do not know the answers Miss Marsh gives, but I do think, if General Convention again deals with the problems of married life as they did in Cincinnati, that it would make an interesting session to have the House of Deputies and the House of Bishops deal with these basic economic problems. Until they are satisfactorily answered young people are not going to take very seriously our pronouncements on the sacredness of marriage.

* * *

School Masters Hold Conference

President James P. Baxter of Williams College urged greater flexibility in the curriculum of preparatory schools at a conference of masters of schools, held at Lenox School, Lenox, Mass., on November 29th. The sessions were presided over by the Rev. Gardner Monks, headmaster of Lenox. President Baxter said that boys should be sent to college with a greater knowledge of present economic trends and the difficulties which have resulted in changes in economic life. A number of Church schools were represented at the conference.

* * *

New Hampshire Parish Has Anniversary

An interesting program—religious, historical and social—was carried out during the golden jubilee of St. Barnabas Church, Berlin, New Hampshire. In the fifty years the membership has grown from practically nothing to a parish of four hundred communicants, and the early wooden church has been replaced by an attractive stone edifice. The celebration was followed by a preaching mission conducted by the Rev. H. D. Gasson of Sanbornville, N. H. The Rev. A. M. Van Dyke is the rector of the Berlin parish.

* * *

One Way to Help the Persecuted

Miss Elisabeth Gilman, Churchwoman of Baltimore, has a practical suggestion for those who are concerned over the persecutions in Germany. "We can be kindly and friendly towards our Jewish neighbors and can do whatever is possible to welcome the exiles to this country. Some of us have found it quite possible to take our affidavits that incoming exiles will not become a public charge." As you doubtless know, the law requires that any person entering this country from abroad give proof that he has funds available for self-maintenance.

* * *

How to Fool a Congregation

The people of St. Cyprian's (colored) Mission, Detroit, got the surprise of their lives the other Sunday. It was all due to the Rev. Malcolm G. Dade, missionary-in-charge, and Mrs. Dade. Early in November Mr. Dade had sent the members of St. Cyprian's an invitation to attend morning service on November 20, the Sunday nearest Thanksgiving Day. The invitation was appropriate and dignified, as becomes an epistle from a clergyman to his flock; it reminded the people that "Thanks-

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HARPER & BROTHERS

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giving is near, when we will be gathering together at home for the Thanksgiving feast. The Church is our larger home. You will agree that at this home we have much for which to be thankful—a lovely church home (St. Cyprian's new church was completed this fall), Sunday by Sunday more baptized souls added, the favor of our community friends, a spiritual purpose to go ahead. These are the symbols of the feast of fellowship, or the 'agape'."

The letter went on to explain that the "agape" was a real meal for the satisfying of hunger, mentioned by the author of the Book of the Acts as being a part of the daily life of the early Church; quite separate from the Holy Communion. It concluded with an invitation to join with the vicar and his family as their guest at a turkey dinner in the guild hall after the morning service on November 20.

St. Cyprian's congregation turned out to the number of 190 for the morning service that day, the Church school joining with the adults for worship. Those who could not possibly come to the service managed to get there soon afterwards, and at dinner time 230 persons were trying to stifle their curiosity sufficiently to behave in a more or less casual manner. Was it possible that this time, the order was to be reversed, and that instead of the parish feeding the clergyman, the clergyman was to feed the parish?

It was not only possible, but a reality. They found tables set up and waiting, and a dinner all ready to be eaten. Turkey and all the trimmings, prepared by the capable hands of Mrs. Dade, with the help of some of the young people.

"We did all the work ourselves," smiled Mr. Dade, "setting up the tables, preparing the food and serving it. The people had a grand time. All the help we had was from our willing young people who were in on the secret, and from three friends who each wanted to give a turkey. Was there enough to go around? Well, we did run out of food eventually, but no one seemed to mind."

There was a lot of good-natured kidding about a parson that had sufficient wealth to "throw a party" like that one, and one or two sly insinuations that he might have acquired it by methods frowned upon by law. Mr. Dade only smiled more, and confounded his tormentors by quipping faster than they did.

As the country journals never fail to say, "a good time was had by all," and Mr. and Mrs. Dade feel that they have demonstrated to their people that it is possible to have a better time in church than anywhere else. "They went home full of thankfulness—and turkey," he said.

* * *

Recognition for the Children

At Trinity Church, Newark, Ohio, a parish program has been launched by a parish council. On it are representatives of every organization in the church, right down to the kindergarten and the font roll.

* * *

Growth of GFS in Southern Ohio

Nine new branches of the Girls' Friendly Society have been organized in the diocese of Southern Ohio so far this year. Mrs. S. Donald Stone of Granville is the diocesan president.

* * *

Mixing the Races in Chicago

The Trinity Church branch of the Girls' Friendly Society in Chicago is truly an international organization. Among the members are girls from the Philippines, Greece, France, Germany, England, Korea, Ireland, Hungary, Bohemia and the United States, including both Geniles and Jews. Miss Anna Hoerger has been the leader of the branch for many years. The rector of the parish located in what was formerly a fashionable part of the city but is now largely commercial, is the Rev. John R. Pickells.

* * *

Henry Sloane Coffin At Albany Cathedral

The Rev. Henry Sloane Coffin, president of Union Seminary, New York, was the preacher at a union service held on Thanksgiving at the cathedral in Albany. All of the Protestant churches of the city joined for the service, with ministers of the Presbyterian, Reformed, Congregational, Baptist, and Methodist Churches taking part in the service, along with Bishop Oldham and Dean Welles.

* * *

Wants Religion in Politics

Addressing the convocation of north Mississippi, the Rev. Charles Liles of Grenada, said that "Politics is

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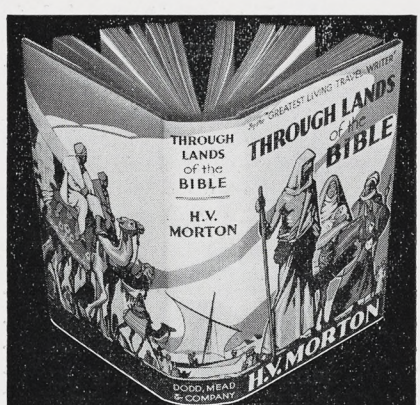


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ninety-five per cent of life and when you exclude the Church from politics you exclude it from life." Those attending the convocation, which met at Okolona, visited the Industrial School for Negroes located there.

* * *

Discussion of Southern Problems

Thousands of Southerners met November 19-23 in Birmingham, Alabama, to discuss their own problems —the first conference of its kind since secession days. Progressive attitudes were dominant. My operative informs me that there was but "one Yankee present, a well known lady by the name of Roosevelt." The convention went on record for a national economic program somewhat left of the New Deal. Some of the delegates objected when the city officials segregated the races. The Rev. Joseph Smith, Methodist pastor, protested particularly over the seating of the races in different parts of the church at a service, but irate feminine members of his congregation tried to bring in the police to run the Negroes out. There were few clergymen attending the conference, the Episcopal Church being represented by parsons from Birmingham, Mobile and Aberdeen, Mississippi.

* * *

Ministering to Thirty Nationalities

In the northern part of Michigan is the town of Ironwood, the center of a large mining area. There is located the Church of the Transfiguration which for fifty years, this coming spring, has ministered among thirty different nationalities living in a vast area covering 750 square miles. The parish works in six towns and in seven mining camps. The golden anniversary of the parish is to be celebrated in the spring when the rector, the Rev. John L. Knapp, plans to present a class of fifty to the bishop for confirmation. Several projects have already been completed, leading up to the celebration. First of all the debt has been liquidated; the lighting in the church is being modernized by two members of the congregation and a fine rose window has been placed in the brownstone church.

* * *

Dedicate New Buildings At Seattle

New buildings were recently dedicated at St. Paul's, Seattle, Washington, by Bishop Huston, assisted by the Rev. Rodney J. Arney, founder of the church; the Rev. Sidney H. Morgan, rector for over thirty years; and the present rector, the Rev. Walter G. Horn. There is a new chapel; new social, administrative and recreational rooms, a large church hall, rector's study, a new altar in the church together with about fifty other memorials. The parish plans to have an assistant minister soon to aid in promoting the enlarged program of parish and neighborhood activities.

* * *

President of Illinois Council of Church Women

Mrs. W. W. Daup, wife of the rector of St. John's, Decatur, Illinois, has been elected the president of the Illinois Council of Church Women. She is to serve a five year term. Mrs. Daup also heads the Decatur Council of Church Women, is active in the Y.W.C.A. and in world peace activities.

* * *

A House of Young Churchmen

The diocese of Olympia, state of Washington, now has a House of Young Churchmen, which will meet with the convention of the diocese and with the House of Churchwomen, thus completing a triple organization. The various youth groups of the parishes were represented at

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a meeting in November, called by Miss Ethel Livesley, student advisor at the University of Washington. There were several addresses as well as group meetings where questions of particular interest to young people were discussed. The next meeting will be held in January at the time of the diocesan convention.

* * *

Father Sees Two Sons Installed

The Rev. F. S. Eastman, rector of St. Peter's, Akron, Ohio, had the satisfaction of seeing two sons installed as rectors on December first. The Rev. Frederic John Eastman, formerly his father's assistant, was installed rector of St. Mary's, Buffalo, while his brother, the Rev. Eric Eastman became the rector of St. Thomas', Detroit.

* * *

Stanley Jones Returns to India

The Rev. E. Stanley Jones, noted missionary to India, addressed a large interdenominational meeting in Philadelphia on December 1st, his farewell address before returning to his missionary field. He spoke on "Christ's Message for Today."

* * *

Anglo-Catholics to Meet in Toronto

The Rev. Joseph F. Fletcher of the School of Applied Religion, Cincinnati, is to lead a number of discussion sessions at the school of sociology sponsored by the Anglo-Catholic Congress of the Church of Canada, meeting at Toronto, December 10-11. The school is to close with a mass meeting on the 11th when the speaker will be the executive secretary of the Church League for Industrial Democracy. A meeting of the Buffalo members of the CLID is to be held on December 10th when it is hoped a local chapter of the organization will be formed.

* * *

Universal Bible Sunday

The Book of a Thousand Tongues is the theme suggested by the American Bible Society for Bible Sunday, December 11th.

Following the custom of many years the Bible Society has mailed to 110,000 pastors in the United States a brochure entitled "And Now—in a Thousand Tongues." With a challenging foreword by Robert E. Speer, the brochure is written by Eric M. North, general secretary of the American Bible Society, who is probably more conversant than any other Bible scholar in the country with the world-wide program whose goal is that every man shall hear in his own tongue the mighty works of God.

On one of the opening pages of the brochure is a facsimile of the first page of the Gospel of St. John in the Sakata language, spoken by about 70,000 people in the Belgian Congo. This is listed as the 1,000th language in which the Scriptures have appeared.

On the following pages Dr. North tells the fascinating story of how the Scriptures since even before the time of Christ have been gradually passing from language to language and pays tribute to the heroic sacrifices made by the missionaries who have done the work.

An appendix to the brochure brings together some useful tabulated data and lists some famous "firsts" among the Bibles of the world.

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a poster in three colors which presents the list of 1,008 languages and dialects into which some part of the Scriptures has been translated. The poster should become a valuable part of the educational equipment of every church and Sunday school.

Universal Bible Sunday will again this year have the official endorsement of the Governors of many of the States and of the President of the United States.

A nation-wide program will be given on Bible Sunday, December 11, over one of the national broadcasting chains. In addition there will be over forty half-hour dramatized programs on local stations scattered throughout the country and announcements of the celebration will be given on scores of other stations.

The American Bible Society, now in its 122nd year, promotes Universal Bible Sunday as a direct expression of its main purpose to "encourage the wider circulation of the Holy Scriptures." It is now estimated that nine-tenths of the people of the world might hear the Gospel in their own tongue. Three-fourths of the people of the world, however, have probably never heard it. This year's celebration of the thousand tongues presents a stirring challenge to Christians everywhere to make the distribution of the Word match the marvelous achievements of translation.

* * *

Jews Join Christians in Worship

Part of the service of the Jewish synagogue was sung by Jewish cantor at a union Thanksgiving Service held at St. Luke's, Saranac Lake, New York. Presbyterians, Methodists and Jews took part in the service, which was led by the Rev. H. W. Troop, acting rector of St. Luke's. The collection went to aid refugees in Germany.

* * *

Church Organizations Share in Protest

The Church League for Industrial Democracy joined with other organizations in sponsoring a mass meeting held in New York on November 30th to protest against the persecutions in Germany. Among the speakers were Judge William Harmon Black of the Supreme Court; Congressman Joseph A. Gavagan; the Rev. Wesley Megaw, Presbyterian pastor; Rabbi Judah L. Hahn, and a representative of the CLID.

* * *

The Canon Meets Some Boys

Like most cities, Detroit has its gangs. There was one hanging around the cathedral, known as Bill Bullock's gang. They had no place to play and boy fashion they got into trouble occasionally. So they decided to talk it over with the parson they saw parking his car in a lot by the cathedral each day—as one of them said, "He looks like a swell guy." So in they went, hats in hand. "Please, mister, could we use the cathedral house once in awhile? We would be ever so much obliged." Canon C. W. Hughes said he thought it might be arranged.

The next day not only the committee, but the whole gang waited upon him and was told it would be all right. So they formed a club; chose a pine with a rainbow and a star on it; decided to call themselves the Michigan Boys' Club, and elected Bill Bullock president. Then the president and Canon Hughes shook hands over the agreement that Bill is president and Hughes is boss, and

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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: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days: Holy Communion 10 A.M.
Fridays: Holy Communion 12:15 P.M.

St. Bartholomew's, New York
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evensong. Special Music.
Holy Comm. Thurs. & Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service & Church School.
11 A.M.—Morning Service and Sermon.
8:00 P.M.—Choral Evensong & Sermon.
Holy Communion, Wednesday, 8 A.M.; Thursdays and Saints' Days, 12 o'clock.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

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Daily: 8, 12 and 3.

St. Paul's Cathedral
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Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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
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St. Paul and 20th Street
Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.
Weekdays: Monday, Wednesday and Saturday, 10 A.M.
Tuesday, Thursday and Friday, 7 A.M. Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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the thing formally got under way.

There are about 14 in the club now, but the boys say there'll be 25 or 30 as soon as the word gets around. They're going to have the use of the Cathedral House every Thursday afternoon for athletic contests, and when things get under way there'll be hikes and overnight rides, and things like that.

Canon Hughes, of course, is all pepped up about it, and says he's going to try and get a club organized for the girls of the neighborhood too. Bill and his gang really started something.

* * *

How to Get a New Organ

Superintendent George Backhurst, clergyman in charge of Detroit City Mission, sent out an appeal not long ago for singers to help with the services at Old Mariners' Church. The choir from the Epiphany volunteered for one service, but ran into a practical difficulty. The organ had been out of use so long that it refused to produce a note. Some days later 90 church musicians held a dinner meeting, and the sad story of the old organ was told. Pledges and contributions on the spot; the repair man went to work and now—well, you know, practically as good as new. And do those transients and down-and-outers that gather at the Mariners' Church love to sing.

* * *

What's This I Hear About China?

This seems hardly credible but the woman who reports it had it from the YWCA worker to whom it was said.

An intelligent German woman who arrived just recently in this country, and who says that she has been reading German newspapers regularly, was told that the American YWCA is doing what it can to help the YWCA in China. The German woman asked, "Why China?"

It appeared that while she had heard of some disturbance occurring in north China about a year ago, she had no knowledge of anything occurring in China since then.

* * *

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The story comes from Atlanta, Georgia, that during the broadcasting of the now famous "War of the Worlds" which caused a panic throughout the nation, a theological student in a Methodist seminary converted six people who suddenly became concerned about the welfare of their souls. Another student, 'tis said, a co-ed, when she heard the words "This is a newscast about men from Mars invading the world," turned off her radio in disgust with, "Darn, it is only a news broadcast. I thought they were going to present a play."

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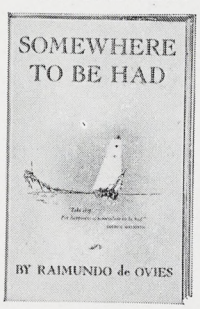
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COUGHLIN'S ATTACK ON JEWS

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CLERGY NOTES

DAUGHERTY, BASIL S., formerly in charge of the Lakota, North Dakota, mission field, is now the rector of St. Mark's, Des Moines, Iowa.

DICUS, RICHARD E., in charge of Golden Gate Mission, Phoenix, Arizona, was ordained priest on November 20th by Bishop Mitchell.

DOZIER, JULIAN F., formerly vicar of the Redeemer, Oklahoma City, Okla., is now the vicar of Holy Cross Church, Harrisburg, Pa., and St. Barnabas', Altoona, Pa. Address: 630 Forster St., Harrisburg.

DUGAN, WALTER H, formerly missionary in Southern Chile, is to be the vicar of Trinity, Jersey Shore, Pa., and Trinity, Renovo, Pa., effective January 1st, with residence at Jersey Shore.

EVJEN, RANDOLPH M., formerly vicar of St. John's, Sparta, Wis., is now the rector of Trinity, Waupun, Wisconsin.

FRAZIER, ROBERT P., vicar of St. Anne's, Philadelphia, Pa., has accepted appointment as archdeacon of Wyoming.

GAMBLE, ROBERT H., formerly rector of St. John's, Charleston, W. Va., has accepted a curacy at Christ and St. Luke's, Norfolk, Virginia.

HAWLEY, SETH, Stockton, California, is temporarily in charge of Trinity Church, Reno, Nevada.

HILL, CHARLES MARTIN, lieutenant in a CCC camp, was ordained deacon on December 4th by Bishop Casady at the Redeemer, Okmulgee, Oklahoma.

JONES, ROBERT L., formerly assistant at St. Paul's, Rock Creek, diocese of Washington, is now the rector of St. John's, Beltsville, Maryland.

KEELER, BISHOP STEPHEN E., of Minnesota, has been reelected president of the Minnesota council of religious education.

LILE, B. B. COMER, rector of the Ascension, Richmond, Va., has accepted appointment as canon-missioner of the diocese of Ohio.

MARTIN, HAROLD G. C., formerly of the diocese of Maryland, is now the rector at Laconia, New Hampshire.

POWELL, WINSLOW R. C., in charge of St. James, Grafton, N. D., and associated missions, was ordained priest on November 30th by Bishop Atwill.

SMITH, NEWTON C., in charge of four missions in the district of North Texas, has resigned to retire from the active ministry.

SPENCER, FRANKLIN H., formerly of the diocese of Springfield, (Illinois), has been appointed in charge of St. Mary's, Houston, Texas.

WILLIAMS, EDWARD L., rector of the Advent, Devil's Lake, North Dakota, has accepted the rectorship of St. Mark's, Detroit, Michigan.

WILSON, KENNETH C., curate at the Church of Our Saviour, Akron, Ohio, has accepted the rectorship of St. Mark's, Oakley, Ohio.

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THE WITNESS

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LEPROSY AND WAR

By

KIMBER H. K. DEN
Rector of St. Stephen's Church, Nanchang

IT IS very hard to associate the leprosy work and the war in China in one article. However, I feel that our war in China against leprosy is just as important as our war against Japanese aggression. I will not bother you with statistics but I just want to tell you in a brief way how a leper colony in Nanchang was founded and is being supported, and the effects of the war upon our Christian work, especially upon the leper work.

In Nanchang with its population of about 300,000, nothing had been done by the government or the Christian Church for the lepers in that section. When I arrived from America in 1928 I went to Nanchang where I had worked since I was ordained in 1917. I found to my great surprise that there were more lepers there than anyone had realized. After a visit with Dr. Huizenga, leper expert, in 1928, we determined to do something for them. I told my people that when Christ was on earth He was moved by compassion when He came into contact with the lepers, and why should we Christians today refuse to do something for them. In the eyes of the Chinese, lepers are considered outcasts. As a Christian, I felt that it is a piece of work to which our Christianity can make a unique contribution. So we determined to do something for them and I called together a group of personal friends in the city, some are Christians and some are not, and some devoted to Buddhism, but all are willing to become interested in this cause for the lepers which is really a piece of humanitarian work to people of all religious beliefs.

At that time in China it was very hard to raise funds on account of the fund-raising campaign of the anti-communistic drive then going on, but a goal of $10,000 was set up for putting up buildings. After many years and a hard struggle, we succeeded at last in raising $5,000, and $5,000 additional was given to us through the Chinese Mission to Lepers. We then put up ten buildings and when we finished them, we had no money for expenses. This was a very serious problem, especially at that time, with troop movements, so I said to the sponsors and my board of trustees that these buildings must be used right away or else they would be seized and used for military camps for housing soldiers. We therefore had to do something right away as an adventure of faith.

A wealthy, retired Chinese Buddhist who heard about the work came to me asking what he could do for the lepers. I told him the lepers would need anything that a normal person would need in daily living, and about five days later this Chinese Buddhist returned with ten rickshas loaded with 40 beds, 40 sets of bed clothing, 40 suits of clothes, cooking and eating utensils and household goods representing a cost of about $1,000. The remarkable part was that this man had led a life of isolation and meditation and was unaccustomed to appearing in the market place, but he went out and did this for the lepers. He also pledged $500 a year with the stipulation that it was to be known as an anonymous gift—partly because he did not wish his wife to know what he was doing for the lepers. He pledged this annual gift for as long as he lived, and he has been making this gift every year ever since. This man is not a Christian in name, but he is a Christian at heart, and that is something I would like to take up when I go back—to convert him to the Christian faith.

With the buildings up and the colony started, we felt that the greatest lack was a place for Christian worship. We wanted to do everything

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possible for the lepers' physical suffering, but we felt that to do something for their spiritual comfort was even more important. This was something which had been on my mind and for which I had been praying long before it was realized. A letter came to me from Mr. W. H. P. Anderson, of the British Mission to Lepers, saying that they had been informed that we needed a chapel and they would like to give 120 pounds provided we could raise a like amount locally. I called my board of directors together. Of our 27 members on this board only 5 are Christian and the rest Buddhist, Mohammedan, etc. I begged so hard to accept this offer that some of my friends pitied me very much that I have to raise this money, and so they passed a subscription list around and $1,200 was pledged among the members of the board. So now right in the heart of the colony there stands a Christian chapel with a stone cross on its roof as a symbol of love, faith and hope. Every Sunday the lepers come to worship and we give them the message which is really the true source of comfort.

This colony is considered as the first "baby" of the Chinese Mission to Lepers, because it was the first fruit which the Chinese Mission to Lepers had reaped since its founding in 1916. It is the first colony founded by native Chinese and supported by native Chinese with a native board of directors. We are now getting 95% of our annual support from the government and 5% from local sources and a grant by the Chinese Mission to Lepers, but we have been able to maintain it as a Christian institution. Last Christmas 32 lepers were presented for baptism, and when Bishop Huntington was there, 28 lepers were presented for Confirmation. When this leper colony was founded we did not have a single Christian, but now we have 65 Christian lepers.

I WANT to say something of the effect of the war on our Christian work and leper work. As you know, China is fighting this war against her wishes. China is a peace-loving country but she had to enter this war against Japanese invasion. When this war was started, China was caught entirely unprepared at least in a military way, so she has to fight the best she can in this war of resistance against foreign invasion. We do not want to fight, but we do not want peace at all costs, at the cost of justice and righteousness. We want peace with honor. However, this war has accomplished two things for China which she could never accomplish herself, namely, the spirit of unity among the people and also the spirit of morale among the Chinese people. All political differences have passed away, and all of the "isms" except pacifism. You cannot imagine how splendidly the Chinese people on the whole have kept up their morale in spite of the terrible air raids and bombardments, especially the Christian people. Missions have been bombed and churches destroyed but I do not believe that the foundation which we have built up on that mission field for the last 100 years has been bombarded and destroyed by shells made of iron. I think the foundation of Christian mission work there is to be measured not in terms of bricks and stone, but that which counts the most, it seems to me, is the foundation in the hearts of the groups of faithful Christians who have stood so loyally and faithfully for the cause of Christ even during this time of trial, dangers, and damage. The foundation is to be measured in terms of human souls who constitute the Christian Church there. In spite of the fact that the buildings have been destroyed, such as the leper colony at Shanghai, that work is being carried on in a different place, in a different way. The group of doctors and others are still there working among the lepers.

The same is true at Nanchang and elsewhere—the workers have remained and are faithful to the cause to which they have been committed. The Chinese have been impressed and have the greatest admiration for the splendid spirit of the Christian missionaries and Christian workers and the way they have stood by in this time of trial and war. There never has been a time when the message of the Christian missionaries to the Chinese has been more welcome. In peaceful times, the Gospel message may sound unintelligible to the ears of the Chinese people, but now when it comes from the people who have stayed in their midst, shared their sufferings, and healed their wounds, it sounds like sweet music. Thus the idea of love, justice, righteousness and brotherhood of the Christian religion may go deepest to the hearts of the Chinese people unpreached. Right here you can see a real manifestation of the Christian spirit of love and the Christian bond of fellowship which are not found in any other groups in any part of the world except in a Christian community.

Some time ago, I happened to see a traffic appeal headline: "Let every motorist drive as if every child were his child." It is now up to us to say in Christ's name, "Let every Christian so live as though every man were his brother," which is really the foundation of a world peace. Different countries have at different times sent out "ambassadors of good will" to promote mutual understanding, and I think you will agree how badly these people have failed in their duties and functions in view of the present world situation

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of chaos, tumult, and war. Now, it seems to me that it is up to the Christian Churches of the world to send out more missionaries as ambassadors of good will, who are really doing something to promote world peace and mutual understanding because they are the servants of Christ, ministering to the cause of humanity. They are the real ambassadors of good will. I do not believe anyone is a good, true, and loyal follower of Christ who refuses to do something for the cause of Christian missions in the foreign field. Our love of Christ has a broken wing if it does not fly across the sea. Some Christian people will say that what we do for the promotion of world peace will be just a drop in the bucket, but I say, that that drop will surely change the color of that bucket because it is God's drop. God will always work out miracles if we are only His willing instruments.

Talking It Over

By
WILLIAM B. SPOFFORD

THE Rev. William Kernan, the alert and energetic rector of Trinity Church, Bayonne, New Jersey, has come up with something important. Disturbed because the Rev. Charles E. Coughlin, Roman priest of Detroit, in two recent broadcasts, stirred up bitter hatred against the Jews, Kernan went to work tracing the sources of information from which Father Coughlin developed the thesis that Jews propagate "the doctrines of anti-God, anti-Christ, anti-patriotism and anti-property" and "that Jews were responsible for the economic and social ills suffered by the Fatherland (Germany)." Father Coughlin went further with his charges and quoted what he called secret documents of the American Secret Service and of the British government (which he claimed to have before him when he broadcast, but which he could not quote because it was a "closely guarded and certified document") to prove that American Jewish financiers aided the Russian communist revolution by supplying the cash to promote it. He even claimed to quote from a Jewish magazine, *The American Hebrew*, of September 10, 1920, that "The Russian Jewish revolution was largely the outcome of Jewish thinking, of Jewish discontent, of Jewish effort to reconstruct."

KERNAN went to the sources. *The American Hebrew*, in the article quoted by Father Coughlin, stated exactly the opposite of what the Detroit priest made it appear to say. The article does not use the phrase "Russian Jewish Revolution" at all—anywhere. It was not written by a Jew, but by a non-Jew. It asks the question: Will the world follow the course that led to its blood-bath in 1914 or will it "adopt some principle approaching the Golden Rule as the basis of its political and economic statesmanship" and goes on to point out that "the Golden Rule, as too many non-Jews are apt to forget, is a Jewish principle. It is the expression of a Jewish discontent with social, economic and political conditions that existed in Palestine and in the world nineteen centuries ago." The article goes on to say that the unrest caused by the Golden Rule, formulated through Jewish lips in Christ's Sermon on the Mount, finally resulted in the "annihilation of the most firmly entrenched, the most selfish and most reckless, autocratic system in the world, Russian Czarism." The author was of course talking about the Kerensky revolution which was supported by the Allies and was commended by Theodore Roosevelt. Father Coughlin however made it appear that the author was writing about the communist revolution, seeking thus to link the Jewish people with an unpopular social and economic movement.

MORE REVEALING is the source of the priest's material for his statement that Jewish bankers in New York "helped to finance the Russian revolution and communism." He claimed to have learned this from the "Official white paper issued by the English war cabinet in 1919." The paper in its original form, known as "Russia No. 1," may be found in the British Library of Information on Madison Avenue in New York City. Kernan read the document and found no reference whatever to the New York bankers. Furthermore he was assured by the librarian that there was no reference to New York bankkers in the document. When this was called to Father Coughlin's attention he answered by appealing not only to this British document a second time but also stated that a document of the American Secret Service also supported his charge. Frank J. Wilson, chief of the U. S. Secret Service, at once issued a statement that "It is quite certain that no such report was ever made by the United States Secret Service." The banking firm of Kuhn, Loeb & Co., mentioned by the priest, also stated that "The firm has never had any financial relations, or other relations, with any government in Russia, whether Czarist, Kerensky or communist."

These denials made no difference to Father Coughlin. However perhaps this will. The Rev. William Kernan has in his possession, and has presented to me for examination, a paper called

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"World Service." It is a Nazi publication published twice a month in Hamburg in six different languages, and describes itself as an information sheet which deals "with the machinations of the Jewish underworld," "a necessary part of the intellectual armory of every Gentile." The issue in Mr. Kernan's possession, which I have examined, is for February 15, 1936. On page 2 it states:

> *"In February,* 1916, *it was noticed for the first time that a revolution was being prepared in Russia. It was ascertained that the following banking houses were participants in this work of destruction: Jacob Schiff (Jew); Kuhn, Loeb & Co., Jewish banking house with directors Jacob Schiff (Jew), Felix Warburg (Jew), Otto Kahn (Jew), Mortimer Schiff (Jew), Jerome Hanauer (Jew), Guggenheim (Jew), Max Brietung (Jew)."*

On Sunday, November 27, Father Coughlin said over the radio:

> *"In February,* 1916, *it was first discovered that a revolution was being formented in Russia. It was found that the following persons, as well as the banking house mentioned, were engaged in this work of destruction: Jacob Schiff, Guggenheim, Max Breitung, Kuhn, Loeb & Co., of which the following are the directors: Jacob Schiff, Felix Warburg, Otto Kahn, Mortimer Schiff, S. H. Hanauer, all Jews."*

Readers can determine for themselves the source of the radio priest's information as he seeks to stir up religious and racial hatred in the United States. Is it the official paper of the British government, as he claims? Is it the United States Secret Service, which he claims and which the chief of that service denies? Or is it possibly "World Service," published in six different languages in Nazi Germany to keep the world informed of the "machinations of the Jewish underworld"?

It was the Rev. Edward J. Hickey, the chancellor of Father Coughlin's own archdiocese of Detroit, who said at a recent mass meeting to protest against Nazi persecutions: "As a Catholic I am here to voice horror and disapproval of what has happened to the minority groups in Germany, especially the Jews." As a Catholic and an officer of his diocese we have no doubt that Father Hickey, with all fair-minded Catholics, will be equally horrified to learn that one of their own priests uses Nazi lies in his campaign of vilification against the race that gave Jesus Christ to the world.

Prayer Book Inter-Leaves

"Peace on Earth"

WE CHURCH people have not carried that message very far or very effectively. Why not? Chiefly because we have kept the peace so badly among ourselves. And we have, strangely enough, and sad to say, used the sacrament of love and brotherhood, the Holy Communion, as our favorite weapon of war.

It all happened innocently enough. The little flock of Christ's first disciples, placed in a wicked world, expecting their Master's speedy return, felt they must prepare for the coming Kingdom by keeping themselves free from every taint of sin. One unholy member might contaminate the Holy Church and drive away the Holy Ghost. If that one had "tasted the heavenly gift and fallen away" (Heb. VI. 4-6) he was *ipso facto* excommunicate, and was not even given a second chance. This devotion to an ideal standard, this corporate solidarity, this regulation of the common life by inflexible discipline, was a heroic thing, and it goes far to explain the amazing impact which the Church made upon the pagan world.

But war (and excommunication is a phase of warfare) always carries those who indulge in it far beyond what they contemplate at first. In the year 189 A.D. a newly-elected Bishop of Rome excommunicated the whole Asia Minor Church because it kept Easter on a different day from that to which he was accustomed. In the period of the councils excommunication was the constant recourse of those contending mightily for the faith, and the great Churches of Rome, Constantinople, Antioch, and Alexandria, were seldom in communion with one another. In the eleventh century the Patriarch of Constantinople and the Pope of Rome, after quarreling over leavened *versus* unleavened bread, excommunicated each other, and thus inaugurated a schism which still divides the Eastern from the Western Church. In the sixteenth century Pope Leo X excommunicated Luther, and Pope Pius V Queen Elizabeth. Excommunication persisted in the Church of England, and when John Wesley on January 2, 1743, desired to receive the sacrament in his father's old church in Epworth, where he himself had been baptized, the curate said he was "not fit," and turned him away.

The essential character of the New Testament Eucharist is that of a common meal, something which everywhere and always signifies fellowship and friendship. In St. John (as in the latter catacomb frescoes) it is symbolized in the feeding of the multitude. Historically it is bound up with

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the passover meal; and our Lord's discourse and prayer of the last supper reiterates the words—peace, love, unity. In the Acts the disciples continue in the fellowship of the apostles while they break bread from house to house, and St. Paul writes to the Corinthians "We are one bread and one body." It was the medieval Church which made the Mass the monopoly of the priest, turned communicants into mere on-lookers, and pushed the table against the east wall of the church, often making it a mere appendage to an elaborate reredos. The "holy loaf" (distributed to all) and the "kiss of peace" survived, but those last remnants of the primitive fellowship meal were dropped in 1549 in the English Book of Common Prayer.

Is it not high time we gave back to the Holy Communion its rightful character? On Christmas Day, which comes this year on Sunday, there will be shepherds and kings and countless of other worshippers of every sort kneeling around Christian altars all over the world. If those altars could be centres of fellowship, unity, and love they might usher in a new age of peace and good-will on earth.

Are we afraid lest renewed emphasis on fellowship drag this great sacrament down to the humanistic level? There is no danger. It is the Lord's supper. The altar is His table. We are His guests. The food is the Bread of Heaven. The fellowship is that of Christ's mystical body. Every Eucharist proclaims with angels and archangels "Glory to God in the Highest."

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn.. to whom suggestions and questions can be sent.

The Prayer That Said Itself

NOT approving of the classic jingle, "Now I lay me down to sleep," Bob Lyon's mother composed a special bed-time prayer for him, simple enough for his childish mind, yet appropriate for any age. Bob's prayers were not said at Mother's knee. Mother always waited until he was in bed and nicely relaxed and then she would repeat the words of the prayer with him, speaking slowly and carefully pronouncing every one. Usually, Bob went off to sleep before "Amen" was reached and Mother kept on and finished the prayer, herself. When Bob was big enough to go up to bed, all alone, that special prayer of his seemed to come out from somewhere in the back of his head and just say itself, as soon as he was settled down in bed. When he was real grown up and was cutting his intellectual eye teeth at Harvard, he began to have some very strange notions. One of them was that he wanted to be an atheist and he probably would have become one if it hadn't been for his special bed-time prayer. It absolutely would not let itself be omitted, for it had been so firmly implanted in his sub-conscious that it was part of going to sleep. As soon as he drifted into the border-land between waking and dreaming, that prayer always popped up and said itself. It is very embarrassing to be a praying atheist and Bob tried every way he could think of to get rid of that prayer, but without result.

Finally, in desperation, he laid his case before Prof. Carroll Converse Cobb, the great psychologist. "Of course it's a complex," announced the Professor. "What shall I do about it," asked Bob. "Keep it," said the Professor, "Keep it and thank God for it. The certainty that, whatever deviltry you may have been up to during the day, you have got to spend a few seconds with God Almighty, before you go to sleep at night, is going to keep you out of a lot of trouble in life.

"That mother of yours sold you some mighty good insurance."—THE CHURCHMOUSE.



Mr. Den Pleads For His Lepers

THESE pitiful Chinese lepers have been driven from their leper home, the National Leprosarium at Shanghai, which fell within the war zone at the beginning of hostilities with Japan. Whatever local help was previously given is now withdrawn. They make their appeal to the Christians of the United States.

Rev. Kimber H. K. Den, a priest of the Episcopal Church and founder of the Nanchang Leprosarium, and a director of the Chinese Mission to Lepers which is incorporated with the American Mission to Lepers, appeals to you for your support.

Make Your Xmas and the Lepers' a Happy One by Remembering Them with a Gift.

The AMERICAN MISSION TO LEPERS, Inc.
Room 1-D. 156 Fifth Avenue, New York

I am happy to give as my Xmas gift to the lepers the sum of $.....

☐ Complete care of an adult, one year.....$40
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Name .....

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Aids for Episcopal Missionaries to Lepers

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CHILDREN'S BOOKS ARE OFFERED FOR CHRISTMAS GIFTS

Reviews by ALICE BLAND

Dr. Seuss in *The Five Hundred Hats of Bartholomew Cubbins* has told an imaginative tale that will delight young readers. Poor Bartholomew gets into an awful scrape because every time he took off his hat another took its place—and no one knew where they came from. Dr. Seuss has illustrated his story with humorous pictures that are certain to appeal. (The Vanguard Press: $1.50)



From BENJIE'S HAT

There is no doubt that children will read every word of *The Pigtail of Ah Lee Ben Loo.* John Bennett has in this book a splendid group of very clever narratives—illustrated by silhouettes of his own. (Longmans, Green & Co.: $2.00)

The Great Story is an exceedingly beautiful book. Using the words of the King James Version, it tells the story of Christ, illustrating the story with reproductions in color of some of the great paintings. (Harcourt, Brace and Co.: $2.00)

From Morehouse-Gorham there are several very fine religious books for children: *Every Child's Story Book of Saints: First Series and Every Child's Story Book of Saints: Second Series* give in very readable language the legends of many of the not too familiar Saints. ($1.00 each) The Reverend Hugh E. Worlledge has written *The Road to Bethlehem,* a Christmas story from the Bible. (Morehouse-Gorham: 40c)



From THE FIVE HUNDRED HATS OF BARTHOLOMEW CUBBINS



From A WISH FOR TIMOTHY

Benjie's Hat, by Mabel Leigh Hunt, is a story we can all appreciate. More than anything Benjie wanted a hat of his own—not one that had been worn by his brothers before him. But his family was so thrifty! And he gets his hat. Young children especially will take delight in the way he does it. Grace Paull has done a fine job in illustrating the story. (Frederick A. Stokes Co.: $1.75)

A Wish for Timothy by Catherine Beebe, is the story of a small boy whose mother called him Timothy UN-boy because he was UNusual, UNkind, UNtidy. But all this changes when he is six, for then he becomes Timothy Big Boy. Children of about Timothy's age will enjoy the story and also the illustrations which are drawn by Robb Beebe. (Oxford University Press: $1.00)

Lolly is an amusing tale of a little boy and a flighty hen who just wouldn't settle down to laying eggs. The story is written and illustrated by Audrey Chalmers and will be enjoyed by young children. (Oxford University Press: $1.50)

Hello, The Boat! written by Phyllis Crawford tells the story of the Doak family who in 1817 went west on a "store-boat" selling their wares along the Ohio river. It is a story of adventure and fun and any child from ten years up should be glad to have it. (Henry Holt and Co.: $2.00)

Patrick Was His Name, by Esther Brann, is the story of a dog who was like most people—"he liked to be appreciated"; of his sorrow when he could show no pedigree; of his joy when he won two prizes in a special show. Every child who has a dog will love this book. Every child who reads it will want a dog! (The Macmillan Company: $1.00)

Mrs. Peregrine and the Yak by Esther Burns will be enjoyed by children of any age—and by adults. Mrs. Peregrine is a real person and one you can't help liking. The illustrations by Eloise Wilkin are the best ever! (Henry Holt and Co.: $1.00)

Wings Over the Pacific, by Lewis E. Theiss, is a very modern adventure with a pilot for the Pan American Airways as its hero. All the thrills are there: flights across America and trans-oceanic flights, spies who want the secret instructions the pilot must deliver. Boys in the early teens should enjoy it for its action and also for the information it gives about the flying service. (W. A. Wilde Company: $2.00)

Rebels in Bondage, by Ivy Bolton, tells of the adventures of Betty and Joyce, two English girls sent to the Colonies because of the parts they played in a celebration when Monmouth came to Taunton. It is a story full of gaiety and excitement and would undoubtedly be of interest to girls in their 'teens. (Longmans, Green & Co.: $2.00)

Dancing Tom, written by Elizabeth Coatsworth and illustrated by Grace Paull, is the story of the Fosters, Caleb and Jenny and their small son John; and Tom, a little dancing pig. This is a pioneering family and boys and girls of 6 to 8 will enjoy reading of their travels down the Mississippi and of the antics of Dancing Tom. (Macmillan Co.: $1.00)

Stanley Snaith in his book *At Grips with Everest* has written for young people the story of the many attempts to reach the summit of Mt. Everest. He has done a splendid job. It is a fascinating story and he has told it in a way that will without a doubt appeal to young people. The illustrations too are fine. (Oxford University Press: $2.00)

Three Tunes for a Flute is a lively mystery for children from ten to fourteen written by Rose McLaughlin Sackett. The setting is a country home, "Fortune's Well," in Ireland and here the 14 year old twins, Berry and Thad, delve into the strange situation around them. (The Macmillan Company: $2.00)

Buffo and Petro, by Alison B. Alessios and Theresa Kalab, is the story of a little black pig who lives with Petro in Greece. The setting of modern Greece is clear and interesting. The pictures are delightful. For young children. (Longmans, Green & Co.: $1.50)

Jane Tompkins tells another story

(Continued on page 14)



From LOLLY

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EPISCOPALIANS ON AGENDA OF FEDERAL COUNCIL MEETING

Reported by W. B. SPOFFORD

Episcopalians, conspicuous by their absence at former biennial conventions of the Federal Council of Churches, furnished the headlines at the convention held last week in Buffalo. Presiding Bishop Tucker was the speaker at the service held at our St. Paul's Cathedral on December 7th, pleading for unity and declaring that it was an essential condition for the success of the Church's mission in the world. "When we see how firmly evil is entrenched in individual human nature, in social customs, in political and industrial institutions, the need for a united Christian front is apparent." Declaring that it is futile to spend all our time on forms of organization, Bishop Tucker said that unity would come through "the development in the Christian community of a stronger unifying principle. This comes not from argument, nor from wistful wishing nor from human devising. It is the gift of God. Individual differences are transcended when men are brought together in devotion to a common cause in loyalty to a common leader. Earthly causes and human leaders, however, simply serve to unite individuals into groups and frequently intensify the problem of world unity. It is only the cause that comes from God and the leader who has been given by God that can bring about a unity that will transcend all human differences."

Another Episcopalian headliner was Mr. Charles P. Taft of Cincinnati, who was a speaker at the session that opened the convention on December 6th. He declared that religion faces a double threat from the totalitarian states, since these governments not only try to weaken the Church but also compete with the Church by using two of its most important characteristics, "the leadership principle and the idea of community." He urged the large body of delegates, who gathered in Buffalo from all parts of the United States and Canada, to stop discussing differences and concentrate on what competition they faced.

The Rev. John A. MacKay, president of Princeton Seminary, a Presbyterian, was also a speaker at the opening session. He stated that: "Christians of the world must maintain solidarity, whatever happens to the nations to which they belong. They must help one another even though the stronger churches cannot exercise control over those on whom they bestow material aid.

"This century we venture to believe will, despite appearances, be the century of the Church, of a martyred Church perchance, but of a Church which none the less holds the key and promise of the future.

"We freely admit that the grim realities of contemporary life make faith in God difficult. It is equally clear that the Churches as we know them are at a great disadvantage in the new spiritual conflict that begins to loom before us in the world today.

"Just as the rise of new Caesars reminds us that a greater than any Caesar is at the heart of Christian faith and claims their allegiance, the present trend toward collectivism reminds us that the ultimate Christian reality is not the isolated believer, but the community of believers, the Church."

The Rev. William Adams Brown of the Union Theological Seminary, also a Presbyterian, and chairman of the Universal Christian Council for Life and Work, warned the delegates that "to refuse to fight does not necessarily make peace. If we doubted this before, what happened at Munich has made it impossible to doubt it any longer."

One of the interesting side-lights of the convention was the admitting to membership in the Federal Council of the Syrian Antiochian Orthodox Church of North America, in communion with the Greek Church, and the first non-Protestant Church to join the Council in the thirty years of its history.

Other Episcopalians on the agenda of the Convention were Bishop Davis of Western New York; Suffragan Bishop Charles K. Gilbert of New York; the Rev. Almon R. Pepper, social service secretary of the National Council; the Rev. Henry Lewis, rector at Ann Arbor, Michigan, and Mr. Harper Sibley, layman of the diocese of Rochester.

* * *

McKinstry Accepts Election to Delaware

The Rev. Arthur McKinstry, rector of Christ Church, Nashville, announced on December 6th the acceptance of his election as Bishop of Delaware.

* * *

A Surprise for Presbyterians

Elsewhere in these notes is a report of the joint meeting of Presbyterian and Episcopalian clergy held in Brooklyn. The press was not admitted, but word now comes that the Rev. Granville Williams, dressed in the Roman looking habit of the Cowley Fathers, caused no end of a surprise. The Presbyterians, and no doubt some of our own men, expected him to insist that Presbyterians must accept Episcopalian ordination. Instead he said that a common faith, not a common order, was the most important condition of union, and that the ministry of every Church was defective in the sense that it was not accepted by all other Churches. He further stated that he would personally welcome commissioning in the Presbyterian Church. If, in the same way, Presbyterians were to be commissioned for work among Episcopalians, this should not be a device for surreptitious Episcopal re-ordination, but a way of enabling them to do this work with the kind of commission Episcopalians want and are accustomed to.

* * *

Seminarians Present Broadway Play

"Inspector General," a Broadway play, was presented by students of the General Seminary, December 9th and 10th, the gate to go to help support the mission at Hayes, Kansas, established some years ago by the missionary society of the Seminary.

* * *

Church Club Meets in Philadelphia

Bishop Gardner of New Jersey and Bishop Taitt of Pennsylvania were the guests of honor last evening, December 14th, at the annual dinner of the Church Club of Pennsylvania. The Rev. E. Frank Salmon, new rector of Holy Trinity, Philadelphia, was the speaker, his subject being "Christianity and Anti-Semitism."

* * *

Bishop Paul Jones Presents a Plan

Bishop Paul Jones, formerly of Utah and now chaplain at Antioch

CHRISTMAS SUBSCRIPTIONS

READERS are urged to give annual subscriptions to THE WITNESS to their friends as Christmas gifts. These will be accepted at the reduced rate of $1.50. Simply make up your list and mail it at once to the Chicago office, 6140 Cottage Grove Avenue, with your check at $1.50 for each subscription. We will then mail to each recipient the Christmas number of the paper and also a Christmas card announcing the gift as coming from you. It is an acceptable gift, convenient to give. If you care to subscribe for your public library, a missionary or a shut-in, send us a brief note and we will make the selections for you from the names of those we have who desire the paper but have to depend on friends for it. Please act at once so we may mail them the Christmas number of next week.

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College, told the conference meeting in Cincinnati on December 1 and 2 under the auspices of the social service department of the diocese, of a plan to aid German refugees. The plan is to enlist the services of Christians in cities of 5,000 or more population in assisting in the rehabilitation of at least one German refugee family already in America. Ernst W. Meyer, former first secretary at the German Embassy in Washington, told the conference of the persecutions of Christians, both Protestant and Catholic, in Germany and declared that over 1,300 Protestant ministers are, or have been, in concentration camps. The conference was held at the School of Applied Religion.

* * *

Alexander Cummins Has An Anniversary

The 38th anniversary of the rectorship of the Rev. Alexander G. Cummins as rector of Christ Church, Poughkeepsie, N. Y., was celebrated on December 4th. The church was jammed with over 1,000 parishioners and their friends, with the mayor of the city giving an address in which he praised the rector as a civic leader. An interesting side-light is the fact that in the congregation was Mr. Edward W. Buckhout of New York. He was one of four men who traveled each year from Cummins' former parish, Holy Trinity, New York, to be with him on the anniversary. Mr. Buckhout alone remains of the four to keep the record continuous with his 38th annual pilgrimage.

* * *

Centennial of Virginia Parish

The Rev. Arthur B. Kinsolving, rector of St. Paul's, Baltimore, was the preacher at a service held recently at St. John's, Warsaw, Va., that marked the 100th anniversary of the parish.

* * *

Union Service in Kansas City

Over 12,000 citizens of Kansas City attended a recent outdoor service, sponsored by all the churches, to launch a charities drive. Dean Sprouse of the Episcopal Cathedral and Bishop Spencer were on the program along with Roman Catholic bishops, Jewish rabbis and Protestant ministers. Dean Sprouse struck the keynote when he declared that it was "a beautiful and gracious thing that all races, creeds and colors could unite under the banner of charity in a single mass worship." Following the service the representatives of the various religious bodies met in the rectory of our cathedral and drew up, for city-wide adoption, a creed of affirmative tolerance and good-will, as well as a protest against the oppression of minorities in Germany and elsewhere.

* * *

Protest Meeting in Saint Louis

The Rev. W. W. S. Hohenschild, rector of the Holy Communion, St. Louis, organized a citizens committee that sponsored a mass meeting to protest against persecutions of minorities, that was attended by over 1,200 people. All the religious groups in the city took part—Jewish, Catholic and Protestant. Resolutions were passed and forwarded to President Roosevelt.

* * *

Fire at the Berkeley Divinity School

A lieutenant of the New Haven fire department was saved from almost certain death; the wife of the dean, invalided in her youth, had to be carried to safety; and two firemen were injured, when a two-alarm fire ravaged the top floor of the deanery of the Berkeley Divinity School the evening of December 5th. The lieutenant was overcome by smoke and became unconscious as he was assisted down a ladder. An emergency squad worked on him for twenty minutes before he regained consciousness, when he was rushed to a hospital. Mrs. William P. Ladd, wife of the dean, was carried from the building in her wheelchair and taken to the home of Professor Fleming James. Fire damage was confined to the upper area of the deanery, but as is usual in the case of such fires at the top of buildings, a great deal of damage was done by water. No estimate of the loss is available at this time.

* * *

Boston Rector Speaks at Mass Meeting

A mass meeting was held at Harvard, Cambridge, Mass., on December 6th, to inaugurate a campaign for $10,000 for expenses of twenty student refugees from Europe to whom scholarships have been granted. The speakers were the Rev. Whitney Hale, the rector of our Church of the Advent; Eddie Cantor of the stage, who contributed the first $1,000; Governor-elect L. P. Saltonstall of Massachusetts and a number of students, including Robert Green, the captain of the football team.

* * *

Georgia Rector in Head-On Collision

The Rev. Lee Belford and his mother, of Augusta, Ga., were injured when their car had a head-on collision with a car allegedly travelling on the wrong side of the road. Mr. Belford was badly shaken and bruised but otherwise uninjured. His mother received a broken ankle, bruises and lacerations and is not in a hospital.

* * *

Additional Field Workers For Georgia

The executive council of the diocese of Georgia has adopted a budget of $23,000. It provides for two additional field workers, one white and one Negro.

* * *

Baltimore Judge Is Honored

The Hon. Henry D. Harlan, former chief justice of the supreme court of Baltimore, was presented the annual award of merit for service in the Church by the Pi Alpha fraternity on December 4th. Judge Harlan has served Emmanuel Church in one capacity or another for fifty years and had been a deputy to General Convention five successive times. The service was held at Emmanuel, with Bishop Fiske, honorary president of the fraternity, making the award and the Rev. Theodore P. Ferris preaching the sermon.

* * *

Preaching Mission In Sandusky

The Rev. Charles M. Houser, Congregational minister of Fort Wayne, Indiana, gave a preaching mission at Sandusky, Ohio, from November 27 to December 4 with all the Protestant churches of the city uniting, including our own Grace Church, where the Rev. Donald Wonders is rector.

* * *

Sermon by a Layman

At Holy Trinity, Brooklyn, where the Rev. J. Howard Melish is rector, at least once during the year there is a sermon by a layman. "Few talks are more helpful," declared Mr. Melish, "than the testimony of the layman to the things he believes in and has found precious in his own life." The sermon this year was preached on December 11th by Robert M. Webb, the son of the Rev. Charles Henry

COUGHLIN

WE URGE every reader of this paper to read carefully the revelations made by the Rev. William Kernan, which appear in the "Talking It Over" column this week. Thanks to Mr. Kernan, THE WITNESS presents in that story a scoop which you will eventually be reading elsewhere. *The Nation,* journal of opinion, is to carry the full story in their next number and it is probable that *The Reader's Digest* will also carry it in the January or February number. What attention newspapers give to it remains to be seen—in any case the story, an important one, is in this number for your attention.

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Webb, director of the Charity Foundation of the diocese of Long Island.

* * *

Survey Made by Houston Churches

Eight churches of Houston, Texas, recently completed a survey, with over 8,000 homes visited. It was discovered that great numbers of people are members of no church whatever, and that there were an extraordinary number of children who are connected with no Sunday School. The Rev. Gordon M. Reese, rector of the Redeemer, with the aid of the young people of the parish, is contacting all the families that are unattached, urging them to attend a service on December 18th and be baptized.

* * *

The Question Raised By Bishop Page

In the December first issue of THE WITNESS we printed a statement by Bishop Page of Michigan in which he stated that in 1880 the number of communicants and Church school scholars was practically the same, whereas today the number of communicants far outnumbers the children enrolled. This brings a letter from Roberta Aldrich, director of religious education at Trinity, Columbia, South Carolina, who was sufficiently interested in the Bishop's comment to turn to research. There are, she reports, 1204 communicants in Trinity parish. In the Church school there are 340 children and 47 teachers and officers. It includes every child in the parish between the ages of 3 and 16, except 14. Of these, four are in a family where the parents do not approve of Church schools; three are children of parents who are not united on church membership; one is a child three years of age and the mother thinks the child is too young. The remaining six are not in the school "either to failure on our part or indifference of the parents, possibly both." "With us," Miss Aldrich concludes, "the great difference in the number of communicants and Church school scholars seems to lie in the fact that families are just not so large today as they were in 1880. I am wondering if this situation is not true in a great number of parishes throughout the country." I suppose another reason might be that most parishes do not have directors of religious education as efficient as Miss Aldrich apparently is.

* * *

Highlights of the Inter-racial Conference

Mr. Charles P. Taft of Cincinnati, speaking at the national inter-racial conference held in Chicago, after pointing out that in his city "when ten per cent of the white population was unemployed, fifty-five per cent of the Negroes were unemployed," called upon the Church to appoint local committees to see that all received a fair share of vocational opportunity. "Working people," he declared, "do not harbor race prejudices without some stimulus and that stimulus, whatever it may be, can be prevented." Rabbi George Fox, president of the Rabbinical association of Chicago, in pleading the cause of minorities, declared that religion alone could establish justice for such groups.

Resolutions adopted by the conference included:

1. Urging all organizations in the Church be made available to Negroes.
2. Consideration be given to providing additional physical facilities for expansion in Negro missionary field.
3. Train a more adequate Negro leadership.
4. Training institutes and conferences should be made available for Negroes.
5. Ask that consideration be given looking to admission of Negroes to Deaconess Schools and Religious Orders.
6. Elevation of standards of schools of American Church Institute for Negroes.
7. Recommend creation of diocesan

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and parochial inter-racial committees, equally divided between White and Negro, to study conditions among Negroes as related to unemployment, health, housing, recreation, suffrage.

8. Ask National Council to re-study whole matter of missionary appropriation.

9. Endorsed program of betterment of rural farm people especially tenants and sharecroppers and community projects developed by Farm Security Administration.

* * *

Funds Being Raised For Texas Church

Bishop Quin of Texas announced at the opening of a campaign for $60,000 that $20,000 had been raised for St. David's Church, Austin. The sum is sought to retire the debt; provide a 1939 budget and make needed improvements. St. David's is the oldest standing church building in Texas, except for Roman Catholic missions. It was consecrated in 1855. There were difficulties during the Civil War, with the parish splitting up into what Bishop Kinsolving called the followers of the "Gospel according to Jeff Davis" and the "Gospel according to Abe Lincoln," but they got together again under Bishop Gregg's guidance and St. David's has flourished ever since.

* * *

Hague Oppression Again Denounced

The Rev. Guy Emery Shipler, editor of the Churchman and rector at Chatham, N. J., was the chairman of a community forum that met on December 4th, at which Norman Thomas launched a further attack on Mayor Hague of Jersey City.

"Mayor Hague manipulates local ordinances and their administration, and controls an immense number of jobs, not only all public jobs including WPA, but also private employment, I am told, in many of the big factories," Mr. Thomas said.

"To his control of jobs and legal machinery Mayor Hague has added the creation of a mob in quite the fascist fashion. The mob is used to intimidate speakers or to provide the police with an excuse to prevent meetings. It operates outside of Hudson County. There is no question that the mob in Military Park in Newark, June 4, was a creation of the Hague organization."

* * *

New Brotherhood Chapters In Michigan

Five new chapters of the Brotherhood of St. Andrew were inducted by Bishop Page of Michigan at a service at Saint Joseph's, Detroit, on November 29th. Bishop Creighton also took part in the service. It is the first time in a number of years that new chapters have been added to the organization in the diocese.

* * *

Bishop Manning At Protest Meeting

Bishop Manning of New York shared the program with two Roman Catholic leaders at a meeting held December 9th in Carnegie Hall, New York, to protest against oppressions in Germany. Secretary of Agriculture Henry A. Wallace, Episcopalian, was also a speaker. The meeting was called by Mayor LaGuardia, Episcopalian, "both to express publicly our sympathy to the victims of oppression and our determination to safeguard our American beliefs in the brotherhood of man, justice and democracy."

* * *

Presbyterians Meet With Episcopalians

Presbyterian and Episcopalian clergy met together in Brooklyn, New York, on December 6th to listen to the Rev. Granville Williams, rector of St. Mary the Virgin's, New York, and a monk of the Cowley Fathers, and the Rev. Henry Sloane Coffin, Presbyterian and president of Union Seminary, give their views on the proposed merger of the two churches. It was a closed meeting but in a statement handed to the press it was stated that Father Williams supported the proposals of the commissions of the two churches,

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whereas Dr. Coffin devoted his time to demonstrating that there was little that separated the two churches in matters of faith and doctrine.

* * *

Detroit Parish Has Anniversary

St. Columba's, Detroit, where the Rev. Otey R. Berkeley is rector, celebrated its 25th anniversary on November 27th when Bishop Creighton was on hand to preach.

* * *

Ground Broken for New Church

Ground was broken on November 28th for the new St. Paul's Church, Glen Cove, Long Island. It was rather tough going since it had snowed the two days previous, but with 900 invitations out and the local papers ballyhooing the event, the rector, the Rev. Lauriston Castleman, gave orders to go ahead. About 100 people plowed through the banked snow and the three choirs of the parish were on hand. The church is to cost $42,000 with the money in the bank to pay for it. It will be consecrated as soon as it is completed.

* * *

Bishop Freeman Wants Unity of Action

Bishop James E. Freeman of Washington, speaking on December 5th at a mass meeting in Washington, called for "unity of action" against nations which practice religious and racial intolerance.

"Jews, Catholics and Protestants must make common cause against a common enemy, and a strong one," he said.

"Proud isolation is impossible if the freedom we cherish to worship God according to the dictates of conscience is to be preserved. We have too long coveted unduly our insular position; this cannot longer be in a situation that imperils the whole religious cause.

"While our present attitude is focused against Germany and other totalitarian states that are violently attacking Jew, Catholic and Protestant, we have no confidence that this new species of attack upon religious institutions can be localized. Our own country has no guarantee that such a malignant epidemic will not spread to this Western continent.

"Germany's attack upon its Jewish minority and its more recent attack upon distinguished prelates of the Roman Church, indicate that all religious institutions are imperilled."

Others to speak at the meeting were the Rev. E. A. Walsh, Jesuit priest, who is vice president of Georgetown University, and Senator Edward R. Burke of Nebraska.

* * *

Men's Club for Atlantic City Parish

As the first move to expand the activities of All Saints', Atlantic City, further into the community, an interdenominational men's club has been organized. The first of a series of meetings was held last week, attended by over 100 men. The Rev. George L. Whitmeyer is the rector.

* * *

Young People Meet in South Florida

Bishop Wing was the headliner at the annual convention of the Young People's Service League of South Florida, which met at Holy Trinity, West Palm Beach, November 25-26. There were close to 200 delegates present, representing the 22 active parish units.

* * *

Acolytes Festival at Tampa

The first acolytes festival ever to be held in the diocese of South Florida, was held at St. Andrew's, Tampa, on December 4th. It was sponsored by the Brotherhood of St. Andrew, and was directed by Mor-

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ton O. Nace who is in charge of young people's work in the parish. Bishop Wing was the preacher. About 100 acolytes attended the service and were later the guests of the parish at a dinner.

* * *

Philadelphia CLID Promotes Housing

The Philadelphia chapter of the Church League for Industrial Democracy is dealing with the housing problem in the city this winter, and got off to a good start the other evening when 230 members and their friends attended "One Third of a Nation," a play dealing with the theme. A bit of cash was made by the chapter which is being used to bring out a little magazine issued by the Tenant League. Mr. Bernar Childs, secretary of the Tenant League, is the speaker at a CLID meeting on December 16th, meeting at St. Luke and the Epiphany, and a number of CLID members are taking a course given by Mr. Childs on the subject of housing.

* * *

CMH Meeting in Brooklyn

Mrs. Herbert R. Peck, chairman of the Queens and Nassau branch of the Church Mission of Help, was the speaker on December 6th at a meeting of the organization held in Brooklyn. She dealt particularly with the problems that the organization expects to have to deal with when the world's fair opens.

* * *

There's Value in the Munich Peace

During the month of October, the month following the achievement of "eternal peace" at Munich, ten of the largest munitions firms in Great Britain have increased the value of their shares by more than $100,000,000.

* * *

Life Annuity Upon Retirement

The Rev. W. Russell Bowie has announced that the employees of Grace Church and Grace Chapel, New York, would receive a life annuity upon retirement from active service through arrangements made with the Church Life Insurance Corporation. The plan will apply to all employees under fifty years of age who have been in the employ of the church for one year or more. Premiums payable to the corporation will be equivalent to 6% of the employee's salary, one-half being paid by Grace Church and one-half by the employee. The church will pay an additional 1% for each five years of completed service. Part of the premium will be applied to the purchase of a straight life deferred annuity; and part to the purchase of retirement annuities with cash and loan values and death benefit. Both contracts will become the property of the employee. Approximately thirty employees benefit under the plan.

* * *

Conference on the Ministry at Cambridge

The annual conference on the ministry is to meet February 3rd through the 5th at the Episcopal Theological School, Cambridge. It is not so much for those who have already made up their minds to enter the ministry as for school boys, college men, young business men and school teachers who are considering the matter. The leaders are to be Dean Washburn, the Rev. Angus Dun, the Rev. Norman Nash and the Rev. Charles Taylor, all of the Cambridge faculty, and the Rev. Leslie Glenn, rector of Christ Church, Cambridge, and the Rev. Arthur L. Kinsolving, rector of Trinity, Boston. The Rev. Frederic B. Kellogg, in charge of student work at the Cambridge parish, is the secretary of the conference.

CHILDREN'S BOOKS OFFERED FOR CHRISTMAS GIFTS

(Continued from page 8)

of the Arctic in *Moo-Wee, the Musk Ox*. Moo-Wee, a musk ox calf leads an exciting life with the herd, and becomes for awhile the pet of an eskimo boy—where he learns many things. Younger children will learn a great deal about the animals of the Arctic from this story, and, most important, they will enjoy meeting Moo-Wee. Fine drawings by Kurt Wiese. (Frederick A. Stokes Co.: $1.50)

Eric P. Kelly tells in his book *At the Sign of the Golden Compass* the story of Godfrey Ingram, printer's apprentice, who lived in London in 1576. It is a story filled with adventures and intrigues and presents in a dramatic way a very important period in the history of printing. From this book young people should be able to pick up a great deal of worthwhile information in a very pleasant manner. (The Macmillan Company: $2:00)

In *Team-Work in Colonial Days* Walter K. Putney tells for the children of this generation many stories of the heroism and cooperation of our pioneering forefathers—stories that were told the author when he was a boy and which he found in old diaries and records. For the 'teen age. (W. A. Wilde Company: $2.00)

Deep Flowing Brook is a biography of Johann Sebastian Bach, written by Madeleine B. Goss, which will be received with joy by a child of the 'teen years who is interested in music. Those not interested in music doubtless will be after reading this story. (Henry Holt: $2.50)

NEW BOOKS
For Boys and Girls

This week we received from Mowbray, in London, a small book for children entitled **The Holy Childhood** ($.40), by Blanche Handler. The verses are in large, readable type and the illustrations will be a delight to children five to seven years of age. A companion book entitled **The Road to Bethlehem** ($.40), by the Rev. Hugh E. Worlledge with illustrations by Marion Allen, was received from Mowbray several weeks ago. This latter book is for boys and girls eight to ten years of age. Both are Christmas books and make excellent inexpensive gifts.

There is another very inexpensive book by Mowbray entitled **Carols and Christmas Rhymes** (reduced to $.25), selected from the poems of Father Andrew. This is not new, but stock was received too late last year for general advertising. There are forty-three selections appropriate to this present season from Father Andrew's previous books.

For Juniors, ten years and up, we recommend **Every Child's Story Book of Saints**, just published by Mowbray in two volumes (each $1.00). Each volume contains eight illustrations in full color, and many other illustrations in black and white. Volume 1 contains sketches on thirty-two Saints—volume 2 sketches on thirty-three Saints.

Boys and girls of the junior age will enjoy **Tales From Many Lands** ($.50). There are twenty-one stories illustrated, and the picture on the cover is in full colors. The stories are for the most part about boys and girls in countries near and far throughout the world.

If a prayer book is desired, we have an excellent selection bound in black or red cloth at $1.00, or in black and red French Morocco leather from $2.50 to $3.50.

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Amount expected from the Dioceses
for the year 1938 ..... $1,503,104.00

Up to December 1st the Dioceses
had remitted 1,047,788.98

Balance to be collected in December ..... $ 455,315.02

¶ In eleven months 70% of the year's total has been remitted, leaving 30% to be collected in the final month.

¶ In spite of difficult times the giving of the Church has increased during the past five years—witness:

	Expectations	Remitted up to Dec. 1st	Balance to be collected in December
1934	$1,269,832	$ 841,114	$428,718
1935	1,381,500	948,064	433,436
1936	1,389,992	971,756	418,236
1937	1,481,351	999,504	481,847
1938	1,503,104	1,047,789	455,315

¶ The Church has demonstrated its unity and its high purpose to go forward upon its great task of making Christ known to all the world. Meeting the 1938 obligations is an important step in the accomplishment of that task.

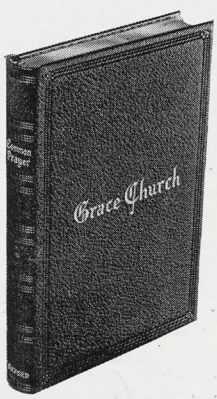
THE NATIONAL COUNCIL

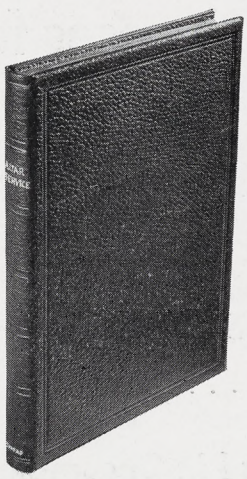
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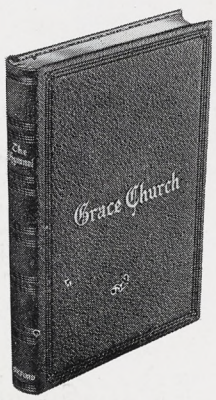
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THE WITNESS



"OH COME ALL YE FAITHFUL"

THE CHRISTMAS NUMBER

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CLERGY NOTES

ALLING, ROGER, formerly of the Good Shepherd, Pawtucket, R. I., has accepted a call to Christ Church, Corning, New York.

CONDON, D. W., formerly rector of Christ Church, Jordon, Tennessee, has accepted the rectorship of All Saints, Fulton, N. Y.

DONAGHY, WILLIAM R., curate at St. Mary's, Ardmore, Pa., was ordained priest at St. Giles', Stonehurst, on December 21 by Bishop Taitt.

GOSNELL, HAROLD C., formerly of All Saints, Fulton, N. Y., is now the rector of Holy Trinity, Lincoln, Nebraska. Address: 1222 J. Street.

LODTER, CAMILLE INNOCENT, has been deposed from the ministry by Bishop Perry for reasons not affecting his moral character.

MASON, THOMAS N., vicar of St. Giles', Stonehurst, Pa., was ordained priest on December 21 by Bishop Taitt.

MEADER, ROBERT O., formerly the rector of St. Andrew's, Providence, R. I., has taken charge of St. John's, Ashton, R. I.

TAYLOR, WILLIAM C., formerly of the Good Shepherd, Rosemont, Pa., has accepted a position as assistant at St. Stephen's, Providence, R. I. He will also assist at St. Dunstan's School.

UNDERWOOD, FREDERIC, formerly assistant at Calvery Church, Pittsburgh, Pa., has accepted appointment as associate minister in charge of religious education and the junior congregation at St. Bartholomew's, New York.

WADDICOR, JOHN, formerly of Christ Church, Providence, R. I., has accepted a position as assistant at Christ Church, Fitchburg, Mass.

WHITE, ROBB, has resigned as rector of St. Thomas' Church, Thomasville, Ga., with future plans uncertain.

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by

BISHOP JOHNSON

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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The Christmas Spirit

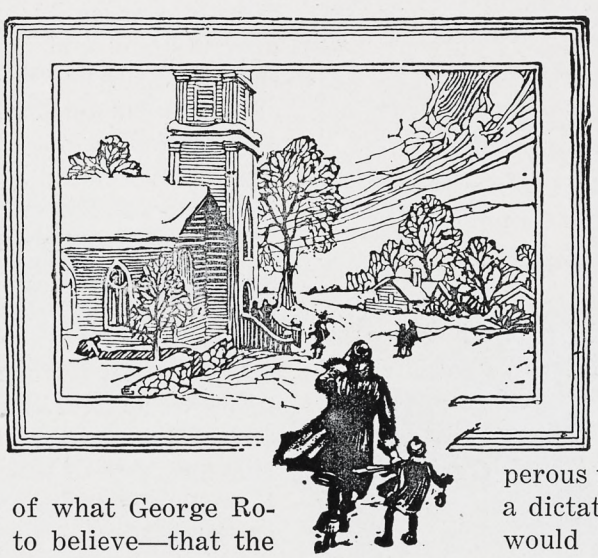
By

BISHOP JOHNSON



"Joy to the world! The Lord is come.
Let earth receive her King."

A PROMINENT citizen of the United States recently said in a public speech that "the United States is thirty years behind the times," and I said when I heard it, "Thank God! That is why citizens of the United States are still able to smile." I was talking recently with a person who had traveled in central Europe and just returned who said that no one smiles in those countries. Occasionally they laugh, but they do not smile. There is no real joy such as you and I used to have at Christmas and still try to preserve.



The reason why there is no geniality in Europe is because men have lost their faith. It reminds me of what George Romanes said when he ceased to believe—that the joy had gone out of life.

When preparing young people for confirmation I have often wondered why such adorable children should in the large turn out to be such dull adults. It is because they have sold their birthright for a mess of pottage; they have sacrificed joyous faith for material ends.

So long as they were surrounded by a good home and enjoyed the worship of a good parish church they were full of merriment, but when they went to college and then entered business they became intellectually ambitious and secularly minded, with the result that the clubs of the prosperous became hopelessly dull, impervious to joyousness. Successful men take themselves so seriously that they are incapable of hilarity. When Christmas comes they have a momentary relapse into the Christmas Spirit, but it is more of a memory than an experience. Once in awhile one meets someone who in spite of years has preserved his youthful enthusiasms.

This dullness is partly due to the fact that so much of religion has been solemn rather than reverent and tended to heaviness rather than lightness. After all, we owe the oases of life to the Christ who gave us Christmas and Easter, which in spirit are quite different from Washington's Birthday and the Fourth of July.

Of course, the world corrupts Christmas by making it a time for cocktail parties rather than adoration and for costly and useless presents given by the prosperous to the prosperous. If I were a dictator I think the first thing I would do would be to restrict Christmas presents to children and the poor. I am sure that society would not wake up with a headache when the bills came due on the first of January.

A friend of mine once said that he loved to walk along Tremont Street in Boston at Christmastide and see all the beautiful things in the windows which he did not want.

OF COURSE, when Christmas became commercialized so that business houses look forward to the Christmas holidays as the time when they can hope to augment the right side of their ledgers, then they perverted the true significance of the day and turned the birthday of Christ into Vanity Fair.

What would the shop-keepers do without

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Christmas and the dressmakers without Easter Day?

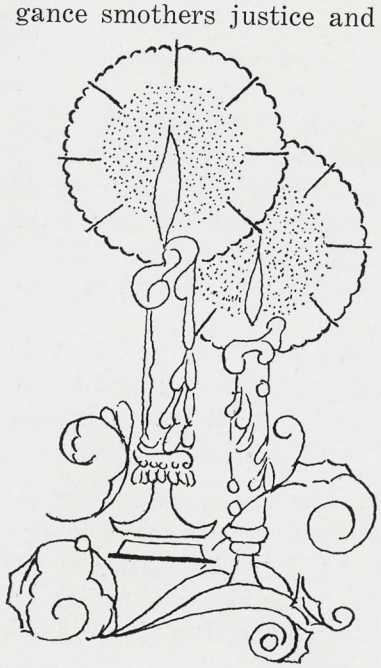
It was in order to make a joyous social order that Christ said "Except ye become as little children ye cannot enter the Kingdom of Joyousness." It was His mission to leaven the three measures of meal which would seem to be Business, Education, and Politics, all of which become soggy bread without the leaven of love, joy and peace. They all seem to be impervious to the leaven without the spirit of kindliness. The intellectuals appeal in vain to politicians without conscience and the statesmen mourn about China without any hesitation on the part of business to profit from Japan.

Thirty years ago I lived in a world that was kindlier than this. Class hatred, racial feuds and political greed had not turned society into chaos. The intellectuals have boasted that they are running the ship and if they continue in the direction that they are going, they will end in the wreckage of the boat.

At any rate, the Christmas Spirit was better then than now. Men had not substituted a morose Stalin or a snarling Hitler or a bumptious Mussolini for rulers who despite their profiteering were kindlier souls than those in the saddle now.

"Joy to the world, the Lord is come,
Let earth receive her King.
Let every heart prepare Him room
And Heaven and Nature sing."

What is there about the times which should cause anyone to boast? Dullness displaces hilarity; brutality is substituted for kindness; arrogance smothers justice and greed dissipates patriotism.



Let us therefore keep Christmas by adoring as children the King of love, joy and peace. Let us make Christmas first a day of worship and then a day of hilarity. Let us become as children in order that our children may have a right appreciation of the day and experience the joys which we used to have.

Christmas Carries On

By

BISHOP WILSON

USUALLY we cannot estimate the importance of any event until after it has happened and we can see what follows. Sometimes we think a great thing has been done but nothing comes out of it and we finally realize it was an unimportant occurrence. More often something happens which does not seem to us at the moment to carry any particular significance but subsequent events prove it to have been of the utmost importance. No event ever stands by itself. Every occurrence has certain consequences and by them the event itself is judged.

Back in the fourth century Christianity was struggling against recurrent persecutions, a great emperor declared himself a Christian. Plainly it was a notable declaration but nobody realized at the time that a new day had actually dawned for the whole world because of Constantine's action. When Columbus sailed his little ships across the ocean, everyone knew he was doing an adventurous thing but not until long afterward did anyone know that he had added a hemisphere to the world. When the printing press was invented it was not much more than an interesting novelty. It took a long time for people to understand that this invention had literally changed the very character of civilized society.

So it was on the first Christmas Day. Most people knew nothing about the birth of the Christ Child. To the villagers of Bethlehem another baby had been born into the world. Looking back upon it today through the vista of twenty centuries we mark it as the pinnacle of all human history. Out of that first Christmas came the life and ministry of our Blessed Lord—His Gospel, His Church, and all the manifold benefits of the Christian faith. Lives have been changed, evils have been eradicated, a new heart has been put into mankind because of what happened on that Christmas Day. A new spiritual power was introduced into human affairs which has been battling for supremacy ever since. The struggle has had its ups and downs. Great changes have befallen the world. Civilizations have come and gone. Kingdoms have risen and perished. Nothing today remains the same as it was two thousand years ago—except Christ. Through all the storms of changing life Christ has come on His way, gradually raising the world to a little higher level. In all the making and breaking of human institutions His Church alone has survived

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and stands today as the visible expression of His continuous spiritual Presence.

Now the same Christ comes to us again on this Christmas Day, ready and able to do for us, and through us for our times, just as great things as He has already done for those who have gone before us. Is this just another Christmas or is it really an important event? The answer depends on us, not on Christ. He comes as always but the results of His coming depend on the welcome we give Him.

What will this Christmas bring? Is it merely a holiday when we lay aside our usual occupations —or is it an occasion for the power of God to gain renewed currency in our lives? The results may be large or small, notable or obscure, but as we really meet Christ at His coming those results are bound to be good. God is again doing His part. If He finds us ready and willing to do ours, Christ's Kingdom will be that much stronger in a world of great human weakness.

The Incarnation and Human Life

By
CLIFFORD L. STANLEY

TO MOST the word "Christmas" conjures up lighted trees with multicolored ornaments and presents, perhaps the pungent smell of spruce or pine. It brings to mind vivid memories of childhood, the nameless delights and awful anticipations of children. As long as I live, the crowing of a rooster will mean to me those early Christmas mornings, long before light, when sleep had fled and the doings of this world became so significant that earth ceased to be earth and was all but heaven. Among Anglo-Saxons Christmas is the most loved folk festival, even as Easter is with Russians. Around it cluster our loveliest songs and most interesting customs, a wealth of color and the most heightened of feelings. It is the one place where we break out of the confines of our own age and live familiarly in the world of Dickens and beyond that in the Middle Ages itself. Since it is a great peoples' time, it is a time when our relationships seem more evident, more transparent to the view, and indeed stronger than at other times. As we love the living more at such a time, so, too, we remember with particular tenderness those who no longer keep the feast with us. We draw closer to each other, to those that are gone, to the very universe at Christmas.

It cannot be denied that it is a far cry from this to the religious fact from which it all rose. Before it was a matter of Christmas trees, Christmas was the Incarnation. Before it was a human time, it was The Time of the Divine, the fullness of the times when God came in Christ.

I do not mean to play the religious heart of Christmas against the folk developments, nor the divine against the human. Rather it is the other way around. The human and homely tend to obscure the cosmic. If anything, the folk festival is played against the immeasurable religious occurrence.

This is too bad, because the religious element of Christmas establishes the human element of Christmas. Not only does the Incarnation, the coming of God in Christ, establish Christmas and conserve this blessed time to the human race, it also establishes all truly human things. That is what I want to say—that the coming of God in Christ which we celebrate at Christmas is the charter which establishes the race in its humanity.

Let us see what this means. There is an old



"THERE WERE SHEPHERDS ABIDING IN THE FIELDS."

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question which goes back to the Greeks. Someone would ask, "What does the world stand on?" The answer was, "On the shoulders of Atlas." Then a second question would follow: "What does Atlas stand on?" To this the answer was, "On the back of an elephant." After that was a third question, "What does the elephant stand on?" To this question, the answer was made, "On the back of a tortoise." Now this can be kept up forever, but it never leads anywhere. What we are looking for is something like this: Suppose several acrobats are standing on each other. The top man stands on the shoulders of another, who in turn stands on the shoulders of a third. But this third man stands on *the ground*. So when we ask what the world stands on we are looking for the ground. We are not interested in Atlas, or the elephant, or the turtle; we are interested in the solid ground on which the last one stands. We think that if we ask enough questions we will come to the last one, the one that stands on solid ground. But there never is any last one. There never is any ground. If we stopped with the elephant and didn't add the tortoise what would we have? We would have empty space. So we quickly put the turtle there because we cannot stand the idea of empty space. But we have only evaded the problem. We can keep on adding turtles forever, that is, keep on evading the problem, or we can face the empty space.



BUT if you accept the empty space your troubles have really begun. You cannot stand on empty space. You can only fall in. So the tortoise really falls in. The elephant falls in too, and Atlas falls in. The world plunges in. All creation starts down on an everlasting fall. The elephant stands on the turtle but the elephant falls because the turtle is falling. But that is true of everything—it stands; it falls also. The fall worries us more than the standing satisfies us. The thing we don't know spoils the thing we do know.

The historical name for this "empty space" is the Abyss. The Abyss surrounds life on every side. Pursue the analysis of human life far enough in any direction and you come to the Abyss.



Take the problem of origin—where did we come from? You can name father, grandfather, great-grandfather and so on forever. But it is Atlas, the elephant, the tortoise all over again. The more ancestors I line up, the more apparent it is that I am not looking for human ancestors. I am looking for an Ancestor of ancestors—the origin of humanity. To this other question the only answer is "empty space."

So, too, with the problem of death. When our dear ones die, they go into the Abyss and our relations break off even as the rope, which ties mountain climbers together, breaks when one of them falls into a crevasse. If all life disappears there in the end, then since the character of the end infects the whole, we may say that life is in the abyss of death from its very beginning. "In the midst of life we are in death."

Or take such a thing as morality. Human morality is a majestic thing like some great palace. What is the palace founded on, on what "ground" does it stand? Suppose you say the palace of morality stands in humanity itself. Let us say that the foundation stone of morality is laid in the ground of my will. Then morality is in bad case for two reasons. First, it is unstable, for what my will makes, it can unmake. Second, it is arbitrary. For if it comes from me, I cannot point outside of myself to any good reason which justifies it. It is so, because I will it to be so.

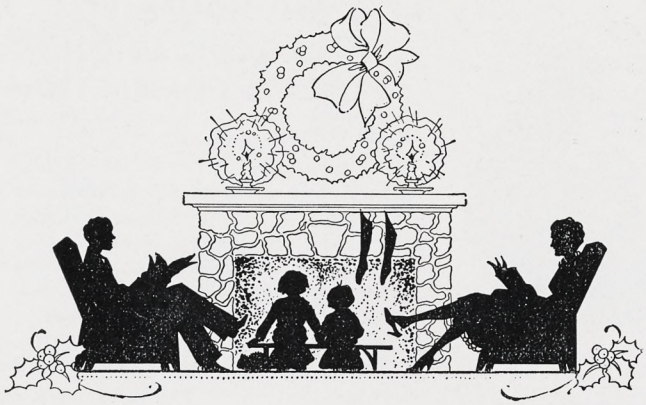
Try the other alternative then and say that morality comes to my will from beyond my will. But in order for morality to come to my will, that which lies beyond my will must be moral in nature. Why is this so? If that which lies beyond my will were morally colorless it would not command my will to be a moral will. If it were evil, it would not command my will to be a moral will—will Satan cast out Satan? The upshot is that human morality depends on there being a more-than-morality in the universe, which commands my will.

This is the real human situation. To be moral, I must know that the universe is moral: yet an abyss which I cannot know surrounds me and so hides the universe. Here then is a piece of knowledge I must have to be human but which I cannot attain. Thus humanity is at stake on account of the Abyss.



Here is where the Incarnation enters. We cannot cross the Abyss. Our only hope is that that which is on the other

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side may cross to us. In Jesus we believe that that is exactly what happened. We believe that in Him there came a crossing over of That which was beyond the Abyss. In Jesus the knowledge is given which we could never win. God, whom man could not find, might and did find man.

Now look at human life in the light of this revelation. Our life comes from our ancestors, and much more from this One. This is the creation. Our life goes to the grave and much more to this One. This is the resurrection from the dead and the life everlasting. So, too, events work their will with us, but much more are they His Will. This is Providence. Our morality is secure, for it stands on, *is grounded* on, Him who says, "Be ye holy, for I am holy." Our reason is based on that which is not less, but if anything, is more than reason, because "the Word . . . became flesh and dwelt among us." Or as we would say, "the reasonable principle of the universe became a human life and lived in our midst."

So you see why Christmas and every dear human thing is dependent on the loving kindness of our God. Everything human has *Ground* to stand on because out of the Abyss comes one "like unto a son of man." Bethlehem's poor manger becomes cradle for Him who is Himself cradle of all that is human.

Talking It Over

By

WILLIAM B. SPOFFORD

SOME years ago we ran in this paper the briefest sort of an article called "A Brief Biography." Even now I am not certain who wrote it, though I have been told it was the great Phillips Brooks. This I do know, that never does a Christmas roll around that numbers of people do not ask that it be reprinted. So I send it forth once more as my Christmas greetings to you all:

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never travelled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself.

"While still a young man the tide of popular opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through a mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying, his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone and today he is the centerpiece of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have ever affected the life of man upon this earth as powerfully as has this one solitary life."



"AND WHEN THEY HAD OPENED THEIR TREASURES, THEY PRESENTED UNTO HIM GIFTS; GOLD, FRANKINCENSE, AND MYRRH"

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MORE ABOUT BOOKS THAT CHILDREN WILL LONG PRIZE

By Gardiner M. Day

I cannot remember a Christmas season that was richer in beautiful religious books for children than is the present one. To give an adequate review of them would take an entire Witness. We can simply mention here a few that we believe to be particularly attractive. Harcourt, Brace and Company has brought out a singularly beautiful book entitled *The Great Story* ($2). A thin volume of about a hundred pages, the story of the life of Christ is told in the language of the authorized version, with fifteen well-known scenes from the life of Christ. It is a most attractive book.

One book that never grows old is *The Christ Child,* which is the Christmas Story as retold by Matthew and Luke, beautifully illustrated by Maud and Miska Petersham (Doubleday, Doran $2). Not only do the beauty of these colored sketches commend themselves, but their accuracy and faithfulness in the reproductions of the costumes of the First Century give the book a high place among Christmas books for children. While this volume was first published in 1931, if you have not seen it and can only buy one book this Christmas, I would put this ahead of all others. Incidentally, it is very helpful for the director of a Christmas pageant for making costumes for its characters.

Maud and Miska Petersham have put us further in their debt by another volume which has just come off the press, entitled *Stories from the Old Testament* (The John C. Winston Co. $2.75). The stories of Joseph, Moses, Ruth, and David are told with simplicity and beauty, and again the exquisite colored sketches are outstanding for their accuracy and faithfulness in the reproduction of the scenes and costumes of the times. The publishers may well be proud to present what they properly term "the most inspired work these two artists have ever produced." This would be our second choice





on the book list this Christmas. The publishers have also brought each of the four stories out in a separate volume for the price of $.90.

Another story of the life of Christ which will be appreciated by older children is *Every Child's Story of Jesus* (A. R. Mowbray & Co. $1). This is not a new volume this year but is a happy retelling of the Christmas story with pleasing reproductions of paintings and sketches.

Every Child's Story Book of Saints (Mowbray $1), is a real addition to the religious books for this Christmas. There are two volumes called First and Second Series, each with eight colored illustrations by Dorothy Adamson and numerous line drawings. A brief story from the life of some thirty-two saints is contained in each of the two volumes. The line drawings and the colored illustrations are numerous and a real addition to the appeal of these volumes.

A Child's Grace, a book of thanksgivings in verse, by Mrs. Leatham and Dr. Claxton, illustrated by pictures from photographs by Harold Burdekin, (Dutton $1.50). This makes a very different and useful Christmas present.

Let us close this brief mention of special Christmas books by calling attention to the number of remarkably good religious books that one can get for only 10c. When I say remarkable, I mean that it is remarkable that they are so good and at the same time so inexpensive. Three such books published by Rand, McNally & Co. and frequently sold in five and ten cent stores, are *The Story of Jesus,* by Gloria Diener, illustrated by Milo Winter; *Prayers for Little Children,* with the sub-title, "And Suggestions for Fathers and Mothers for Teaching Their Children to Pray," edited by Mary Alice Jones and illustrated by Lucia Patton; and *My Own Book of Prayers for Boys and Girls,* edited by Mary Alice Jones and illustrated by Mary Alice Stoddard. The loveliest of the three little books is *The Story of Jesus* because greater pains have been taken with the illustrations. The books of prayers are splendid and worth ten times the price.

MISSIONS HOUSE REORGANIZATION NEARS COMPLETION

Reported by W. B. Spofford

Reorganization at the Church Missions House, New York, in the interest of efficiency rather than economy, was nearly completed when the National Council adjourned its December session on Thursday, the 15th. At the top of course is Presiding Bishop Tucker who announced that he would give special attention to missions, both foreign and domestic, and also to the newly created division of college work and youth. Under him comes 2nd vice-president Charles Sheerin, at a salary of $6,375, who is the administrative officer to coordinate the work of the departments of Christian Education (renamed from Religious Education), Christian Social Relations (renamed from Christian Social Service), and the merged Field and Publicity Department, yet to be given a name. Joseph Boyle, publicity man of the diocese of Chicago, was appointed as executive head of the Field and Publicity Department at a salary of $6,000 a year. No new secretary was announced to succeed the Rev. T. O. Wedel as director of college work but a committee was appointed to canvass the field and make recommendations to the Presiding Bishop. Mr. Spencer Miller Jr., part time consultant on industrial relations, who has been giving an estimated quarter-time to the work, had his salary increased from $2,550 a year to $2,975, with the hope expressed that he could devote more time to the task. Mr. James Whitney, assistant treasurer of the Council, received an increase in salary of $600 bringing his annual wage to $4,760.

Collections for 1938 are ahead of last year, the Presiding Bishop announced, but it was also stated that $188,000 in addition to anything now in sight must be raised for 1939 to maintain the present work, and $288,000 beyond present expectations would have to be found to operate on the budget for 1939 adopted at the October meeting of the Council. Vice-president Sheerin has been assigned the task of finding ways and means and reported on plans in an executive session, later to be made public. The National Council hit a new all-time low in money received from legacies this year, with but $53,000 added to the funds from this source. A committee was appointed to deal with the situation.

Bishop Fred Bartlett, part time secretary of domestic missions, announced that he would resign, probably in February, in order to devote all his time to the district of Idaho.

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A committee was appointed to recommend a successor, the new secretary to work on a full time basis.

Social and international questions were considered by the Council, with the program sponsored in Southern Ohio by Bishop Paul Jones for German Refugees (reported in the THE WITNESS, December 15th) recommended to all dioceses by the Council, with the Presiding Bishop appointing a committee of ten to further the plan.

Dean Paul Roberts of Denver, after stating that the Episcopal Church has a reputation of being a class Church, offered a resolution calling upon the department of social relations "to study the opportunity of the Church to be an effective force in the mutual understanding of different economic, social and racial groups" which received the approval of the Council.

Military training in schools run by the Church precipitated a lively discussion, with some insisting that it had no place in Church education while others maintained that it was beneficial in its effects. A committee of four was appointed to study the question and report.

The Council next meets February 14-16 when the chief business will be either cutting the work or increasing it, depending on how much of the $288,000 not now in sight is raised by that time. If cuts are made it was stated that they would have to be almost wholly in missionary salaries, so that missionaries face the possibility of a further salary cut of approximately 7½% it was stated.

The Woman's Auxiliary, meeting December 9-12, passed a resolution deploring the persecution of Jews in Germany and called upon the women of the Church to aid them in every possible way and "to promote international government action for the relief of refugees and to work for a larger measure of justice and consideration for all Jews and other minority groups in our national life." The women also sent a message to Will Hays, motion picture czar, protesting against the proposed film, "Invasion," which they declare "would increase world tension and fear rather than serve as anti-war propaganda."

* * *

Pulpit Exchange in Wilkinsburg

Fifteen years ago the Rev. William Porkess, rector of St. Stephen's, Wilkinsburg, Pa., initiated an exchange of pulpits one Sunday during the year by clergymen who were members of the Council of Churches. Twenty-four clergymen took part in the exchange on December 11th, representing several communions.



"The bond of fellowship has been greatly strengthened as a result," writes our correspondent.

* * *

Press Conference in Washington

Representatives of the press of the Episcopal Church met at the College of Preachers, Washington, December 12-13, and created a permanent organization to promote the wider reading of national and diocesan publications. The Rev. Howard Harper, editor of the diocesan paper in Georgia, was made chairman. He is the man, you will recall, who made the recent survey on diocesan publications. No space to deal with this adequately but we will have more on it next week.

* * *

Interfaith Conference on Democracy

An off-the-record conference on democracy and economic planning was held in Brooklyn, December 14-15, attended by a small but representative group of Roman Catholics, Episcopalians, Jews and Protestants. Federal officials, labor leaders both of the C. I. O. and A. F. of L., clergymen and heads of religious organizations were represented on the program. The Episcopal Church was represented by members of the Church League for Industrial Democracy.

* * *

Missionary Meeting in India

The breakdown of solemn agreements with resulting world disorders were deplored at the opening of the World Missionary Conference in the keynote address delivered by Dr. John R. Mott of New York at Madras, India, on December 12th.

The gathering is attended by 495 delegates from sixty-one countries, including Africa, India, China and Japan, by Jews and Arabs from Palestine, a delegation of the German Evangelical Church, one Archbishop and eleven Bishops.

The Episcopal Church is represented by the Rev. Artley Parson, assistant secretary of foreign missions of the National Council, who is the official delegate and by Bishop Henry W. Hobson of Southern Ohio who is an observer.

The conference is noteworthy as the first in which the churches of the East and West have had equal representation.

Dr. Mott declared that the delegates were assembled in one of the most fateful moments in the life of mankind and referred to the widespread disintegration of moral ideas and authority that made it necessary to fight the battle for religious freedom over again.

* * *

Endorse Congress for Peace and Democracy

Large numbers of clergymen have endorsed the congress for peace and democracy which is to meet in Washington, D. C., January 6-8. Among them are Bishop Paddock of our Church; Methodist Bishop Francis J. McConnell; E. Stanley Jones, Methodist missionary; Guy Emery Shipler, editor of the Churchman; Norman Sibley, Presbyterian; William L. Imes, pastor of a Presbyterian church in Harlem; Shelton Bishop, rector of St. Phillip's, New York; John Paul Jones, Brooklyn Presbyterian; Reinhold Niebuhr, professor at Union Seminary; Worth M. Tippy, former secretary of the Federal Council of Churches and others. The first session is to be devoted to labor's part in building a world of peace and democracy and is to be presided over by A. F. Whitney, president of the Brotherhood of Railroad Trainmen. A young people's peace lobby, directed by William Hinckley, Episcopalian who directed the World Youth Congress, is to play an energetic part in the congress, lobbying among the delegates for the following program: "that the United States seek to determine how it can best serve world peace. The people of our democratic country want peace. A peace which is not created by fear or by the sword. The citizens of the U.S. desire a peace based on respect for international law, respect for the integrity of smaller nations and non-interference in the affairs of other countries.



"Resume normal unrestricted trade relations with democratic Spain, extension to Spain of commercial credits.

"Feed the war

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victims in Spain and China. Cooperate with all organizations who are doing this service, by making available to them surplus commodities which cannot be sold in this country. This action would also help to relieve the distress of the farmers.

"Stop the shipment of arms and other war materials to the war-making countries: Germany, Italy and Japan.

"Take the initiative in calling upon all democratic countries to open their doors to persons fleeing from religious and political persecution.

"Carry out the principles of the good-neighbor policy with Latin-America. Extend international cooperation in the Western Hemisphere through increasing trade, economic and social relations."

* * *

Fire Destroys Rectory

The rectory at Arrington, Nelson County, Virginia, was entirely destroyed by fire on November 29th. The town perhaps needs a fire department. The nearest one is at Amherst, twenty miles away. Rector William D. Pollock called up the boys but they told him that they had a fire of their own that was keeping them busy. So he called up Lynchburg, thirty-five miles away. They came, but it is a disgraceful fire that stalls around while trucks are driven that far. There was insurance and plans have already been made for a new residence.

* * *

Cardinal and Archbishop Share Platform

The Archbishop of York; Cardinal Hinsley, Archbishop of Westminster; the Rev. James Bond, the moderator of the Free Churches in England, and Joseph Hertz, chief rabbi of England, were the speakers at a huge mass meeting held in Albert Hall, London, December 1st, to protest against the persecutions of the Nazis. It is the first time in many years that the leaders of the largest faiths in England have spoken from the same platform. In addition representatives of the three largest political parties also spoke; the Conservative party, the Liberal party and the Labor party. On the same day Roman Catholic and Protestant leaders joined in a similar protest meeting in Paris.

* * *

School of Christian Living

A school for Christian living opens in Chicago on January 3rd, under the auspices of the diocesan department of religious education. Members of other communions have been invited, giving the enterprise an inter-denominational aspect, with one of the leaders the Rev. Norman E. Richardson of the Presbyterian Theological Seminary. The school is to meet for eight consecutive Monday evenings in the community house of St. James Church. Others to give courses are the Rev. Howard R. Brinker; the Rev. Irwin St. John Tucker; the Rev. John Scambler; the Rev. John R. Pickells; the Rev. Harold Holt; the Rev. Rex Wilkes and Miss Vera C. Gardner. The Rev. J. Warren Hutchens of St. Luke's procathedral is the dean.



* * *

Young People Boycott Japan

The young people of St. Thomas's, Newark, New Jersey, where the Rev. John H. Keene is rector, voted at their meeting last Sunday evening to purchase nothing stamped "made in Japan" as a protest against Japanese aggression in China.

* * *

Canned Foods for the Needy

Members of Christ Church, Ottawa, Illinois, recently brought large quantities of canned foods to church, to be shipped to Chicago for use by settlements in feeding the city's needy this Christmas. The Church Club of the diocese entertained 1,000 children on the 18th . . . a real Christmas party with food in abundance and gifts.

* * *

Church's China Emergency Fund

The Church's China emergency fund, set by General Convention at $300,000, had reached $217,000 on December 12th. One of the most recent contributions came from the Auxiliary of St. John's Church, Cape Mount, Liberia.

* * *

Unemployed Clergy Asked to Write

At the recent meeting of the House of Bishops a committee consisting of Bishop Clinton S. Quin (5309 Mandell Avenue, Houston, Texas), Bishop Gribbin of Western North Carolina and Suffragan Bishop Ludlow of Newark, was appointed to deal with the question of unemployed clergy. A request now comes that unemployed clergy write Bishop Quin as chairman, giving such information as might be helpful in considering their cases. Bishop Quin also writes that the committee will be glad to have communications from others having suggestions to offer as to a practical solution of the problem.

* * *

B. I. Bell Goes to England

The Rev. Bernard Iddings Bell is to spend Lent in England delivering lectures and sermons to the students of schools. He plans to return to the United States about the middle of May.

* * *

Laymen's League in Georgia

The Laymen's League was organized in Georgia on December 5th when 300 men met at the call of Bishop Barnwell. Warren Kearney, national president, and Bishop Barnwell were the speakers.

* * *

Circuit Rider in a Plane

A return of the famous circuit rider—only the modern one will drive a car, a plane or reach his flock over the radio—is advocated by Archdeacon Norman B. Quigg of Chicago. He is sure that interest in things spiritual is increasing in rural areas, and that the Church ought to be making a greater effort to reach these people. Strong community-centered churches with an active corps of clergy traveling among the people is his solution of the Church problem in country areas.

* * *

Laymen Meet in Virginia

The Laymen's League of the northern part of Virginia met at St. Mary's, Rixey, on December 8th, with Bishop Goodwin the headliner. The 175 men present also heard the story of present day China, presented by a missionary home on furlough.

* * *

Oppose Unity Through Compromise

A communication has been received from the committee on findings of a conference which met last summer in Nevada under the auspices of the American Church Union, deprecating the disposition of some to seek unity with other churches by compromise. The statement, signed by Bishop Jenkins of Nevada, the Rev. Charles P. Otis of the Cowley Fathers and the Rev. Paul B. James of Seattle, states: "We deprecate a tendency to treat the Church as a sect among sects, exemplified in the plea that she be ready to 'make any sacrifice' . . . that is, dilute her claim and slacken her adherence to Catholic order and Apostolic dis-

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cipline . . . in order to achieve reunion or to save the world. As the Mystical Body of Christ the Church requires our allegiance. We may not sacrifice that which is ours only in trust. Our first duty is to transmit unimpaired what we have received. To surrender the Church's heritage for the sake of 'unity' is not laudable self-sacrifice but ecclesiastical suicide. Let us then love, exalt, obey the Church and so discover unity among ourselves, without which we cannot hope to unify Christendom."

* * *

Secretary for New York

Mr. George R. Bedinger, executive director of the public charities association of Pennsylvania, has been appointed to the new office of executive field secretary of the diocese of New York. Bishop Manning states that his primary work will be to aid in raising funds for the missionary work, carried on both within and outside the diocese.

* * *

Seek Funds for Oppressed Minorities

Bishop Bennett was the speaker at a mass meeting held in Providence, Rhode Island, which launched a drive for $150,000 to aid the oppressed minorities in Germany. The Roman Church and the Jewish Synagogue were also represented by speakers.

* * *

Dean Ackerman at Washington Cathedral

Mass opinion is determining the course of current history and the fate of liberty is being decided in the market place, declared Dean Carl W. Ackerman of the Columbia University school of journalism, speaking December 11th at the evensong service at Washington Cathedral. He declared himself strongly for freedom in all areas of living, and maintained that religious liberty would be lost if the freedoms of press, assemblage and speech were lost. He paid tribute to the Church press as an agency of free opinion and deplored the fact that so few in the Episcopal Church were subscribers to any of the national papers.

* * *

Young People Meet in Detroit

Five hundred young people of the diocese of Michigan met at St. Paul's Cathedral, Detroit, on December 4th for a service, followed by a mass meeting. Dean Kirk O'Ferrall preached at the service and Bishops Page and Creighton spoke at the mass meeting. On December 15th a committee composed of representatives of the various parishes met with the Rev. S. T. Harbach, rector of St. Timothy's who is giving part time to diocesan young people's work,



and formulated a program for next year.

* * *

Reaching the Young People

They are going after the young people at St. Peter's, Narragansett, Rhode Island, where the Rev. Thom Williamson is rector. Three organizations have recently been started particularly for them, a girl's club, a young Churchman's club and a Laymen's League unit for the young men of the parish.

* * *

Unity Meeting in Newark

Pastors of eleven churches in Newark, N. J. recently spent a day conferring on Church unity, the first meeting of its kind to be held in the city. They met in a Baptist Church, and there were talks by Methodists, Baptists, Presbyterians and Episcopalians.

* * *

Training School Dean Visits Detroit

Miss Bertha Richards, dean of the Bishop Tuttle Training School, St. Augustine's College, Raleigh, N. C., was a visitor recently in Detroit, speaking at St. John's, St. Matthew's and St. Cyprian's. She stressed the need for more students in this training school for Negro Church workers and also the need for jobs after they completed their training.

* * *

Death Takes Detroit Layman

Clarence A. Lightner, former vestryman and chancellor of St. Paul's Cathedral, Detroit, died on December 7th at Tryon, North Carolina. He was in his 75th year.

* *

Christianity Over All the Isms

Stanley Jones, Methodist missionary, in an address in Philadelphia before his return to India, declared that Christianity alone had the solution for the ills of the world.

Making a strong plea for all to unite in the cause of the Kingdom of God on earth, he declared: "There is no other solution. Nazism enlarges the area of cooperation, but stops with the race. Fascism enlarges the area of cooperation, but stops with the state. Communism enlarges the area of cooperation, but stops with the class. In stopping, they lay foundations for future conflict. The Christian way is the natural way to live: love toward every man, everywhere. Our present society is unnatural and is going to pieces. Life will not work except God's way." "Finding opportunities in calamities," he added concerning the second great need, "turns troubles into triumphs, difficulties into doors, Calvaries into Easter mornings." In interpreting the need for a renewed character, he said: "As the church denies the fact of conversion, psychiatry takes it over."

* * *

More Suggestions for Children's Christmas

Here are more suggestions for things children might do during this Christmas season.

1. Erect a simple altar in the home. How about the mantle in the living room; or a special table near the place where the Christmas tree will be? Hang a Christmas picture above it. Put a candle at each end. Take turns lighting the candles each night. Sing a carol and say your evening prayers before the altar.

2. Sing some of the old Christmas carols. Carol singing is one of the loveliest of our Christmas customs, but unfortunately most of it is done outside the home. If you have a radio tune in on some of the programs of Christmas music. Better still, get

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your Hymnal and turn to the Christmas and Carol sections, letting the whole family join in the singing of such inspiring strains as:

"O little town of Bethlehem,"
"Once in Royal David's City,"
"Silent Night,"
"While shepherds watched,"
"The first Noel."

Ten minutes for this after dinner each night will introduce the right note into your Christmas celebration.

3. Plan a gift. During this blessed season the world re-echoes the Master's words: "It is more blessed to give than to receive." Here is the secret of happiness. The people whose hearts and faces bubble over with joy at Christmas are those who have helped somebody poorer or weaker, with no motive except that they wanted to be kind. For happiness always comes when we get out of ourselves and try to make others happy.

4. On Christmas morning. As you gather round the Christmas tree listen to some member of the family read reverently the first Christmas story as given us in St. Luke's Gospel, chapter 2, verses 8 to 14. It will help to make this Christmas merry by reminding you that the dear Christ shares it with you. Hallow Christ's Birthday by going to church as a family to receive the Christmas blessing. While there make this your Christmas prayer:

"O Holy Child of Bethlehem,
Descend to us we pray;
Cast out our sin and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tiding tell;
O come to us, abide with us
Our Lord Emmanuel."

* * *

Death Takes Lucy Carlile Watson

Miss Lucy Carlile Watson, Churchwoman of Utica, New York, who was once named on a list of the one hundred most prominent women of New York State, died at her home on December 12th in her 84th year. She has always been a leader in Church work, particularly in the work of the Girls' Friendly Society and the Church League for Industrial Democracy, and also served on many boards of charitable and civic organizations. She was a member of the Daughters of the American Revolution, the Colonial Dames and the Descendants of the Mayflower.

* * *

Dorothy Canfield Fisher Addresses CMH

Mrs. Dorothy Canfield Fisher, novelist and an active Church Mission of Help worker in Vermont, was the speaker at the meeting of the organization held in Albany on December 12, which marked the 15th anniversary of its establishment in the diocese. There were about 200 persons present at the luncheon to honor Miss Agnes M. Penrose who has served as secretary since the founding of the organization. She was presented with a purse. The president, Miss Ethel Van Benthuysen, also has served during the entire time.

* * *

Observe Anniversary of a Hymn

Something new in the way of anniversaries was observed at the Church of the Covenant, Philadelphia, on December 11th, when a special service was held to mark the 80th anniversary of the hymn, "Stand up, Stand up for Jesus." Strangely enough the words of the hymn, which have stirred the hearts of Christians of all denominations for nearly a century, were born of tragedy. They were written by a Presbyterian clergyman of Philadelphia, the Rev. George Duffield, Jr., as a memorial to his friend, the Rev. Dudley Atkins Tyng, founder and first rector of the Church of the Covenant, and they were dedicated to



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the church at a memorial service not long after Dr. Tyng's death in 1858. The beginning of the Church of the Covenant actually dates from 1856 when Dr. Tyng was asked to resign as rector of the old Church of the Epiphany, which then stood at the Northwest corner of Fifteenth and Chestnut Streets, after he had preached a vigorous sermon against slavery.

* * *

A True Story About Christmas

The new rector wanted to get to know the parish and all its ways. One of the things he discovered his first Christmas was that the boys and girls of the Church school looked forward eagerly to a Christmas tree and gifts for themselves in the Church, none of them needed. Was this helping these boys and girls sense any of the meaning of God's gift of His Son and why a Christian celebration of Christmas is an act of thanksgiving to Him and of outgoing love to others? The rector loved the boys and girls. He thought and he prayed about this.

The following fall while one group meeting on Thursday afternoon was working on costumes for a Christmas pageant and another group had packed and sent off the Christmas box, a visiting nurse came in to tell about her work—stories of children. She caught the imagination of the boys and girls; they wanted to do something. A conference with the rector followed. A plan unfolded—this was what was done:

1. 100 children from the visiting nurses' lists were invited to a Christmas dinner.

2. Members of the congregation gladly gave $200 when the rector told them Sunday morning of the children's plan.

3. A list came in with the names, ages and sex of the expected visitors.

4. A committee of boys and girls went with the director of religious education to a wholesale house to buy each guest a joyful and useful gift.

5. A group of young people met to wrap each gift attractively and attach a Christmas tag with the name on it.

6. Another group of young people bought and trimmed the tree, arranged the gifts and organized games for after dinner.

7. Some of the older girls waited on the table.

8. Fathers were a motor corps for gathering up the children and taking them home. Most of them lived on the outskirts of the city and had never been in a car before.

9. Mothers of the church school children cooked the dinner—and such a dinner!

10. The dress rehearsal of Rosamond Kimball's "Nativity" was given in the church the last thing on the program. This was indeed the climax.

From the way they looked around when they went in, the boys and girls felt the beauty of the church deeply, with its evergreen and lights and soft organ music. We wondered if some of them had ever been in a church before. To the boys and girls giving the "Nativity" it was real sharing. A fellowship, a closeness among us all seemed to come and a sense of God's presence.

* * *

How to Be Happily Married

Bishop Davis of Western New York presented five dangers and five aids to marriage in speaking at the convention of the Federal Council of Churches in Buffalo. The dangers: search for pleasure and unworthy

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aims; lack of partnership in money matters; selfishness; brutishness; no children. Aids: common church interest; common outside interests; intellectual companionship; children; consideration for the other.

* * *

Urge Defense of Democracy

A manifesto signed by 1,284 American scientists, including three Nobel Prize winners, summoning their colleagues to participate actively in the defense of democracy as the sole means of preserving intellectual freedom, was released on December 11th. The spokesman for the group was Professor Franz Boas of Columbia University, former president of the American Association for the Advancement of Science.

"The present outrages in Germany," Professor Boas said, "have made it all the more necessary for American scientists to take a firm anti-Fascist stand. We are sure that the great majority of German scientists, and the German people as a whole, abhor Fascism. The thousands of teachers and scientists who have been exiled since Hitler came to power bear testimony to the incompatibility of Fascism and science."

"Our manifesto," he continued, "declares that we scientists have the moral obligation to educate the American people against all false and unscientific doctrines, such as the racial nonsense of the Nazis. The agents of Fascism in this country are becoming more and more active, and we must join with all men of good will in defending democracy today if we are to avoid the fate of our colleagues in Germany, Austria, and Italy."

The three Nobel Prize winners to sign were Professor Harold C. Urey of Columbia University who received the Chemistry award in 1934, and who is a member of the sponsoring committee for this manifesto; Professor Robert A. Millikan of the California Institute of Technology, winner of the physics award in 1923; and Dr. Irving Langmuir, associate director of the General Electric Research Laboratory in Schenectady, New York, recipient of the chemistry prize in 1932.

The 1,284 signatories represent 167 universities and research institutes in all sections of the country. The list includes 85 college presidents, deans, and directors of industrial laboratories and experiment stations.

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Sundays: Holy Communion 8 and 10 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

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Wednesdays and Holy Days: Holy Communion 10 A.M.
Fridays: Holy Communion 12:15 P.M.

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The Rev. H. W. B. Donegan, Rector

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11 A.M.—Morning Service and Sermon.
8:00 P.M.—Choral Evensong & Sermon.
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Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral
Main and Church Sts., Hartford, Conn.
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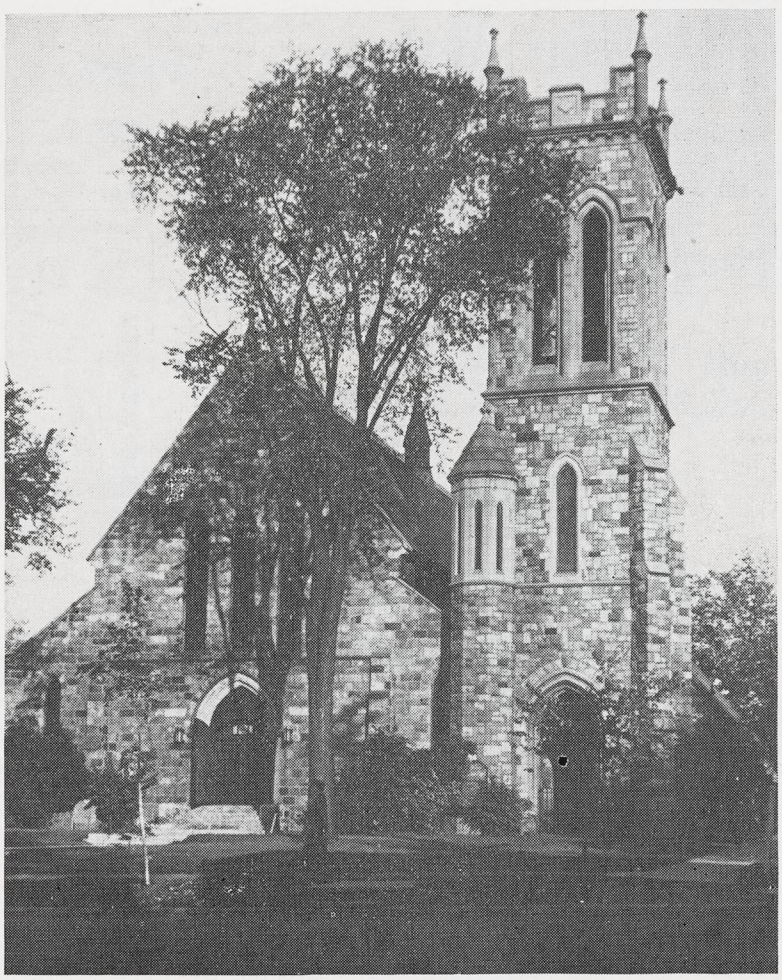
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December 29, 1938
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THE WITNESS



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CLERGY NOTES

CADIGAN, CHARLES H., rector of Grace Church, Amherst, Mass., has accepted the rectorship of Christ Church, Cranbrook, Bloomfield Hills, Michigan, effective April 20.

GOMPH, CHARLES L., celebrated the 25th anniversary of his rectorship at Grace Church, Newark, N. J., on December 4th.

LEAVELL, CHARLES G., in charge of churches in Westmoreland County, diocese of Southwestern Virginia, has accepted a call to the associated missions in Russell, Dickenson and Wise Counties, with residence at Norton, Virginia.

McGREW, IRVING A., chaplain of Hobart College, has accepted the rectorship of St. Michael's, Birdsboro, Pa., diocese of Bethlehem.

MOUNSEY, ERNEST B., has resigned as rector of Christ Church, Waterloo, Iowa, effective December 31st, to accept the rectorship of St. Luke's, Saranac Lake, N. Y.

NICHOLS, F. A., formerly rector of St. Mark's, Teaneck, New Jersey, has accepted appointment to take charge of missions in Warren County, New Jersey, with residence at Belvidere.

NIXON, EUGENE, former Methodist minister who has been in charge of St. Mark's, Green Island, N. Y. was ordained priest on December 15th by Bishop Oldham in the Cathedral of All Saints, Albany.

ROGERS, HENRY ALFRED, formerly rector of St. Augustine's, Salcoats, Saskatchewan, Canada, is now the rector of St. Alban's, McCook, Nebraska.

SANT, J. FRANCIS, has resigned as vicar of Christ Church parish, Detroit, to accept the rectorship of the Church of St. Michael and St. George, St. Louis, effective February 1.

SEDGEWICK, CHARLES S., formerly in charge of St. Augustine's, Youngstown, Ohio, has entered the Franciscan monastery, and is now known as Novice Paul.

STANLEY, CLIFFORD, formerly on the faculty of the Virginia Seminary, has accepted the rectorship of Christ Church, Cape Girardeau, Mo.

TURNER, JOHN C., of Gadsden, Alabama, has accepted the rectorship of the Advent, Birmingham, Alabama.

WEBBE, GALE D., was instituted as rector of St. Andrew's, Newark, New Jersey, on November 30th by Bishop Washburn.

WILLIAMS, BENEDICT, canon of Trinity Cathedral, Cleveland, Ohio, has accepted the rectorship of Trinity, Toledo, Ohio.

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THE WITNESS

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Associate Editors
FRANK E. WILSON
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A. MANBY LLOYD

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THE NEED OF DOGMA

By
BISHOP JOHNSON

DOROTHY SAYERS in her refreshing little brochure on *The Greatest Drama Ever Staged* starts out by saying "We are constantly assured that the churches are empty because preachers insist too much upon doctrine—dull dogma as people call it. The fact is the precise opposite. It is the neglect of dogma that makes for dullness. The Christian faith is the most exciting drama that ever staggered the imagination of man—and the dogma is the drama."

If it be true that one religion is as good as another, then all roads that lead to God are no better than the worst one and anything that calls itself the Christian religion is to be respected for its claims and not for its merits.

The truth of the matter is that what many call tolerance is really indifference, and that when men care about something, as for example stocks and bonds, they would never say that one is as good as another. If we are vitally interested in something in which we invest much we are particular as to its values.

A religion without dogma is a spineless faith and substitutes rhetorical generalizations for basic facts.

The Master, referring to prophets, said that they would be known by their fruits and cautioned us to take heed whom we hear. If I am discussing truth with a mathematician it would be absurd to say that two plus two may equal three or four or five lest if I insist upon accuracy I be accused of intolerance.

The truth of the matter is that much that is called Christian today is misnamed because it has not proceeded from Christ, but from the brain of some reformer. When the Christian religion began it had certain essential features which were in evidence when the first missionary, St. Philip, went down to Samaria to preach Christ unto them. As the oak tree emerges from the acorn so the Christian Church has grown out of the apostolic faith, and nothing necessary to salvation should be added to it and nothing of subsequent origin should be substituted for it.

When I am told that it is necessary for my salvation that I accept the supremacy of the Pope, there is nothing in the Acts of the Apostles to indicate that St. Peter was the ultimate authority, and nothing in history to indicate that whatever authority he may have possessed was exercised as a Roman Pontiff. On the contrary, St. Paul asserts that St. Peter was entrusted with the conversion of the Hebrews while he himself was sent to the Gentiles, and if we are to believe the Scriptures St. Paul withstood St. Peter to the face because he attempted to found a Hebrew Catholic Church for which he was to be blamed.

On the other hand, when reformers assert that their confessions of faith are essential to salvation, again there is nothing in the Acts to justify the claim. That is the Christian Church which Christ and the Apostles founded and which preserves the apostolic faith, the canonical Scriptures, the holy Sacraments and an authorized ministry as something entrusted to it. In a very real sense that is the basic foundation of the religion that bears the name of its Founder. Within these limitations the Church has always permitted the greatest liberty of faith and order.

One may agree with St. Paul when he says to the Galatians—"I certify that the Gospel which was preached of me is not after man, for I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ." And in addressing the Hebrew-Catholics of Galatia, "I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another gospel." In short, there was a gospel which was Christian.

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This gospel had certain essential features which when altered became another gospel. If we are really vitally interested in our religion, we will ask ourselves what are the essential elements without which a religion ceases to be the gospel of Christ however excellent it may be.

One does not wish to prohibit men from having any gospel which they desire and such a gospel may have excellent features—but if it has to be added to or subtracted from the original deposit of faith it is another gospel.

If we have erred in stating what are the essential features then I am ready to be convinced, but of one thing I am sure and that is that St. Paul's gospel wasn't fog, but that it had a backbone under its flesh and blood.

Honor Roll of 1938

AS IS OUR CUSTOM THE WITNESS herewith presents its Honor Roll for 1938:

WALTER RUSSELL BOWIE, for his courage in inviting the wrath of the American Legion by denouncing their political activities.

BISHOP BENJAMIN BREWSTER of Maine for taking a firm stand against games of chance at parish fairs and bazaars.

CHARLES BURLINGHAM, distinguished layman of New York, for the many years of leadership he has given in civic affairs.

DEACONESS JULIA CLARK, missionary to China, for her illustrated article on the China Eighth Route Army which appeared in THE WITNESS, the first report of this unique army to reach America.

RAYMOND CUNNINGHAM, rector of Trinity Church, Hartford, and the staff of that parish for their practical efforts on behalf of better race relations.

DON FRANK FENN, rector of St. Michael and All Angels', Baltimore, for his stimulating and practical book, *Parish Administration.*

WILLIAM KERNAN, rector at Bayonne, N. J., for his work on behalf of civil liberties in Jersey City and for his exposure of Father Charles Coughlin.

MARTIN NIEMOLLER, Christian leader of Germany, while not an Episcopalian, belongs to us all and is honored for his courage in opposing the gangsterism of Hitler.

BISHOP ROBERT L. PADDOCK and GUY EMERY SHIPLER for their splendid work on behalf of Loyalist Spain.

BISHOP EDWARD L. PARSONS, BISHOP FRANK E. WILSON and the others of our commission for bringing Church unity so much nearer.

WILLIAM RUSSELL, rector of Christ Church, West Englewood, New Jersey, who has made this parish one of the livest ones of the Church.

FRANCIS SAYRE, Assistant secretary of state, for his accomplishments in behalf of international peace.

BISHOP BENJAMIN WASHBURN and BISHOP THEODORE LUDLOW of the diocese of Newark for courageously speaking out against the rule of Frank Hague in Jersey City.

BISHOP GEORGE CRAIG STEWART and BISHOP JAMES DEWOLF PERRY who as delegates to the conference at Utrecht helped create the World Council of Churches.

BISHOP CLINTON S. QUIN for his fine accomplishments in unifying the young people's work of the Church.

ARCHIBALD W. SIDDERS of the diocese of Olympia for his efforts on behalf of the clergy who are unemployed.

GRANVILLE M. WILLIAMS of the Cowley Fathers who greatly aided the proposed unity with the Presbyterian Church by his recent address before clergymen of the two churches.

Prayer Book Inter-Leaves

CHRISTIANITY OR POLYTHEISM?

THE first words of the creed adopted at the Council of Nicea—"We believe in one God"—reflect the passion for unity which characterized the primitive Church. As against polytheism and a world given over to "gods many and lords many" Christians held to one God the Father of all and one Lord Jesus Christ. This divine unity was embodied in the one Catholic Church. "Sanctifier and sanctified are of one" says the Epistle to the Hebrews. And the unity of the Church found expression in the sacrament of the Lord's Supper where the many members were "one body, being partakers of the one loaf" (I Cor. x. 17).

We go wrong if we think of the first Christians as united only in a natural fellowship. Their unity was rooted in the supernatural. They were one because God is one. The Lord's Supper was a common meal but it was much more. The table

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companions were participants in their Lord's death and resurrection. And the fellowship was not limited to the local congregation of Corinth or Ephesus or Rome. It was the mystical fellowship of the whole Church, including the martyrs (Rev. vi. 9) and other of the faithful departed, and innumerable hosts of angels. In the corporate worship of such a Church the individual communicant shared, but his subjective religious experiences did not greatly matter.

The congregation united around the altar. Hence each church had only one altar—which is the rule still to-day in the unchanging East. There was one Eucharist on the first day of the week and one "president," the Bishop, with whom the presbyters "concelebrated." All the baptized and their children were present, but if any were prevented, the deacon carried to them a portion of the food from the altar and thus included them within the fellowship. When numbers increased these simple arrangements became impractical, but at Rome for centuries the Pope kept the idea of unity alive by sending to each parish within the city a portion of his communion, the "leaven," so that they "might not think themselves separated," as Innocent I. once said. And for long there were community masses at Rome in the larger "station churches"—they are still mentioned in the Roman missal.

This Christian unity laid the foundation for the civilization of medieval Europe. The Papacy was its center. But in time the popes fell into the demoralization which always accompanies the possession of too great power. Excommunications, crusades, and inquisitions sapped their moral authority, and in the end broke the Church into warring fragments. Unity of worship persisted till the Reformation, but more in appearance than in reality. The introduction of low mass led to the multiplication of altars—Alcuin (800 A.D.) speaks of thirty in York Minster, and of masses—a pope who was Alcuin's contemporary said nine in a single day. Masses were celebrated without communicants, were purchased, were employed to ward off thunderstorms, to cure sick cows, to pay off grudges. The Latin of the service was unintelligible to the laymen so that at the end of the Middle Ages their interest centered in individualistic devotions outside the mass. Even the first English Prayer Book directs the laity to "occupy themselves with devout prayer or godly silence and meditation" during divine service. And Cranmer boasts that now "Godly people assembled together may receive the sacrament *every man for himself.*"

Today we are in the midst of "gods many and lords many" again—commercialism and humanism in America, fascism, communism, nationalism, and totalitarianism in Europe. This is our new polytheism. Can we find our way back to the one God and Father of Jew and German, black and white, slum-dweller and plutocrat, and to the one Lord Jesus Christ? Can we recreate the one Catholic Church? Can we rediscover the Sacrament of Unity? These questions may well move us to serious consideration and good resolutions on Sunday, January 1st, in the year of the Lord, 1939.

This column, which appears every other week, is written by Dean William P. Ladd of the Berkeley Divinity School, New Haven, Connecticut, to whom questions and communications having to do with his column should be sent.

The Automatic Christian

WALTER CLARK'S folks were churchgoing people and, in his early boyhood, Walter went to Church and Church School as a matter of course. During his High School and Commercial College day he kept up his attendance and everybody spoke of him as a fine young man. Walter really enjoyed going to Church for, Branchville, being a small town, all its social activities centered in its churches.

St. Peter's was the leading church in town and Walter was getting to be a leader in St. Peter's. Pretty Marion Day, who sang in the Choir, was another reason why Walter liked to go to Church. When Walter was fairly settled down in his new position at the Bank, he married Marion and Branchville looked on it as a good match and predicted that Walter would be a figure in the community in a few years. Things did go very well with Walter for a couple of years and then the first real grief of his life came to him. His beautiful young wife died in childbirth and he found, to his sorrow, that the poetic imagery which he had always thought was religion was no help at all. Trouble had come to him and he "couldn't take it." He quit Church, began to drink and gamble, lost his position at the Bank and went all to pieces. Mean people said, "Religion . . . huh. See what it did for Walter Clark." The fact is, Walter never had any real religion. He was just another one of those Automatic Christians who are wound up when they are young and run until they bump into something.

THE CHURCHMOUSE.

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THE WORK AT ANN ARBOR

By HENRY LEWIS

Rector of St. Andrew's Church, Ann Arbor

THE work of St. Andrew's, Ann Arbor, falls into three main divisions. There is, first, the routine work of any large parish with its many guilds and organizations. Founded before the University was established in Ann Arbor, and before the admission of the State to the Union, St. Andrew's received its charter from the Northwest Territory and stands as a venerable figure in the midst of its surroundings. The parish has literally grown with the community and has come to be an integral part of the life of the city. In the recent years of depression, the church in Ann Arbor has come to be noted for its social service work in cooperation with the various welfare agencies, both public and private, in the community, and is regarded by many as an example of practical Christianity in this field. In this sense, St. Andrew's endeavors to minister to all sorts and conditions of men, and it has done much to harmonize the feeling between "town" and "gown" which always exists in any college community. For example, the vestry of St. Andrew's must always be composed of an equal number of men from the University and from the town.

Second, there is the work of the parish among Episcopal students. Every church has a missionary enterprise in its "backyard," and for our church in Ann Arbor, the students at the University provide the live material for such a missionary undertaking. St. Andrew's has always endeavored to exercise its responsibility to students and to bring to them, through worship, through fellowship, through teaching, and above all through their active participation in the life of the church, Christ's way of life. The students' religious life, of course, centers in the worship of the church. It is interesting to note that far more students attend the services of the church than take part in church activities. This is particularly true at the early service of the Holy Communion held every Sunday, where at least two-thirds of those present are students. The beautifying of the church, especially the chancel, is bound to make this emphasis on worship stronger than ever.

The student activities of St. Andrew's center in Harris Hall, a home-like and well equipped building. The "Hall" contains attractive meeting rooms, a library of books on religion, and a small Chapel for private devotions. There is a Student Guild, the program of which is built around talks, discussions, and other group activities which aim at discovering just how Christian philosophy can be made a guide in solving the problems of everyday living. Furthermore, St. Andrew's, in its student work, endeavors to have as many students as possible take a definite part

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in the active life of the church. Thus, students serve as Church School teachers, as acolytes, as members of the Altar Guild, and as lay readers in a nearby mission. There is also a large amount of personal counselling among students, both by the clergy and by the members of the staff.

The third division of the work of St. Andrew's parish is the ministrations of its clergy in the University Hospital. Ann Arbor contains one of the largest of general hospitals, a state institution which has no regular Protestant chaplain attached to its staff. The clergy of St. Andrew's therefore have endeavored to perform this task of ministering to the patients, and they not only visit the patients who belong to the Episcopal Church, but also they visit in the hospitals many who have no church connection, or those whom the doctors may ask them to see. The very presence of such a large institution as the University Hospital has always been a challenge to the clergy and members of St. Andrew's to cooperate with it in dealing with the infirmities of mankind.

Three summers ago, the Council for the Clinical Training of Theological Students established one of its clinics in the University Hospital in order to give to men of different denominations a more adequate insight into human problems. This clinic, held each summer since, for a period of ten weeks, is closely connected with St. Andrew's and its rector.

Such, in brief, is some of the work of our Church in Ann Arbor, as it endeavors through its parish life, its student life, and its hospital work to bring the message of the Master to those within its reach.

Let's Know

By
BISHOP WILSON

PRESBYTERIANS

SUGGESTIONS looking toward a closer relationship with the Presbyterians make it desirable that we of the Episcopal Church should know a little more of who and what the Presbyterians are. We propose to say something about it in three articles in this column.

In the middle of the 16th century John Calvin was teaching his reformed doctrine in Geneva, Switzerland. Some English people, especially in the uncomfortable reign of Queen Mary, went to Geneva to study. They returned to England in the more friendly atmosphere of Elizabeth and stimulated a movement within the Church of England on Calvinistic lines. They were not satisfied with the English reformation, pressing for a complete breach with the historic Church of England and the erection of an entirely new Church. This led to a prolonged controversy for the next hundred years.

Those involved in the new movement were known as Puritans. They asked not only for changes in doctrine and worship but also for the substitution of Presbyterian Church government instead of government by the Bishops. There was no question at that time of splitting into separate churches. It was a question as to which element should dominate the Church of England.

When the Puritans failed to gain their points, they quietly organized a Presbyterian system within the Church designed to undermine episcopacy and eventually abolish it. The country was divided into districts and in each one a *classis* was set up which was a board of Puritan clergy. Parish activities and forms of worship were to be regulated by these *classes*. Candidates for ordination were approved by this body and were then allowed to be ordained by the Bishops. Financial committees were created to handle Church funds without regard for the Church Wardens. Once a year representatives of the *classes* met in London in a general assembly to guide the general work.

As the situation became acute, Queen Elizabeth bore down on the Puritans with repressive measures. Most of them conformed and the subversive practices quieted down. Some, however, declared themselves Separatists and left the country for Holland where they developed a Congregational system. It was these Holland Puritans who comprised the Mayflower Pilgrims to New England. Presbyterian Puritans also came to Massachussetts where they were gradually merged into the Congregational system.

On the death of Queen Elizabeth in 1603 the controversy flared again and grew to a climax in the reign of Charles I. In 1640 the Long Parliament assumed the government of the country. Puritans controlled the government and a civil war resulted. A deal was made with the Scotch Presbyterians to join in war against King Charles. By the terms of the agreement a full Presbyterian system was established in England, Bishops were dispossessed, and the Prayer Book forbidden. Charles was executed and the Puritans were in control. But their chief military leader, Oliver Cromwell, sided with the Independent or Separatist side of Puritanism and when he became Protector he set aside the newly acquired Presbyterianism in favor of Independency or Congregationalism. In 1660 Charles II was restored to the throne and the Church of England came back in full form. Again the Puritans protested but to no effect. Then they withdrew and organized Presbyterian Churches of their own.

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ANN ARBOR CHURCH IS RE-DEDICATED BY BISHOP PAGE

By Fred Leech
Assistant Minister of the Parish

Bishop Page of Michigan visited St. Andrew's, Ann Arbor, Michigan, on December 11th for a service of re-dedication of the newly decorated church. A carefully planned program of alterations was started two years ago when the thirty year old Austin organ was completely rebuilt, enlarged and modernized. At that time additions conforming to the original exterior of the church were built at the east end on both sides of the sanctuary to house and conceal the new organ. Graceful lancet windows were cut into the sides of the sanctuary walls. This past summer the church was closed with all services held in the children's chapel. The walls were painted a warm gray, the ceiling a light brown, with narrow brown panels to carry out the scheme of the original wooden panels. The sanctuary wall was painted a colored design, planned by the committee on decorating and the architect, Mr. Lewis W. Simpson of Dearborn, Michigan. Part of the design is made up of the historic shields of St. Andrew and Canterbury, with two other ecclesiastical symbols, a triangle and a chalice, also being a part of the sanctuary design. This work was done by the Rambusch Company of New York.

The east window has been reset in stone, the altar pace and the chancel floor lowered and extended slightly into the nave. The chancel floor is now of reinforced concrete, covered with tile. New stone steps to the chancel and a stone base for the new chancel screen of white oak was installed. The floor space north of the chancel, formerly occupied by the organ, has been raised and tiled and a new font of Italian marble placed there. Eventually a choir screen is to be installed with a screen also in front, carved with baptismal symbols to make this section of the church into a baptistry.

The lower part of the sanctuary walls have been panelled with white oak. Of local historic interest is one of the small carvings showing a mug and a covered wagon. A silver mug, brought from England and thence to Ann Arbor by one of the founders of the parish in 1827 in a covered wagon, was the first communion chalice used in the parish. It is now in the possession of Miss Lucy Chapin, daughter of the original owner.

A striking reredos has been installed, executed by the American



HENRY LEWIS
The Rector of St. Andrews

Seating Company under the direction of Mr. Alois Lang, who is also responsible for all the new woodwork. This reredos is also of white oak, built around a plaque of the Last Supper. The top of the reredos is a carved tracery, which extends above the bottom of the east window, and serves to make the east end of the church a composite whole.

An entirely new lighting system has also been installed, the work of the Ernst Brothers of Ann Arbor. They are unusual both in design and in point of servicability. The lighting requirements of the church were first scientifically measured after which the lights were designed to meet the need. In every corner of the church there is sufficient light for reading, and yet without glare.

A new pulpit, a new lectern base, a new credence table, all especially designed to harmonize with the rest of the church, were also dedicated on December 11th.

Two new windows were dedicated, one the work of James Powell and Company of England and the other by the Len R. Howard Studios of Kent, Connecticut. Much of the success of the enterprise is attributed to Mr. Edwin Koengeter of Ann Arbor who had charge of all the carpenter work. The cement work was also done by a local contractor, Weinberg and Kurtz.

The total cost of the work was approximately $30,000, with trust funds being used for about half of the cost, the remaining fifteen thousand dollars being raised by the parish.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by William B. Spofford

The Rev. Norman B. Nash, professor of Christian ethics at the Cambridge Seminary, has been elected rector of St. Paul's School, Concord, New Hampshire. The announcement was made on December 19th by the chairman of the board of trustees. Dr. Nash, who is fifty years of age, has been on the faculty of the seminary for nineteen years and has also been active in Church affairs, both diocesan and national. He has been a member of the national executive committee of the Church League for Industrial Democracy since the League was founded in 1919, and until recently was the chairman of the Boston chapter of the organization. During this year he has also served as the president of the Massachusetts Federation of Churches. He is to assume his duties at St. Paul's next September.

* * *

Edward Hardy Is to Marry

The engagement has been announced of Miss Marion Dunlap of Newburgh, N. Y., to the Rev. Edward Roche Hardy Jr. of the General Seminary faculty. The wedding is to take place next September in Columbia, Missouri, the home of the bride's parents.

* * *

What to Expect From Madras Conference

What is hoped will be accomplished at the International Missionary Conference, now in session at Madras, India, is set forth by one of the American delegates, John Mott. He writes:

(1) The Madras meeting of the International Missionary Council, coming at the present fateful time, should afford the believing world —and also the unbelieving world— true perspective, by riveting the gaze upon the One who alone is "the Way, the Truth, and the Life"—the Fountain-head of spiritual vitality and the Generating Source of all the most profound and enduring changes in the life and relationships of men.

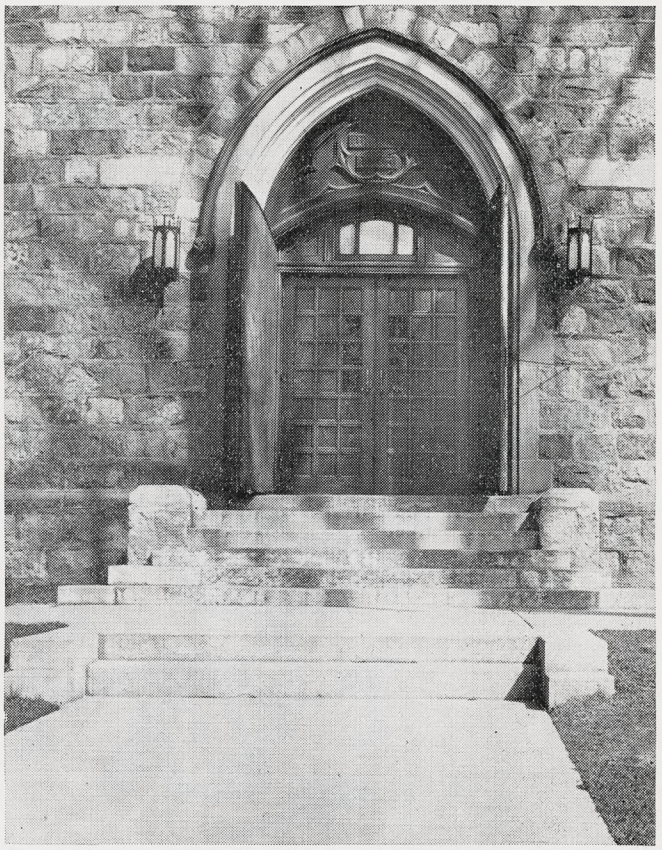
(2) The Madras meeting, owing to its composition as the first Christian world conference in which the official delegates of the older and the younger churches will meet on a parity as to numbers and status, may do more to bring about a right understanding and to insure right relationships between these two great groups of churches, than any other gathering in history.

(3) The contacts established, the

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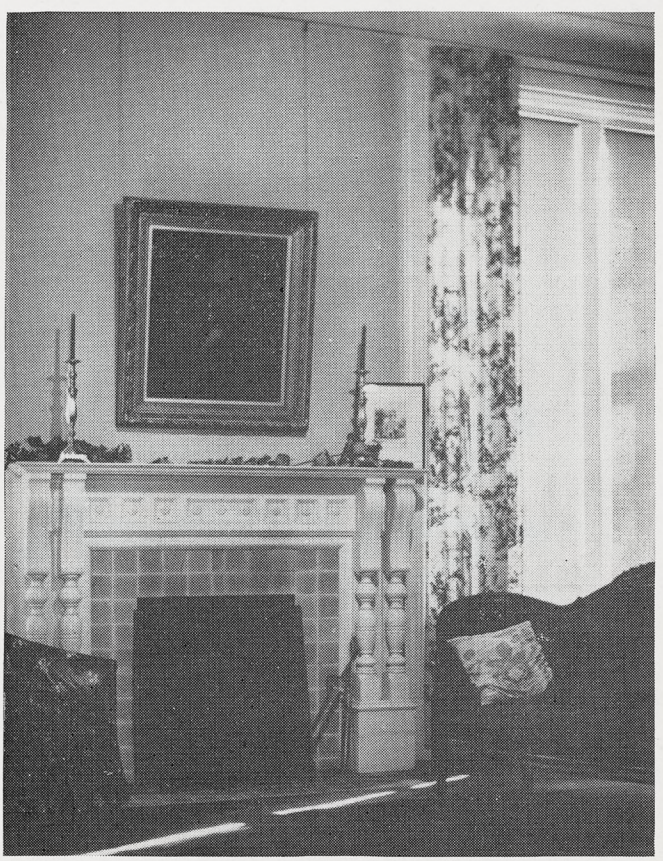
THE CHILDREN'S CHAPEL



THE ENTRANCE TO ST. ANDREW'S



THE NEW BAPTISMAL FONT



THE DISCUSSION ROOM, HARRIS HALL

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fellowship experienced and the means of communication opened up should introduce on a far wider scale the process of cross-fertilization among the younger churches themselves.

(4) The momentous decision of the recent ecumenical conferences at Oxford and Edinburgh in favor of establishing a World Council of Churches, has important implications for the leaders of the younger churches who are to assemble at Madras. From every point of view it is desirable that these younger churches should be integrated with this undertaking at the foundation-laying stage.

(5) There is need of a fresh study of the whole subject of the qualifications and preparation of the missionary of tomorrow. The Madras meeting affords ideal circumstances for initiating such a study.

(6) The movement toward closer cooperation and unity, which began at Edinburgh in 1910, has steadily gathered momentum. The time has come to take this matter more seriously. The meeting at Madras is destined to introduce a note of reality by presenting the questions: What are the next steps? What price is involved?

(7) The ecumenical conference at Oxford last July accomplished a wonderful service in clarifying the relation of the Christian Church to the State and also to the family of nations. The meeting at Madras should enter into the high heritage of insight, constructive thought and courageous challenge of our Christian colleagues on that occasion. The tragic events both in the Occident and in the Orient in the months which have since elapsed accentuate greatly the urgency of bringing to bear in the lands of both older and younger churches the unerring principles, the superhuman forces and the heroic and sacrificial action to which Christ in these days is calling those who bear His name.

(8) The Madras meeting happily synchronizes with world-wide manifestations of the spirit of evangelism. Simultaneously in many parts of the world there are extensive and fruitful efforts to confront men with Christ and the claims of His marvelous Gospel. The Madras meeting will afford the opportunity to summon the Christian forces to the larger evangelism.

* * *

Bishop Washburn a Trustee of Pension Fund

Bishop Washburn of Newark was elected a trustee of the Church Pension Fund at the annual meeting. He succeeds Bishop Rogers. Mr. William Fellowes Morgan, president of the Fund, stated that the Fund has paid out over $16,000,000 in pensions to aged and infirm clergy of the Episcopal Church and to their widows and minor orphans since the Fund began operations in March 1917. He further stated that, "In many cases these pension payments, going out with unfailing regularity month after month to thousands of beneficiaries, have meant the difference between severe financial distress and a reasonable, self-respecting sense of security." The Fund now has assets of $33,000,000, compared to $10,772,000 in 1918 at the end of its first fiscal year.

The Church Pension Fund is administered on a reserve basis similar to that of a life insurance company. The major part of its reserves have heretofore been calculated on a 4 per cent interest basis but the Trustees have now placed all the reserves on a 3½ per cent basis in recognition of the present trend of low yields on high grade investments. Mr. Morgan indicated that this action, which is in line with the conservative management of the Fund, has been contemplated for some time. Although this requires the transfer of about $1,500,000, from surplus which previously stood at approximately $4,000,000, it is stated that the present scale of pensions will not be affected.

It was also reported that the Church Life Insurance Corporation now has $23,600,000 of insurance in force and has assets of $4,900,000 against liabilities of $3,800,000; and that the Church Properties Fire Insurance Corporation, which insures Episcopal property only, has over $83,900,000 of insurance in force covering more than 3,000 churches and other ecclesiastical institutions of the Church. Both of these corporations are affiliates of The Church Pension Fund.

* * *

Music Festival in Charleston

An unusual musical event took place last week at the Church of the Holy Communion, Charleston, S. C., when the choir presented a program with the sacred composition of Francis W. Snow, Boston composer, used exclusively. Another event at this parish, presided over by the Rev. William W. Lumpkin, was the recent dedication of a chapel as a memorial to the late rector, the Rev. Homer W. Starr, who served the parish for twenty years.

* * *

Murder in the Philippines

James Fugat, volunteer missionary in the Philippines, was murdered on December 14th according to a cable from Bishop Mosher. No details are given. He has been an assistant to the Rev. Leo Gay McAfee at St. Francis Mission, Upi, on the island of Mindanao.

* * *

New Seminary for Negroes

For some time an effort has been under way to move the Bishop Payne Divinity School, now at Petersburg, Va., to Raleigh so that it might be a part of St. Augustine's College. On November 22 the trustees of the School decided to maintain the school at its present location. Therefore at the regular board meeting of the American Church Institute for Negroes, meeting in New York December 12th, it was voted to establish a divinity school "to serve the whole Church in proximity to St. Augustine's College." It is stated that this action is in line with recommendations made earlier in the year by southern bishops. The Rev. Robert W. Patton, director of the Institute, stated that he had received one gift of $25,000 from a Churchman interested in having the school established in Raleigh.

* * *

Layreaders School in Michigan

There were forty-five men enrolled in the school for layreaders that has been meeting weekly this fall in Detroit under the direction of Archdeacon Hagger. It closed on December 8th with a banquet at which both Bishop Page and Bishop Creighton

NEXT WEEK

THE FIRST NUMBER of January is to be omitted, as in former years. There is but one reason for this—the editors want a holiday which they can get in no other way. The next number of THE WITNESS will therefore be the issue of January 12th. Last week we ran a full page announcement offering to accept gift subscriptions for $1.50. There may be those you meant to remember at Christmas. Send their names and addresses with a check at $1.50 for each subscription and we will start the paper at once, sending them a card announcing the gift as coming from you. If you have no friends you would like to have receive the paper regularly, won't you pay for the subscription for a missionary or a shut-in? We have many on our list. We also again call the attention of rectors to the Bundle Plan and the Modified Bundle Plan under which the paper is mailed directly into the homes of your people, our office billing quarterly as a group at three cents a quarter. Help build THE WITNESS.

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spoke. And to prove that the men do not attend the school merely to get in on the party that closes the sessions, the Archdeacon reports that a large number of them took an examination on December 15th, a week after the big event. How many passed he does not report.

* * *

New Parish House for LaGrange

A new parish house is being built for Emmanuel parish, LaGrange, Illinois, where the Rev. Irving Goddard has been rector for twenty years. The first unit, designed to harmonize with the beautiful Gothic Church, is to cost approximately $45,000.

* * *

Canterbury Club at Wayne University

The Episcopal students at Wayne University, Detroit, have formed a Canterbury Club. There are twenty-five members and they plan to meet twice a month to discuss problems of belief and to promote their interest in the Church. The Rev. Seward H. Bean, rector of St. Andrew's, is the chaplain.

* * *

Death Takes Paul Micou

The Rev. Paul Micou died suddenly while visiting in Philadelphia on December 21. He was rector at Charles Town, West Virginia, and was at one time secretary of college work of the National Council.

* * *

Church Leaders Protest Persecutions

Vigorously protesting against persecutions in Germany, the heads of various churches united on December 24th in warning America that not only Christian ideals but civilization itself were at stake. The statement was signed by the Most Rev. Edward Mooney, chairman of the Welfare Conference of the Roman Church; the Rev. George Butterick, president of the Federal Council of Churches; Presiding Bishop Tucker of our Church, and representatives of the Southern Baptists and the Presbyterians.

* * *

Conference Alumni Have Meeting

Fifty alumni of the Wellesley Conference were the guests of Kenneth Sowers, General Seminary student, on December 17th for a tea.

* * *

Noted Missionary Is Honored

The Rev. Charles F. Andrews, famous missionary of the Church of England, known to many in the United States for his lectures, his books and his saintly life, served as president of the All-India Philosophic Congress which met at Allahabab on December 26th. At the request of his intimate friend, Tagore, his address was on Christianity.

* * *

Regional Conference at Omaha

A regional conference of diocesan and parish leaders is to be held in Omaha, Nebraska, January 25-26, to discuss practical aids to parishes and dioceses in promoting the Church's Program. Besides leaders of the province the conference will be attended by Dr. John W. Wood; the Rev. G. Warfield Hobbs and Miss Cynthia Clark of the National Council staff; the Rev. Arthur M. Sherman, representing the Forward Movement and the Rev. George A. Stams who is from Omaha but is to attend as the representative of the Church Institute for Negroes. A

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similar conference is to be held in Sacramento, California, February 1-2 for leaders of the province of the Pacific.

* * *

New Window for St. Paul Parish

A new stained glass window was dedicated this month at the Church of St. John the Evangelist, St. Paul, Minnesota, by the rector, the Rev. Conrad Gesner. It has the Benedicite for its theme and depicts various portions of the canticle.

* * *

Church for the Deaf Has Anniversary

A double anniversary was celebrated last Sunday at All Souls' Church for the Deaf, Philadelphia, when the fiftieth anniversary of the building of the old church and the twenty-fifth anniversary of the present church was observed. Bishop Taitt was on hand to preach and confirm. The gospel was first preached to the deaf in Philadelphia in 1859 when the Rev. Thomas Gallaudet, known as the Apostle to the Deaf, preached the first sermon in the sign language in the city, the service being held at St. Stephen's.

* * *

Church's Part in Keeping America Free

It was 164 years ago that George Washington founded the first troop of Philadelphia's City Calvary. The event was celebrated on December 19th with a service at St. Peter's at which the rector, the Rev. Frederick W. Blatz, preached on "The Church's Part in Keeping America Free".

* * *

The High Collar and the Tight Skirt

People of West Englewood, New Jersey, are looking over their old clothes in the attic in preparation for the "Ball of 1914" which is to be the lead-off event in the 25th anniversary celebration of the founding of Christ Church, where the Rev. William Russell is rector. The church was founded in May, 1914, and the event is to be marked this coming year with a series of events. There will be a program of religious, social and dramatic affairs, highlighted by the appearances at different services of Bishop Washburn, Bishop Ludlow and other prominent clergymen and laymen. The church started as a small mission. Today there is a guild of 150 women and a Sunday school of over 400 pupils.

* * *

Bishop Taitt at Musical Service

Bishop Taitt of Pennsylvania was the speaker at the "Afternoon of Christmas Carols", sponsored by the Pennsylvania Society of Colonial Dames in Philadelphia on December 22nd.

* * *

Progress of Roman Catholic Missions

According to statistics published from Catholic sources, the Roman Catholic missionary activity is showing considerable progress on all fronts. Whereas in 1927 the number of the faithful coming under the jurisdiction of the Propaganda Fide was over fourteen million, it has risen today to twenty-one million. Missionary activity has met with great success in the "dark parts of the earth", where Catholics, who ten years ago only numbered three million, now reach a figure of nearly seven million. In the Belgian Congo, for example, there were, in 1927, about 563,000 Catholics; today there are 1,700,000, and over a million catechumens. The same is true of developments on the mission field in India. In 1927 there were a bare 172,000 Catholics, but today there are over three million. In spite of the numerous natural catastrophes and wars with which it has been visited, China numbers three million Catholics as against 2,300,000 in 1927. The available statistics show that on an average the Church has gained an annual total, through its missionary work, of some 681,000 Catholics.

The training of the indigenous clergy has been taken over by the Papal Works of the Holy Apostle Peter. At present it is maintaining 269 small seminaries, with 12,536 students, and 87 larger seminaries, with 3,443 students. The majority of these seminaries are in China, in Mongolia and in Manchuria. In all

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they number 124 seminaries, with 5,556 students. Africa comes next with 101 seminaries and 2,454 students. The figures are much lower for Indo-China and Siam, Japan and Korea, Oceania and Asia Minor. Europe numbers at present nine seminaries with 114 members. A similar number of students in America are distributed over four seminaries.

* * *

No Reason for Not Painting the Church

That's the way they felt about it at Christ Church, South Amboy, New Jersey. They didn't have much money so the young people's society bought the paint and members of the men's club put on their old pants and did the job evenings after work.

* * *

Legacy for Kentucky Parish

The Church of the Nativity, Maysville, Kentucky, has recently received a legacy amounting to approximately $25,000. . . . Bishop H. P. Almon Abbott of Lexington announces that he is to be the preacher at St. James Church, New York, during July and August.

* * *

Bishop Graves Has a Birthday

Bishop Frederick R. Graves, retired bishop of Shanghai, recently celebrated his 80th birthday by giving an interview to the press. It is the women of China that please him most. They are now emancipated, he told the reporters. "When I first came to China over half a century ago one never saw a Chinese husband and wife walking together. The husband walked two or three yards ahead and the wife stumbled after him as best she might on her 'lily' feet. Today I rejoice to see young couples walking hand in hand. The Chinese woman of today is far superior physically, mentally and socially to her predecessors. She is better fitted as a citizen, and what is more, she is better fitted as a mother." He said that China had been unified as a result of the invasion of the Japanese. He also said that he did not see how Japan could consolidate her military gains. "The people of China are not inclined to give in and they can be a most stubborn people", he declared.

* * *

No Prayers Are Allowed

The minister of church affairs in Nazi Germany has started action against leaders of the Confessional Church because they have circulated the draft of a liturgy for intercession services to be used in the event of war. Payment of salaries to these church leaders have already been stopped since the prayers contain a confession of national sin and asks God's forgiveness for injustices and the distortion of truth.

* * *

Appeals for German Refugees

The Oecumenical Council in the Netherlands has issued a circular letter to all the churches asking them to remember the fate of the Jews in Germany and to protest against the persecutions in their sermons. In Switzerland the council of churches at Basle and Zurich have sent out appeals for aid, and in England the Archbishop of Canterbury asked all Church people to remember in their prayers "those who have suffered this fresh onset of persecution." The Bishop of Durham, in a public statement, said that if the German government desires friendship with England "it must cease to insult our faith and persecute our fellow-believers"; while the Bishop of Chichester declared that the persecution of Christians in Germany "was increasing and becoming more terrifying." He spoke of the "extraordinary courage" of Christian leaders in Germany, and said that there would be "grave objection to improving the relations of Great Britain and Germany while such religious and racial persecutions occurred."

* * *

Invitations to Join World Council of Churches

The Committee of Fourteen, set up to bring the World Council of Churches into being, are sending out invitations this month to all the churches attending the Oxford and Edinburgh Conferences, inviting them to join a consultative body, the fore-

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runner to the Council. Archbishop Temple is the chairman, while Americans on the Committee of Fourteen are Bishop Stewart of Chicago, the Rev. William Adams Brown of Union Seminary, John R. Mott of New York, and the Rev. J. Ross Stevenson of Princeton, New Jersey.

* * *

Young People Meet in Los Angeles

The first convention of the Young Churchmen of the diocese of Los Angeles was held at St. Paul's Cathedral on November 26th, with 250 delegates present, all officially certified by their rectors. Bishop Stevens presided, and the Rev. Perry Austin was the headliner at the dinner. A permanent organization was created, governed by a standing committee of eight young people, two from each of the four convocations of the diocese.

* * *

Here's a Good Idea

Too late for it in your parish, but paste it in your hat for future use. At Holy Trinity, Greensboro, N. C., the men of the parish entertained the young folks just before they went off to college or school this fall. First there was a corporate communion, then forty youngsters were the guests of forty men at a fine breakfast at one of the city's hotels.

* * *

Dean Gates Wants a Better Bible

"I make two pleas this morning—the first is for a practicable Bible, by which I mean a Bible so printed that it can be read," Dean Gates said last Sunday at the New York Cathedral. "All too often the Bible consists of magnificent binding, resplendent gilding, and pages printed so small that they are a danger to eyesight. Such printing may be a help to the people who sell spectacles and magnifying glasses, but they are not a help to eyesight.

"And then, I plead for a complete Bible. There is one on the lectern of this cathedral. It has the Old Testament and the New Testament, and what I like to call the Intermediate Testament — sometimes called the Apocrypha.

"When the books of the Intermediate Testament were arbitrarily dropped out by the British and Foreign Bible Society, the Bible was badly wounded. You cannot understand the Bible without these books.

"Imagine dropping out such marvelous books as 'The Wisdom of Solomon' and 'Ecclesiasticus' and 'Esdras,' and keeping in such deadly books as 'The Chronicles' and the long lists of the 'begats.' These books that lie between the Testaments are our principal source of understanding the history of the Bible and the development of religion.

"The early church had them all. The Bible of the early church was a complete Bible. There are quite as many quotations from the Apocrypha in the New Testament as there are from the Old Testament, and

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COPY OF RESOLUTION ADOPTED BY THE BOARD OF TRUSTEES OF THE CHURCH PENSION FUND AT ITS ANNUAL MEETING

December 20, 1938

RESOLVED, That the Board of Trustees of The Church Pension Fund has learned with the deepest regret of the death on December 19, 1938, of the Reverend Jeremiah J. Wilkins, D.D., of the Diocese of Missouri, and hereby records its sincere appreciation of his untiring services beginning many years before the inception of the Fund, as a leader in the movement which culminated in the establishing of a sound and comprehensive pension system for the clergy and their families through the medium of The Church Pension Fund.

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: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.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 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation
Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days: Holy Communion 10 A.M.
Fridays: Holy Communion 12:15 P.M.

St. Bartholomew's, New York
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evensong. Special Music.
Holy Comm. Thurs. & Saints' Days, 10:30 A.M.

St. James Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service & Church School.
11 A.M.—Morning Service and Sermon.
8:00 P.M.—Choral Evensong & Sermon.
Holy Communion, Wednesday, 8 A.M.; Thursdays and Saints' Days, 12 o'clock.

St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish
Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation
Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
Sunday Services, 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels
Baltimore, Maryland
St. Paul and 20th Street
Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.
Weekdays: Monday, Wednesday and Saturday, 10 A.M.
Tuesday, Thursday and Friday, 7 A.M. Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

Trinity Church
Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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their influence is plainly to be seen, especially on the Epistles of St. Paul."

* * *

Workingmen Have Reunion at Trinity

Fifty-two of the men who built the beautiful chapel at Trinity College, the gift of Mr. William Mather of Cleveland, returned for their annual reunion on December 18th.

They came back in the afternoon to check over the work of their hands and to note recent additions to the beauty of the Chapel. At 5 o'clock at a vesper service there was unveiled and dedicated a pew-end, the gift of the workmen themselves, representing Tubal Cain, the father of all those who work in metal. As the workmen had already given pew-ends representing the building of Solomon's Temple for the masons, and St. Joseph for the carpenters, due tribute to all the craftsmanship represented in the Chapel has been made. It should be noted in this connection that in addition to these gifts of pew-ends the workmen put in a stained glass window at their expense during the process of the building, and when financial difficulties during the depression held up the completion of the Tower they contributed several thousand dollars at that time from their wages.

Following the Vesper Service the workmen all adjourned to the Crypt Chapel where they held their regular services during the construction of the Chapel. The names of the seven men who have died since the Chapel was started were read and prayers offered for the repose of their souls. The names of these men are being carved on the wall of the Cloister.

The reunion closed with a dinner in the College Dining Hall at which time various speeches were made and a letter of greetings to Mr. Mather, was drafted and signed by all.

* * *

Delegates Chosen for Youth Conference

The Presiding Bishop has made appointment of delegates for the world conference of Christian youth to be held in Amsterdam, Holland, July 24 to August 3, 1939. They are Peter Boes, graduate student at the University of California; William Davidson, junior at State College, Pennsylvania; Peter Day, managing editor of the Living Church; Margaret Jefferson, national field secretary of the GFS; Florence C. Lerch, on the staff of St. Peter's Hospital, Charlotte, N. C.; Rev. Charles W. Lowry of the Virginia Seminary faculty; Mrs. Ernestine Postles of Detroit, young Negro graduate of the University of Michigan; Frank Rowley, student at the University of West Virginia; Mary Sharpe of Port Arthur, Texas, a school teacher; the Rev. John Page Williams, assistant master at Groton School. Six are to serve as delegates and four as alternates.

* * *

Bombing of Central China College

An Associated Press cable from Kweilin, China, dated November 30, delayed in transmission, stated that Kweilin had been bombed and the building used as dormitory for Central China College was burned. This information was supplemented by a cable from Dr. Francis Wei, president of Central China College, informing the department of missions that the college was "all safe," although a small rented hostel had been burned, with slight loss.

It will be recalled that as Wuchang became increasingly unsafe, Central China College was moved in July, 1938, from that city to Kweilin, 500 miles southwest, capital of Kwangsi Province. Besides the Chinese faculty, several of the foreign staff went along then or later, including, at the latest report, Messrs. John L. Coe of Ann Arbor and John B. Foster of Faribault, Minn., Mr. and Mrs. E. P. Miller, Scarsdale, N. Y., the Rev. Charles A. Higgins, Beckley, West Virginia, Miss Coral Clark, Washington, D. C., and Miss Iris Johnston, who is not a National Council appointee but has been employed in the field as librarian at Boone Library. President Francis Wei and his family also went to Kweilin and later reports showed the college cordially welcomed by the local authorities and off to a good start in its new surroundings.

* * *

A Letter from a Missionary

A missionary, returned to East China after a furlough in the United States, writes of the support given to Japan by the United States.

"The American Dollar Liner President Taft, on which we sailed from Los Angeles to Yokohama, was heavily loaded down with scrap iron, steel, zinc, copper and lead. There was also a large quantity of cotton and old rubber tires. Right across at the next dock from the Dollar Line wharf at Los Angeles were Japanese tankers which we saw filling up with American crude oil, kerosene, gasoline, and lubricating oils, all going to Japan to be used in the war. At San Francisco more scrap iron and cotton and large quantities of steel were loaded on to the boat there. I noticed particularly the steel axles from old railway cars which were loaded on to the already well-filled steamships. It is evident that America, while claiming to be neutral, is growing rich on the unjust sale of war materials to Japan. It all makes one feel ashamed and guilty of a great unjustice that our much-boasted, peace-loving nation should be sending such materials to a pirate nation which is invading a land friendly to the United States. We feel that our missionaries in China should justly make strong protests to the United States against sending such quantities of war materials to an enemy nation, but nothing seems to accomplish much with the United States government. I suppose that nothing can accomplish anything unless America is willing to change her policy."

* * *

Caring for Wounded in China

Arthur J. Allen, faculty member at Central China College, and F. C. Brown, treasurer of the district of Hankow, have had some harrowing experience in connection with the care of wounded soldiers in China. The sufferings and the endurance they have witnessed go far beyond description. No army, it is said, has ever in history been called upon to care for so many wounded in so short a time or from such widespread fronts.

Foreigners and Chinese have united in forming a Christian Service Council for wounded soldiers in transit. Mr. Brown is treasurer. Mr. Allen has served on one of the mobile teams taking medical aid into the field and has also been in western China organizing support for the work. The Red Cross has helped with medical supplies. Mission hospitals have loaned doctors and nurses. Volunteers from Christian communities in towns along the railroad have worked day and night meeting trains and tending wounds long overdue for dressings. Old ladies with bound feet have been seen climbing onto the trains, to wash and feed the suffering men. Women in many cities are making clothes and bandages while others are soliciting money and material.

Difficulties increase when the war moves away from the railroads and victims are carried sometimes for days over stretcher routes, many of them not only enduring present suffering but facing life with the loss of a limb or lost health.

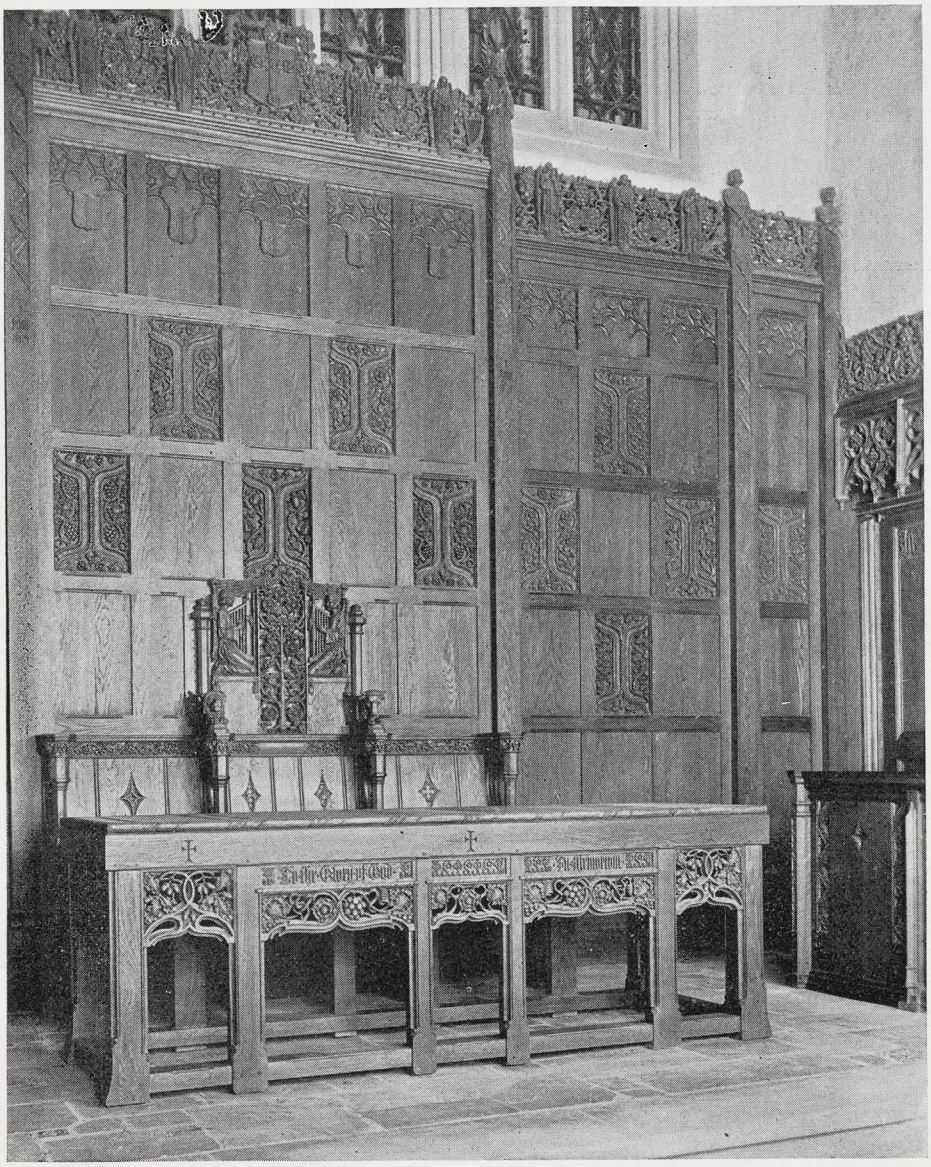
Mr. Allen writes of a soldier in the little receiving station opened by Central China College people in the Wuchang railway station. Two girl nurses dressed two wounds that had pierced clear through his leg. In spite of their gentleness he suffered agonies, but as they finished he looked up and said, with tears still in his eyes, "Now I know your God."

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