

# *The* **WITNESS**

CHICAGO, ILL., APRIL 30, 1936



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## CLERGY NOTES

ALVES, HODGE, in charge of several stations in Alabama, has been called to St. Paul's, Lubbock, Texas. He will also serve as student pastor of Texas A. and M. College.

BATES, CARROLL M., is in charge of St. Stephen's, Wissahickon, Philadelphia. His address is 510 Righter Street.

BENSON, R. E.; KELLOGG, C. F.; MITTON, J. P., were ordained deacons at Christ Church Cathedral, Springfield, Mass., on April 15th by Bishop Davies.

BIGHAM, THOMAS J., JR., was ordained deacon by Bishop Mann on April 19, being presented by his father, rector of the Advent, Pittsburgh, where the ordination took place. Young Bigham graduates from General this June.

CARPENTER, C. C. J., rector of St. John's, Savannah, Ga., has accepted the rectorship of the Advent, Birmingham, Alabama.

GAMBLE, ROBERT H., formerly in charge of Holy Trinity, Logan, W. Va., has accepted the rectorship of St. John's, Charlestown, W. Va.

JONES, CLARENCE W., formerly of Delhi, N. Y., is now the rector of the Church of the Holy Cross, Troy, N. Y. Address, 142 8th Street.

JONES, MR. VERNON, seminarian, has been placed in charge of Grace Church, New Lenox, Illinois.

JONES, STRATFORD C., has resigned as rector of St. Paul's, Lock Haven, Pa., and is now living in New York City. The Rev. H. E. Schmaus of Westfield, Pa., is supplying until a new rector is called.

KIESSEL, HENRY, deacon in charge of Our Saviour, Little Falls, Minn., was ordained priest on April 8th by Bishop Keeler, acting for the Bishop of Duluth. On April 15th Mr. Kiessel became rector of St. Mark's, Lake City, Minn., with address at 112 Oak Street.

MYERS, FRANK R., is now locum-tenens of St. Paul's, Manhattan, Illinois.

PUTNEY, RALPH B., rector of St. Paul's, Lansing, Mich., is now the rector of Trinity, Lenox, Mass.

STRETCH, MR. ROBERT N., seminarian, is in charge of St. Mary's, Crystal Lake, Illinois.

THAYER, EDWIN, is priest-in-charge of St. Ann's, Morrison, Illinois.

WATSON, RICHARD, rector of St. Stephen's, Sherman, Texas, has accepted a call to Christ Church, Tuscaloosa, Alabama.

ZIEGLER, HOWARD B., is priest-in-charge of St. Thomas', Morris, Illinois.

## SECOND THOUGHTS

MANY LETTERS, and even more donations, have been received in response to the article that appeared in our April 16th number on the situation among the sharecroppers, written by Sherwood Eddy. All of the donations have been acknowledged except those that came anonymously, and this method is taken of thanking them. There is not space to print all the letters but we do want to pass on some of the "Second Thoughts" to you:

BISHOP STEVENS of Los Angeles: Thank you for printing Dr. Eddy's article. I respond to the appeal and hereby register my interest in your plan to help these people.

BISHOP REMINGTON of Eastern Oregon: I have read many articles about the condition of sharecroppers in the far south. Most of them seemed to be reports or investigations, but nobody proposed any practical solution of the problem. Sherwood Eddy's article in THE WITNESS that has just come has stirred me to the core and I am moved to send a check which I hope may help the cause. Chattel slavery is far more brutalizing and destructive of American liberties than the type of feudalism existing in the south before the civil war. It is our business as a country to put a stop to it, but it is more the Church's privilege to set in motion the constructive forces which will ultimately cure the evil. I believe in Kagawa's cooperatives. We might well enter into an experiment in the places where the need is desperate and where intelligence and wisdom are at hand to direct the effort.

(Continued on page 15)

## SCHOOLS

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# THE WITNESS

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## AGAINST MERGERS

By

WALTER MITCHELL

*The Bishop of Arizona*

ALL the discussion to date, with the exception of an article by Bishop Parsons of California, has favored merging as many jurisdictions as possible. Lest readers of THE WITNESS should get the idea that there is only one side to this question, let me say that the pro-mergers have not the arguments—they are just more voluble! Seriously, we who oppose mergers of districts and dioceses feel that we not only have the better of the argument, but that the question goes much deeper than mere mergers, to one on which the entire future of our Church may well depend.

But before going into that, it might be helpful if some misunderstandings were cleared up with respect to the meeting of the House of Bishops in Houston; even if this is done at the expense of plain speaking, if it be an expense, as to which the hard hitting Editor Bill Spofford, has set us an enviable example. Fortunately, this can be done without violating the confidence of the House of Bishops.

First as to Bishop Bartlett and Idaho. As reported in the weekly Church papers last fall, two clear cut proposals were before the House of Bishops. The National Council were of the opinion that no new bishop should be elected; the province of the Pacific were not only of the opinion that one should be, but, as the law allows, nominated a man to become Bishop of Idaho. Somehow, Mr. Spofford is of the opinion that somebody or other, some of the "big wigs of 281". 'cooked up a deal' of their own 'to put over on the House of Bishops'. I do not know just who constitute the "big wigs of 281", but assuming that the Presiding Bishop and the President of the Council might be among them, I happen to know that no such proposal was laid before them. But suppose there had been? Why not? What impropriety could there possibly be if Bishop Bartlett had asked what they thought of such a proposal? How natural that he should have done so.

In the case of Idaho, I gather that Bishop Bartlett, a believer in mergers, and as executive secretary of domestic missions, might well have asked himself,

"How can the work be served and at the same time escape the election of another missionary bishop?" It could be done by merging the pan-handle of Idaho with Spokane and the balance of Idaho with Eastern Oregon. But it was no secret that the Bishop of Eastern Oregon was dead opposed to such a plan. Still, it could be done if the Bishop of Eastern Oregon should be willing to exchange jurisdictions with some bishop who would be willing to tackle the combination of Eastern Oregon and what was left of Idaho. As I see it, the mistake was made of not consulting the Bishop of Eastern Oregon beforehand. Instead, it was, so to speak, "sprung" on him in Houston and he declined to fall in with the plan. Bishop Bartlett was then translated to the remaining part of Idaho.

As to the proposal of the province of the Pacific, as I understand the rules of the House of Bishops, translations take precedence over elections. It would seem that we bishops of the 8th Province were caught napping. We should have insisted that the wishes of our province at least be given full and fair consideration. That could probably have been done. That it was not, if this be a fair statement, the fault lies with us from this province, not with the House of Bishops, as such.

There has been criticism that North Dakota is now without a bishop. I have never been in that great state nor talked with anybody from it, but I suspect that the Church people there would say that, as far as going without a bishop is concerned, they have not had one since Bishop Tyler died. They have had a part time one and, no doubt, neighboring bishops can give them that much attention, pending the next meeting of the House of Bishops. I was one of those strongly favoring the selection of the bishop of North Dakota to be, temporarily, the executive secretary of the department of domestic missions. As a national field secretary, he had made studies of our domestic missionary work such no other ever had. He was in better position than anybody else in the entire Church to squeeze out whatever "water" there might be left in our domestic budgets. Some of us who favored this

plan assumed that it would be a temporary measure and in addition to the foregoing reason, the combination would please those in the Church, who are so anxious to save a dollar and a half, provided the saving reduces their quotas. Whatever merit the combination had, it would seem to have served its day and it is to be hoped that the two positions will be separated at the earliest possible moment and Bishop Bartlett be permitted to give all of his time to Idaho, which is entitled to all of it.

We have a great way in our Church of doing something as a temporary expedient, to meet an emergency, which, were it proposed as a permanent policy would never have been adopted. Then, when we have become used to it, we just drift along and let the emergency arrangement become permanent. My impression is that jurisdiction without residence has caused more than one scandal in the episcopate in the English Church. Bishop Bartlett is able and energetic but each of the positions he occupies at present requires all of the time of just such a man.

THAT brings us to the question of mergers. I discuss it the more readily because not even the most ardent believer in mergers has ever proposed that Arizona be merged with any other jurisdiction. But before there can be a proper discussion of mergers, we should settle a much more important question with which is tied up the whole future of our Church—"What is a bishop for anyway?" Is he to be an executive, plus an ordaining and confirming machine, or is he to be the chief pastor of the people in his jurisdiction and the head of an aggressive missionary enterprise? Is he to administer the status quo, or is he to be the chief missionary in the extension of the Kingdom of God through the Church? Decide that and the question of mergers will largely take care of itself.

Our Lord's interest was, as we know, vastly more in the straying and lost sheep than in those safely in the fold. At present our Church's interest is just the other way around. The latest figures I have seen were for 1934. They indicate that we spent 30½ millions upon ourselves, within our congregations, and less than 2 millions upon others—diocesan and general missionary work. As a result we are in very real danger of becoming just a congeries of smug, complacent, self-satisfied Pharisees, thanking God that we are not as other men are; an offense to God and of no use to men. If, however, we are to follow our Lord's known will, then who is to take that lead in the localities (whether in great cities or open country makes no difference) where our Church ought to be but is not? If not bishops, who? Certainly not the already occupied clergy in regularly defined fields. Archdeacons? Why not so reduce the size of jurisdictions and the salaries of bishops so that every bishop could be his own archdeacon, make the necessary decisions right on the spot, instead of having the questions drag along until the archdeacon can get to the bishop and the bishop, on that ex-parte statement, finally make the decision when he can get around to it?

Bill Spofford made a hurried trip through this western country last fall. In his articles on this subject he said he did not blame domestic missionary bishops, (he should have said *some* missionary bishops) for going off and leaving their jurisdictions; there was not enough work to keep them busy at home. Evidently, he ran across people out here (and elsewhere perhaps) who did blame them. Had Mr. Spofford lived out here instead of just passing through, he would have found plenty of such people and missionaries as well. It goes back to what a bishop should do. If he is just an executive, with ordaining and confirming powers added, such bishops could care for much larger fields. On that basis, provide the Bishop of Utah with an airplane and you could save the salaries of a lot of us, and maintain the status quo if that is what the Church wants to do. That policy accounts for our situation in the middle west, where ours is still a missionary matter, while from that great section other Churches gather a large part of their money and workers for missionary enterprises elsewhere. I thought we had learned our lesson and were determined not to repeat that tragic mistake out here in the far west. But, reprehensible as the practice of being out of his jurisdiction is on the part of some domestic missionary bishops, it is not a "patching" to the absence of many a diocesan, about whose jurisdiction there is no talk of merging at all.

Then there is the question of expense. Let us see what it costs to operate our dioceses. Until recently no one ever took the trouble to collect all of the figures. They make astounding reading. If some one will now do the same for the cost of operating our parishes, particularly the larger ones, I think they would be even more surprising. But for 72 dioceses (those for two small ones are incomplete), the cost for the year studied (the latest ones in every case) was, for "Episcopal Support" \$768,607, (it cost that much just to keep the bishops going); for "Convention Expenses" \$114,701; for "Administration Expenses", \$191,154; and this in depression years! In addition there were the expenses for religious education, social service publicity and the like.

A CURIOUS thing has happened about this demand for mergers. All this hue and cry grew originally out of the claim that a lot of money could be saved. When it was shown conclusively that no such sum could possibly be saved, while that argument was dropped, the demand for mergers has continued. Now the demand is in the interest of efficiency, as though the big units, big dioceses and big parishes, were the efficient ones. I have called attention to the cost of running dioceses; if space permitted, it could be as conclusively shown that the big units are the inefficient units. It has fallen to my lot, beginning long before 1919 and continuing right down to date, and in every section of the Church except in the Northwest, to make studies of the performance of dioceses and parishes. If any one thing has become clear as the result of this

experience, it is what I have just said. I can quote "chapter and verse" to prove that statement. Take it any way you please, on the basis of percentage of attendance at the regular services; the number of baptisms and confirmations to the total number of members, or compared with the general average in a diocese, particularly compared with the ratio of baptisms and confirmations in the smaller units to the total membership in those units, or any other fair basis, you will find this to be the fact. Not that bishops of big dioceses and rectors of big parishes are, themselves necessarily inefficient (although the idea that the "big men" are in the so called "big" positions is equally fallacious) but because they are faced with impossible situations, requiring a much larger number of consecrated men to do the work properly.

Again, Mr. Spofford had a lot of fun with the dioceses in the Carolinas. If he were to make a study of them he would find that, as to most of them, they are right up toward the top when it comes to results achieved. Take that of Eastern North Carolina, one of the smallest. I venture there is hardly a more efficient jurisdiction in our Church. Not just because it is small, for it has some unusually capable clergy and lay readers along with Bishop Darst, but small size does have something to do with it. It is a family and works like one. The "common people" actually have had a chance to get to know their bishop! Our Lord said the sheep would not follow the voice of a stranger.

The Rev. St. John Tucker complains that a bishop once travelled 300 miles to confirm one person. From an administrative standpoint, how foolish that was. How much easier it would have been to have had small classes from a lot of places brought to some one place, convenient for the bishop! Think of the time saved, which he could have used travelling around in the East somewhere! One would suppose that the bishop in question met the lone candidate out in some desert spot, perhaps with a missionary to present the candidate, and there the confirmation was had. The chances are that that service was held in some little hamlet without a resident missionary and that the visit of the bishop, bringing visual contact with the Body of Christ throughout the world, put the breath of life and encouragement into the little handful of faithful people, holding that lonely out-post; making them realize that, after all, they were not forgotten but, on the contrary, were appreciated and necessary to that world-wide fight for the things our Lord set going.

What do we want? Administration of what we have (the surest way to lose it) or, to the very limit of all God has given us, that growth, that ever increasing inclusion of more and more people, for whom our Lord died quite as much as for those already safely in the fold? Big jurisdictions, mergers, will not do it. Bishops, who conceive their work to be that of executives, administering the status quo, will not do it. Study the Church and you will find, I think, that unless the growth has come from without the diocese, it is in those jurisdictions where the bishop has set the policy of being the chief pastor, to the top of his bent, that

the largest growth has taken place, and that, on the whole, it is in the smaller dioceses and congregations.

Bigness is all right when handling inanimate materials, as in Mr. Ford's shops; but when it comes to individuals they cannot be handled en masse. For the best results they must be handled individually, personally. Bigness, whether of a city, or a college, a diocese or a parish becomes about the most inhuman thing in this world. The cry of "bigger and better" does not apply here; it becomes, in fact "bigger and worser". I, who am about to die, salute you!

## *The Scrapbook*

By

JAMES DeWOLF

**B**EFORE we go to the Holy Communion we must consider our "intention or reason" for taking part in such a great offering. To go with an intention means we will go reverently and with a purpose. To go without an intention usually means a lack of preparation, and always a wasted spiritual opportunity. True religion always means offering and sharing of ourselves, our personalities, our means, our gifts, our talents, with others and with God. We must offer ourselves as Christ continually offers Himself. The fullest meaning of the Holy Communion is revealed in "His Body broken and His Blood shed", which means our Lord giving all "for us men and for our salvation." Our intention may be anything that touches life. We come to the Holy Communion with the particular intention that God's blessing may rest on the faithful departed. Or our intention may be for some dear friend going through a severe conflict, for the sick, for those who are suffering or in trouble, for the missions of the Church, or some particular mission, for the diocese, for the parish, for the bishop, the clergy, or our own rector, with thanksgiving for many blessings. We go to the altar on our anniversaries with particular intention—the anniversary of our baptism, confirmation, our birthday, our wedding anniversary, or the anniversary of the death of a friend or relative. We go asking for guidance and direction, and to be used by God.

An "Intention" brings Christ so very near to us. The underlying purpose of the Holy Communion is made clear when we go with intention. We must always be ready, however, to go out and work to help God make our intention real in life. As we kneel at the altar rail presenting our offering it brings it closely home to us that it is here we are equipped to do our work in life. We leave after the Holy Communion with new life and power to take a Christian life and a Christian spirit into the world.

Before you go to the Holy Communion you may kneel down and say this intention:

O Most merciful Father, we come to the Holy Communion to offer unto Thee ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice

unto Thee, in union with the offering of our Lord and Saviour, Who gave Himself upon the Cross and continues to give Himself for us. We come to the altar particularly with the intention (here name special intention). Use us, O Lord, if possible, in helping to fulfill our intentions. Accept our offering in thanks-

giving for all Thy blessings for the forgiveness of our sins, for Thy Holy Church, for our parish and our clergy, for those near and dear to us, for the sick and for the dying, for the faithful departed. All of which we ask through the merits and mediation of Jesus Christ our Lord and Redeemer. Amen.

## THE PARISH BAND

By

BISHOP JOHNSON

RECENTLY I was called upon to make an address to a high school group. Before my speech, I listened to the school orchestra play a piece that was very well done. As I watched the performance I noticed how eager each player was to contribute his full share to the orchestra. Each seemed oblivious to what the other player was doing and I thought how wonderful it would be if in the Church, each member would be so intent on playing his part well, that he had no thought of detecting errors in his fellows. I have so often noticed that when a player stopped playing his own instrument he becomes very critical of that which the other man is doing.

It reminds me of the native who was accosted by a traveller and asked if this road goes to Asheville. He received the reply, "I don't know." "Well, where does that road go to?" "I don't know." "Well, what do you know?" said the traveller impatiently. "Well, I ain't lost," said the native.

We are compelled to put up with a lot of poor performances but if they are doing their task they aren't lost.

I noticed also that before the orchestra started up players were tuning their instruments so that each would be in tune. And again I thought how important it is in playing our part for our instruments to be in tune. This means that when we are depressed, or sulky, or angry, we are not going to appear in public until we have tuned our instrument.

Never make final judgments or ultimate decisions when you are tired or cross or sick. Things are really just the same as they have always been, but you are out of tune so that whatever you do will sound a discordant note. When you plan a speech or write a letter under these circumstances, don't make the speech and tear up the letter.

And then every instrument had to strike the same key. Otherwise the performance would be a discord and not a harmony. "Everybody is out of step but John," said the proud mother watching the parade; and every rector has known people who complain that all the other parishioners are out of step.

IN ANY corporate undertaking it is necessary that each member of the group seek the key in which the piece is being played and also that each does not insist that his favorite key is the right one. We belong to parish churches in which members complain

that the key is too high or too low and they often insist that unless the parish leader hits their particular key they won't play. So many feel that they are divinely inspired to set the key with the result that there is discord instead of harmony.

The canons of the Church entrust the giving of the key to those who have been entrusted with the priesthood. Of course it is bad if the priest hasn't good sense and insists on an impossible key, but if it is a choice between good taste and obedience, it would seem that the latter is the proper course to follow.

An orchestra may not have several leaders at the same time. All harmony is impossible under such circumstances. The static condition of a good many parish churches lies in the fact that each performer fancies that he is a natural leader and the music is not attractive to those without.

To obey is better than sacrifice and obedience is not determined by one's individual preferences. The true musician is working for the corporate result and is not looking for personal applause but for ultimate effectiveness.

Those parishes are effective in which all the performers are anxious to be in the same key as the bandmaster and each player is more concerned over his own performance than that of his neighbor.

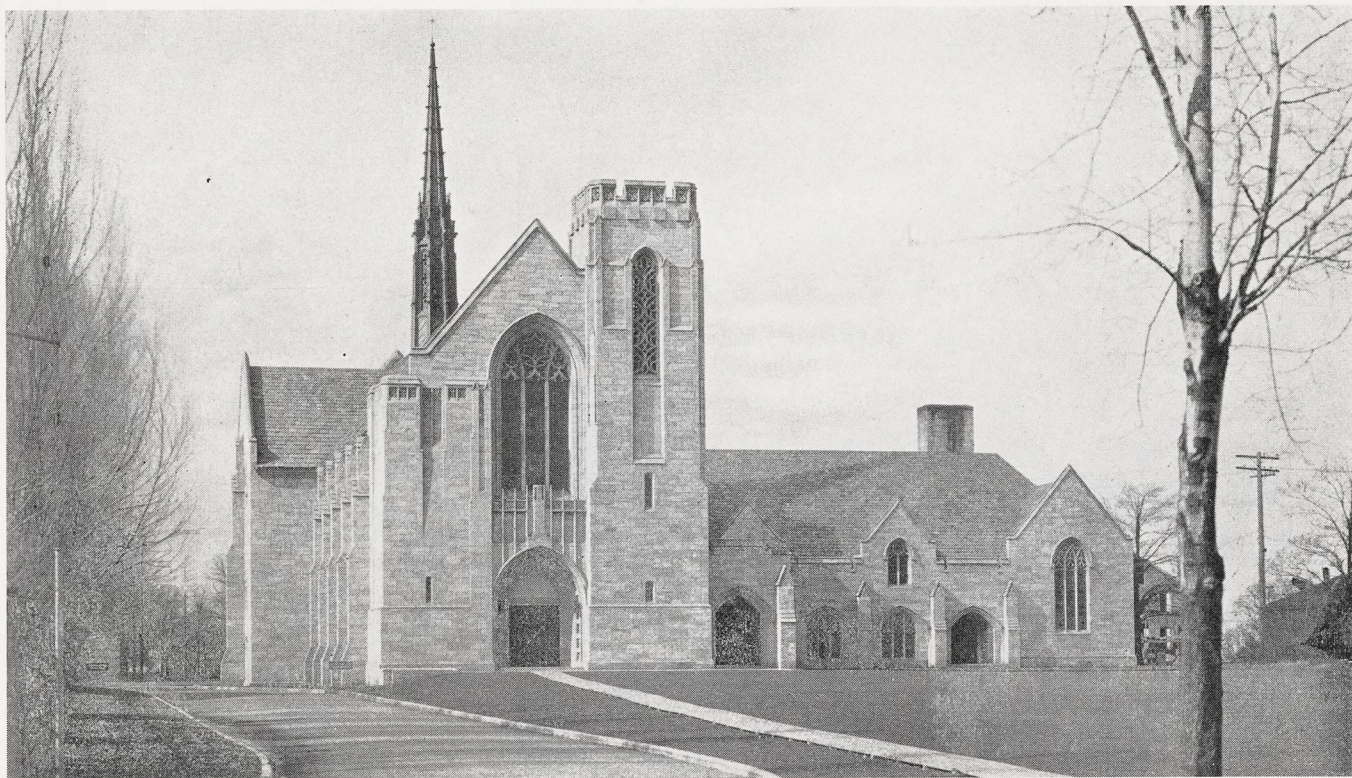
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## CHRIST CHURCH CHAPEL: GROSSE POINTE

By

WILLIAM B. SPOFFORD

CHRIST CHURCH, Grosse Pointe, Michigan, has been considered by many authorities on architecture as one of the most perfect and exquisite gems of 16th Century Gothic west of the Allegheny Mountains. The exterior is built of sandstone, varying to such degrees in colour and shade that almost every colour in the spectrum is discernable. This effect is particularly pronounced after a heavy rain when the sun is shining. The interior walls, tracery and vaulting are of limestone, which gives softness and warmth to the contrasting heavily beamed ceiling and the rich, darkened oak of the nave and chancel furniture. The cloister is constructed after the manner of Canterbury Cathedral, and the narthex resembles in general style the chapter house of Wells Cathedral in Somersetshire, England, of 12th century origin.

The tower now houses comfortably, and with room for additional bells, a twenty-three bell carillon, which is a delight to the music lovers of the community. Regular concerts are given each Sunday afternoon in addition to the selections played daily before Matins and Evensong.

A spacious guild hall, fully equipped for many secular activities, is available daily for use by the people of the neighborhood, and a wing extending from the north transept houses a Church school with individual class rooms and quarters for a daily choir school.

The cornerstone of Christ Church Chapel was laid in May, 1928, and the general structure was completed and ready for dedication December 14, 1930. In December last, the fifth anniversary of the chapel was marked, at which time the newly installed carillon was dedicated.

The Young People's Society of the chapel meets regularly every Sunday evening, and it has a membership of 50. They conduct their own service under the direction of the curate, and have been the prime movers of a consolidated young people's organization for the eastern district of Detroit. A scout cottage has been erected on the rear of the grounds, where both Scouts and Cubs meet weekly. A chapter of the Knights of Sir Galahad has been organized for the younger boys of the Church school, and the chapel choir of men and boys has, in the past five years, developed a reputa-

tion that is known throughout the state.

The erection of this beautiful Church grew out of a very real need for a place to worship in the comparatively new community of Grosse Pointe, on Lake St. Clair, some fifteen miles from the center of Detroit. With the rapid growth of urban Detroit under the impetus of the automobile industry, the former residential sections of Detroit became less and less desirable in which to make one's home and rear one's children. This condition was particularly true in the locality of the mother church, Christ Church, Detroit, from whence came many of the parishioners who now attend the Grosse Pointe Chapel.

Because of this situation, the bishop and council wisely decided it should be the province of the rector and vestry of Christ Church, Detroit, to establish the new mission in Grosse Pointe. Under the rectorship of the Rev. William D. Maxon, former rector of Christ Church parish, this movement of expansion was begun. A building committee, under the wise leadership of the late Honorable Charles B. Warren, former United States Ambassador to Japan



THE NARTHEX SCREEN WITH ITS SYMBOLIC CARVING

and Mexico, was responsible for the careful planning and detailed erection of the structure, with the aid of Mayers, Murray and Phillip of New York, formerly the associates of Bertram Goodhue. The Rev. Francis B. Creamer, curate of Christ Church, Detroit, under the direction of Dr. Maxon, then rector, was given the responsibility for the work of developing the parish in the new community. Attics of parishioners were used for temporary Church schools, school rooms were rented for the conduct of services and, with the growth of the congregation, it became necessary to rent the auditorium of the Presbyterian Church for an early celebration of the Holy Communion, an afternoon Church school and the service of Evensong and address, while the present church edifice was in the process of construction.

In 1930, when the building was completed, the Rev. Francis B. Creamer was made vicar of the chapel, the rector carrying on the work of the parish church, which was affording an ever increasing opportunity for social service activities and work among the foreign born, at the same time holding the older families of the church who still made their homes in the vicinity.

The parish church, in the metropolitan area of the city, carries on as extensive a social program as exists anywhere in the diocese. A Neighborhood House, with a hostess, provides recreational activities and a genuine hospitality that many of the less fortunate people of the neighborhood could not receive except for this opportunity. One Church school of 300 children is maintained, the majority of whose

members are students of the Protestant orphanage and the children of foreign-born parentage, predominantly Syrian. A social service department acts as an immediate relief agency, and maintains a liaison with the social welfare organizations of the city. The building of the parish church also houses St. Luke's Convalescent Home, a diocesan institution.

On January 1, 1933, the Rev. William D. Maxon resigned as rector of the parish and the Rev. Francis B. Creamer succeeded him as rector of both churches, but with the majority of his time spent in the continued developing of the Grosse Pointe area. Later, the Rev. John Francis Sant, rector of St. Luke's, Ypsilanti,

was called as vicar to succeed the Rev. Mr. Creamer, who had become rector. The vicar now takes active charge of the conduct and administration of the services in the parish church. The two units continue to function unitedly as one parish, affording a scope of endeavor perhaps broader than any other in the American Church, for it has two thousand communicants, comprising all sorts and conditions of men, and the parish covers an area approximating twenty-five square miles.

Christ Church Parish, Detroit and Grosse Pointe, is a rare combination of the spirit that existed between Ruth and Naomi, and it gives every evidence of continuing as such.

#### CLERGYMAN APPEARS BEFORE LEGISLATURE

The Rev. Robert Smith, rector of Grace Church, Trenton, N. J., representing the Church League for Industrial Democracy, appeared before the New Jersey legislature on April 22nd and asked for action to aid the unemployed of the state. He also presented a petition on behalf of the Trenton Council of Social Action, signed among others by Baptist, Lutheran pastors and also Canon Samuel Welles, head of the social service department of our diocese, asking for a graduated income tax, an excess profits tax and a tax on intangible property, this income to be used for relief. Smith also said that the salaries of high state officials should be cut. Later he addressed the unemployed, who had gone to the state house to demand relief, and told them that they could get justice only through patience and through persistence.



THE SANCTUARY SHOWING REREDOS BY MOWBRAY

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

"Poverty is a sin against God—a blasphemy and a crime. It is not God's will that things should be as they are, and the Church must courageously stand for the two great commandments which declare not only that we must love God but that we must love our neighbor as well." Thus declared Mr. George Lansbury, known the world over as the venerable leader of the British Labor Party, but less known as a devout member of the Church of England, at a luncheon meeting of the Church League for Industrial Democracy, held at the Town Hall Club, New York, on April 22nd. His address was in reality a stirring sermon, delivered by a saintly layman who has devoted his life to the underprivileged because he believes in God and His son, Jesus Christ.

"It is silly", he declared, "to go on praying 'Give us this day our daily bread' and then refuse to distribute it when God does give it to us". He then pointed out that, because of our tremendous capacity to produce goods, society could be organized with the sin of poverty abolished. He related how, as a boy, he had gone to his parish church in the slums of London, and there joined with others in praying that God might cease afflicting mankind with some dreaded disease. "But nothing happened until we used the brains God had given us and fixed up the drains that caused the plagues. So today it is silly to give thanks for the good things that come from God and then refuse to use them intelligently. There is no sense in praying and singing about this business unless we really mean to do something about it. And it is the duty of the Church to lead the way and teach people that lip service is not enough but that they must settle down and apply to all life the principles of Jesus Christ. God has sent us into the world to build His Kingdom and to build it here and now."

On the subject of war, about which he is to lecture extensively throughout the United States during the next two months, he declared that for a Christian any war was civil war, since we must believe the Gospel teaching that "we are members one of another".

The chairman of the meeting was Bishop Robert L. Paddock, retired bishop who rather startled his audience by asking them if they could imagine Jesus Christ as a bishop, or the rector of a fashionable parish. He also asked them if, should Christ

return to earth again in the flesh, they would be willing to have Him teach a Sunday School class. He declared that he was quite sure we would not, rather that modern society would crucify Him again. The C. L. I. D., he declared, exists to do what little it can to oppose those forces and evils in society which today are crucifying our Lord.

The grace at the luncheon was said by the Rev. W. Russell Bowie, rector of Grace Church, New York; the benediction was pronounced by the Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn. Among those present at the luncheon, the first meeting to be addressed by Mr. Lansbury in this country, were Miss Mary van Kleeck, director of industrial studies of the Russell Sage Foundation; Miss M. L. Fledderus, director of the International Industrial Relations Institute, with headquarters at the Hague; the Rev. Reinhold Niebuhr, professor at the Union Seminary; Mr. Spencer Miller Jr., consultant on industry of the National Council; the Rev. Artley Parson, assistant secretary of foreign missions of the National Council; the Rev. Franklin Clark, secretary of the National Council; the Rev. Eric Tassman, field secretary of the National Council; Miss Louise E. Rich, director of religious education of the diocese of New York; the Rev. John Gass, rector of the Incarnation, New York; the Rev. Samuel Shoemaker, rector of Calvary, New York; Mr. A. J. Muste, labor leader; Mr. Tom Tippet, labor leader and novelist; Mr. Roger Baldwin, director of the Civil Liberties Union; Mr. John Carey, executive head of the Church Life Insurance Corporation; a large number of students from the General Seminary, and several members of the faculty—in all an audience of close to 200 members and friends of the C.L.I.D. An interesting human touch at the meeting was Mr. Lansbury's reference to "my good friend here", pointing to the venerable Dean Marmaduke Hare, former dean at Davenport, Iowa, now on the staff of the Cathedral of St. John the Divine. Mr. Lansbury had been a member of his parish in London years ago and served with Dean Hare on several civic boards and committees.

\* \* \*

### My Well Merited Rebuke

The editor of the *Living Church* slaps my wrist with what he calls a "well merited rebuke" because some weeks ago I ran a news item here about a service in a parish in Old Greenwich, Connecticut. The story was that because of the illness of the rector, the Congregational minister in town sang "Mass" for him, and some other clergyman assisted in

the service and still another preached. It sounded a bit fishy to me at the time but since the news came from the parish in question, and on the official stationery of the parish, I assumed, unwisely apparently, that it was true. Now I discover that the rector, whose name I do not recall at the moment, was merely pulling my leg. It was his way of having fun—quite harmless too, and quite all right with me. Not knowing as much as I should about ecclesiastical matters, I was taken in by his hoax. But so many queer services are staged in Episcopal Churches that I rather expect most anything to happen. Dr. Guthrie has his dances before the altar; many of the brethren certainly have services that are not in the Prayer Book—the service of Benediction for instance—and it is coming to be rather common for our clergy to go in for those all day services with the bewhiskered Greeks, Russians and Syrians. Of course I realize that these latter have valid orders whereas a Congregational minister and his Methodist assistant have not. But I was just simple enough to believe that this Old Greenwich rector didn't care a hang about that and so invited these Protestants to carry on during his illness, particularly when the news items came to me on the official letterhead of the parish. I was wrong—I was a sucker to fall for the gag—and if I have "well merited rebukes" coming to me, let 'em fly. Also I promise to watch out for that particular Connecticut rector in the future so he won't have any more laughs at my expense.

\* \* \*

### Anglo-Catholic Group Wins in Baltimore

As you may have heard, things have not been entirely pleasant at Grace and St. Peter's, Baltimore, since the death a year ago of their rector, the Rev. Robert S. Chalmers, a leader of the Anglo-Catholics. Some wanted a more Protestant rector, others insisted on an Anglo-Catholic. They had an election of the vestry last week. Twelve men were listed on printed ballots, all said to have the backing of the Anglo-Catholic group in the parish. All twelve were elected. 210 ballots were cast, with only eight writing in the names of men who did not appear on the ballots. It is now expected that this victory of the Anglo-Catholics will settle the dispute in the parish. There were rumors about that the Protestant group would stage a protest at the meeting, but they were unfounded, for even the leaders of this faction stayed away from the meeting. But certainly they were given an opportunity to vote, for this election was unique. City ballot boxes were borrowed, and there was

an opportunity to vote, just as you do in a city election, anytime between three and eight.

Soon after the death of Chalmers, the vestry, the majority of whom were at that time of the low-church persuasion, elected Bishop Abbott of Lexington, former rector of the parish, as rector. He declined, the report being that Presiding Bishop Perry indicated to him that he might not be allowed to resign his jurisdiction. The Rev. Theodore S. Will of Hampton, Va., was next elected by the same group, but declined, apparently because the Anglo-Catholics still insisted upon the election of either the Rev. Gordon B. Wadhams or the Rev. Bernard M. Garlick, both of whom had been assistants under Dr. Chalmers but had been let out after the death. (The former just recently was made rector of the Resurrection, New York, and the latter the rector at Centerdale, R. I.) The Rev. Richard A. Hatch was then elected rector and served for a time, but announced recently that by mutual agreement between himself and the vestry he would take a leave of absence until October. The new vestry is to meet at once and the supposition is that an Anglo-Catholic rector will now be chosen.

\* \* \*

#### A Rector Goes to Work

St. James Church, Newport, Delaware, was in rather bad shape—plaster falling off, side walls full of cracks and stains. So the rector, the Rev. M. W. Riker, put on his overalls, got himself some nails and a hammer and the other necessary ingredients, and went to work. He tore out the three arches which separate the chancel from the nave, and replaced them with one large Gothic arch. He built a new altar, altar rail, pulpit, credence table and re-dos in his own work shop at home. All hand carved too. Now he is making a set of brass candlesticks for the altar. Everyone is quite pleased.

\* \* \*

#### C. F. Andrews Again Heads East

The Rev. Charles F. Andrews, one of the great missionaries of the Church of England, and one of the greats of all time, is again returning to the East after spending the fall and winter in his native England. He is bound for Fiji, Australia, New Zealand, India and Ceylon.

\* \* \*

#### Roman Catholic Leader Urges Revival of NRA

The Rev. John A. Ryan, noted economist of the Roman Catholic Church, called for the revival of the NRA and a 30 hour work-week in an address before a group of Catholics who gathered recently in Wash-

ington to discuss social and economic problems. "Pollyanna talk about restoring business confidence, expanding investments, making new inventions to provide for luxuries for the wealthy minority is not only futile but a mockery of human needs and hopes", he declared.

\* \* \*

#### Five Conferences Instead of One

Instead of the one conference, held for the past couple of years at Williamstown, Mass., at which Catholics, Protestants and Jews gathered to discuss human relations, there are to be five conferences this year. Meetings are to be held in Texas, California, North Carolina, Wisconsin and Connecticut.

\* \* \*

#### Popular Savannah Rector Accepts Call

The Rev. C. C. J. Carpenter, rector of St. John's, Savannah, Ga., has accepted the rectorship of the Advent, Birmingham, Alabama, made vacant by the elevation of the Rev. Charles Clingman to be the bishop of Kentucky.

\* \* \*

#### New Haven Rector to Be Honored

The archdeaconry of New Haven County, Connecticut, is giving a dinner and reception on May 12th in honor of the Rev. J. Frederick Sexton, rector at Westville, who has completed fifty years in the ministry, forty of them as rector of his present parish.

\* \* \*

#### New Organ for New Jersey Parish

A new organ, the gift of a few members of Christ Church, West Englewood, New Jersey, was dedicated on Easter Day. This parish, under the rectorship of the Rev. William Russell, has had remarkable growth during the past ten years, with a Sunday school now of over 400, whereas ten years ago they could get out forty if the weather was good—and not too good at that. The number of families in the parish has doubled in the last five years.

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Unitarian Church and Parish House on Lincoln Drive, Philadelphia.  
Goodhart Hall, Bryn Mawr College.

The present church is outgrown and plans are now under way for a new plant.

\* \* \*

#### Savannah Parish Receives Gift

Mrs. Geraldine Airy, who died on April 8th, left a bequest of \$10,000 to St. John's, Savannah, Ga.

\* \* \*

#### Bishop Morris to Head Clergy School

Bishop Morris of Louisiana is to be the director of the clergy school at the Sewanee Conference this summer.

\* \* \*

#### Church Conference at Kenosha

The annual conference for Church workers held at Kemper Hall, Kenosha, Wisconsin, comes this year from June 29 to July 10th. The Rev. Charles Herbert Young is chaplain and on the faculty are the Rev. Le Roy Burroughs of Ames, Iowa, Dean Hoag of Eau Claire, and the

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**Homer W. Starr Recovers From Illness**

The Rev. Homer W. Starr, leader in religious education in the province of Sewanee, underwent a serious operation at Johns Hopkins Hospital, Baltimore, early in the year. Late in January he returned home to complete his convalescence, and on March 8th assumed his full Lenten duties.

**Clergy School in New Jersey**

The Rev. Wallace Gardner, soon to be bishop coadjutor of New Jersey; the Rev. C. A. Simpson of the General seminary faculty and the Rev. John Crocker, student chaplain at Princeton, are to be the leaders at a clergy school of the diocese of New Jersey to be held at Toms River, June 15-19.

**Presiding Bishop to Visit Europe**

Presiding Bishop Perry sails on May 28th for the annual visitation of the Episcopal Churches in Europe. First on his schedule is a service in Paris on Trinity Sunday to celebrate the 50th anniversary of the consecration of Holy Trinity Pro-cathedral. Convocation, also in Paris, is on June 8th. He will then visit Geneva, Florence, Munich and Dresden. During the first week in July he is to be in London, sailing for home on the 15th.

**The Girls Entertain the Boys**

The students of Kemper Hall, Church school for girls at Kenosha, Wisconsin, entertained thirty boys from St. John's Academy, Delafield, Wisconsin, at a tea dance on April 25th.—Miss Barbara Holt, daughter of the rector of Grace Church, Oak Park, Illinois, has been appointed chairman of the enrollment committee at Kemper. Each year the students take an active part in enlisting new students.

**Mergers Likely in Illinois**

A breaking down of state boundaries as diocesan lines is seen as a possible outcome of action of the House of Bishops of the Midwest province, meeting at Evanston, April 15-16. The House adopted resolutions recommending that homogeneity of territory, with consideration

of economic and social conditions, be the determining factors for diocesan boundaries rather than state lines. Chicago, Springfield, Quincy and Northern Indiana figured in the discussion and it is thought possible that there may be a realignment or possibly mergers.

**Brothers Conduct Funeral Service for Mother**

Bishop Oldham of Albany and his brother, the Rev. John L. Oldham of Jacksonville, Fla., conducted the burial service for their mother, Mrs. Joseph R. Oldham at Emmanuel, Cleveland, Ohio, on April 16th. Mrs. Oldham, in her 83rd year, died on Easter Tuesday.

**Summer Conference in Washington**

The summer conference of the diocese of Olympia is to meet at Tacoma, Washington June 21-26, with the Rev. G. Warfield Hobbs of "281" as the headliner.

**New Rectory at Olympia**

A fine residence has been presented by a parishioner to the Rev. E. B. Christie, rector at Olympia, Washington.

**To Tell of Work of Province**

Bishop Stevens and Bishop Gooden of Los Angeles are preparing a picturesque statement of the work and interests of the Province of the Pacific for general circulation. This statement is to include Mexican, Chinese, Japanese and Indian work; the work sponsored by the Women's Auxiliary for the blind; the work of the Church Divinity School of the Pacific and St. Margaret's House. An

impressive statement of active and latent functions of the Province is anticipated.

**Ralph Adams Cram Addresses Churchmen**

The Churchmen's club of the diocese of Rhode Island met in Providence on April 23rd with Architect Ralph Adams Cram speaking on the work of the Russian Theological Seminary in Paris.

**Plans for Synod of the Pacific**

The synod of the Pacific is to meet in Yosemite Valley, May 12-15, with Bishop Dagwell of Oregon the preacher at the opening service.

**British Clergyman Visits America**

The Rev. Bryan Green, priest of the Church of England, was the speaker at a luncheon held in New York on April 22nd. He is one of the most successful young people's

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leaders in England, working particularly at Oxford and Cambridge. His present parish is in North London, and it is said to be so crowded at both morning and evening services that it is difficult to get a seat.

\* \* \*

#### Thousands Hear Kagawa in Providence

The Providence (R. I.) auditorium was jammed with over 7,000 people last Wednesday for the meeting addressed by Toyohiko Kagawa. He also addressed the students at Brown University and at Pembroke College while in the city.

\* \* \*

#### Thousands Attend Services

Over 20,000 people attended services at St. Bartholomew's, New York, during Holy Week and on Easter Day, according to the rector, the Rev. George Paul Sargent. The offering was over \$15,000.

\* \* \*

#### Bishop Bartlett in New York

Bishop Bartlett, executive secretary of domestic missions and bishop of Idaho, addresses the women of St. Bartholomew's, New York, on April 23, speaking on "Our Mountain Work." He used slides.

\* \* \*

#### Getting to Know Their Church

A cooperative effort involving the rector, an architect and a group of boys produced during Lent a facsimile model, done to scale, of their own church building, St. John's, Boonton. The details included a bell, bell tower with pulley wheel, all appointments of the church, altar, baptismal font, pulpit, lectern, and pews were carved out of soap. The windows were traced on oiled paper to simulate the windows of the church.

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The color scheme was also followed. The Rev. L. Harold Hinrichs is the rector at Boonton.

\* \* \*

#### Church Reduces Its Debt

Mr. L. T. Burns, parishioner of the Good Shepherd, Wichita Falls, Kansas, didn't like the \$10,000 debt on the parish house. So he proposed matching dollar for dollar up to \$5,000. The men of the parish therefore staged a canvass and collected \$3,000. So a nice slice has been taken off that debt, and they hope to finish the job before many weeks roll by. The Rev. Claude A. Beesley is the rector. Another interesting item from this parish is that a group of under-privileged boys have been taken from the Wichita Boys' Club and trained by another parishioner, Mrs. J. H. Allison, as a choir. Some of the boys had to be supplied with shirts before they could take their places in the church.

\* \* \*

#### Seminar for Clergy at Shrine Mont

The annual conference for clergy is to be held at Shrine Mont, Orkney Springs, Va., July 6-17, with a faculty consisting of the Rev. E. C. Chorley; the Rev. Charles W. Lowry, professor at Alexandria; G. Mac-

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SISTER EMILY FAITH, OF THE Community of the Transfiguration, died suddenly at Glendale, Ohio, April 4, 1936. Sister Emily Faith was formerly Deaconess Emily Ridgely.

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Laren Brydon, historiographer of the diocese of Virginia; Bishop Goodwin, Bishop Strider and the Rev. Malcolm S. Taylor. The Rev. Edmund L. Woodward is director.

\* \* \*

#### Good Advice

##### From Bishop Stewart

Are you a careless driver? Then you can profit by the "motorists' ten commandments" written by Bishop Stewart of Chicago. Here they are:

1. Thou shalt keep "safety first" ever before thee.
2. Thou shalt not make of thyself a dangerous nuisance, nor the likeness of any one that grabbeth the road beside and the road ahead and cutteth in and out of the line.
3. Thou shalt not take the laws of the state in vain for the cop and the judge will not hold him guiltless that taketh the laws in vain.
4. Remember thy brakes and tires and take curves slowly.
5. Honor the red lights and the green lights that thy days may be long in the land which the Lord thy God giveth thee.
6. Thou shalt not kill.
7. Thou shalt not stop abruptly.
8. Thou shalt not steal—past a street car, loading and unloading.
9. Thou shalt not flash big lights against thy neighbor.
10. Thou shalt not shove-it, thy neighbor's car, nor his fenders, nor his bumpers, nor his locks, nor his glass, nor anything that is thy neighbor's.

\* \* \*

#### Farewell Meeting

##### for Charles Clingman

The Rev. Charles Clingman, now Bishop of Kentucky, was given a farewell reception by the clergy of

the Birmingham, Ala., district on April 17th. The clergy agreed that a friend of Mr. Clingman, ignorant of ecclesiastical terms, spake more wisely than he knew when he asked, "When are you going to be confiscated?" since the former rector of the Advent, Birmingham, has made himself almost indispensable in the diocese and to the city. He was consecrated at Louisville on April 22nd.

\* \* \*

#### Noted Lecturer at General

Eduard Geismar, professor of theology at the University of Copenhagen, Denmark, lectured on the philosophy of Kirkengaard last Tuesday at the General Seminary.

\* \* \*

#### Council Helps Flood Areas

The dioceses of Harrisburg and Pittsburgh, both of which had many churches damaged by the recent flood, have been aided with donations from the National Council.

\* \* \*

#### News Items From Harrisburg

One hundred per cent of the communicant strength of Holy Trinity, Centralia, Pa., received their communions on Easter. . . . The 25th anniversary of the rectorship of the Rev. Edward M. Frear was celebrated at St. Andrew's, State College, Pa., the other evening. There were many tributes to the work done, particularly among the students. . . . Trinity, Williamsport, has raised \$4,200 for the rehabilitation of their

church, damaged by the flood. . . . St. Paul's, Bloomsburg, is now free of debt, \$8,000 having been raised during the past year. All stores in Bloomsburg were closed Good Friday afternoon as a result of an ad-

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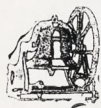
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\* \* \*

#### College Pastors Meet

Religious education on the college campus was the subject discussed at a conference of the college pastors of the mid-west, held at Aberdeen, N. D., April 21-23. The headliner was the Rev. Alden D. Kelley, student pastor at Wisconsin, who delivered a half dozen lectures on various topics. Bishop Keeler spoke on college work in the province.

\* \* \*

#### Episcopal Church Offered Lutherans

The Lutheran Church at Renovo, Pa., was completely washed out by the floods. Trinity Church was therefore placed at their disposal on Palm Sunday and they are continuing to use it until their own plant is back in shape. The rector of Trinity is the Rev. Frederic Witmer.

\* \* \*

#### Lawrence Choate to Address Mass Meeting

H. Lawrence Choate, president of the Brotherhood of St. Andrew, is to be the speaker at a mass meeting to be held in connection with the convention of the diocese of South-western Virginia, meeting at Roanoke, May 19-20. A missionary mass meeting is also to be held with the Rev. Lloyd R. Craighill of Nan-chang, China, native of Virginia, as speaker.

\* \* \*

#### Eastern Church Holds Services in Newark

The Eastern Orthodox Church held their Holy Week services at our St. Paul's, Newark, N. J., with nearly a thousand people gathering there Good Friday evening for a service that lasted from nine until midnight. The priest, assisted by a corp of assisting laymen and three large choirs, followed the liturgy in Greek of St. Chrysostom. The music was without organ and was participated in by many of the congregation. The rector of St. Paul's, the Rev. A. Stewart Hogenauer, participated in the service. The Greek Easter service began on Easter Eve at nine and concluded at two o'clock Easter morning.

\* \* \*

#### Church Congress Committee Reports

The Church Congress is showing new life. Some months ago a new executive committee was organized under the chairmanship of the Rev. Donald Aldrich of New York, and plans have been developed for regional study groups throughout the Church. A syllabus has been prepared with the first two parts already in the hands of the several

groups. The general subject is "The Basis of Christian Faith and Action Today," with the first part devoted to "The Permanence of

Christianity," the work of Dean Grant of Seabury-Western, and the second, "Humanism," by Dean Sperry of the Harvard Divinity

## Services of Leading Churches

### The Cathedral of St. John the Divine

Cathedral Heights

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, Saturdays, 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, 8, 9, 10, 11. Vespers and Benediction, 8 p. m. Week-day Masses, 7, 8 and 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 and Beloved Disciple, New York

Rev. Henry Darlington, D.D.

Fifth Ave. and Ninetieth St.

Sundays: Holy Communion 8 a. m. Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m. Thursdays and Holy Days: Holy Communion at 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. Daily: 12:20 to 12:40.

### St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector 8 A.M., Holy Communion. 11 A. M., Morning Service and Sermon. Junior Congregation, 9:30 and 11 A.M. Holy Comm., Thurs. 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. 8 P.M.—Choral Evensong and Sermon. Thursday and Holy Days: 12 M. Holy Communion.

### St. Thomas Church

Fifth Avenue and 53d Street

New York

Rev. Roeliff H. Brooks, S.T.D., Rector Sunday Services: 8 A.M., 11 A.M., and 4 P.M. Daily Services: 8:30 A.M., Holy Communion. Noonday Service, 12:05 to 12:35. Thursday: 11 A.M., Holy Communion.

### 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 Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:00 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong and Address. Daily services in the Chapel.

### Cathedral Church of St. John

Market St. and Concord Ave.

Wilmington, Del.

The Very Rev. Hiram R. Bennett, Dean Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M. Weekdays: 10 A.M. and as announced.

### 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 8 P.M. Weekdays: 8, 12:05. Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

### Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets

The Very Rev. S. R. Colladay, D.D. Sundays: 8:00, 10:05, 11:00 a.m.; 7:30 p.m. Daily: 7:00, 12:10, 5:00. Holy Days and Wednesdays, 11:00 a.m. Holy Communion.

### St. Mark's

San Antonio, Texas

Rev. Arthur R. McKinstry, Rector 7:30 A.M.—Holy Communion (8:00, Advent to Easter). 11:00 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Evening Service. 10:00 A.M.—Holy Communion on Fridays.

### St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md.

Rev. Don Frank Fenn, D.D.

Rev. H. P. Knudsen, B.D.

Rev. R. C. Kell, M.A., 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.

### Christ Church

Greenwich, Connecticut

Reverend Albert J. M. Wilson, Rector Sundays: 8:00 a. m., Holy Communion; 9:15 a.m., Church School; 11:00 a. m., Morning Prayer and Sermon, (Holy Communion and Sermon, first Sundays); 7:30 p.m., Evening Prayer and Address. Tuesday, Fridays, and Holy Days, 10:00 a. m.

### All Saints Church

26th Street and Dewey Avenue

Omaha, Nebraska

Rector, The Rev. Frederick W. Clayton Services, Sundays, Holy Communion, 8 a. m. and 11 a. m. First Sunday in month. Morning Prayer and Church School, 11 a. m. Holy Communion, Wednesday and Holy Days, 10 a. m.

School. Others are to follow. Groups have been organized in Buffalo, Boston, two groups in Long Island, Philadelphia, Bethlehem, Wilmington, Baltimore, and several groups in Virginia. The two valuable contributions which seem to be indicated in this work are, first, the bringing together of the clergy for the study of a subject fundamentally important to the life of the Church, and, second, the deepening of fellowship, with the clergy coming together irrespective of party distinctions.

\* \* \*

#### New Use for a Church

Churches are useful for many purposes. But I suppose there are not many of them that are used as radio aeriels. However, the cops who park their radio cars outside St. Phillip's, Charleston, S. C., have discovered that they can pick up calls from San Francisco there, whereas they can do so nowhere else in the city. The explanation seems to be that the pillars of the church serve as huge aeriels for their receiving sets.

\* \* \*

#### Methodist Parsons Oppose War

A strong denunciation of war is asked for by the Methodist ministers of the Newark, N. J., conference. At their annual meeting on April 20th they passed the following resolution by a good majority:

"Whereas, the government of the United States, in signing the Kellogg pact, has renounced war as an instrument of national policy and,

"Whereas, the Newark conference has declared war is sin; therefore

"Be it resolved, that the general conference further declare that in the event of war involving the United States, the Methodist Episcopal Church will neither sanction nor support war."

Among those speaking for the resolution was the Rev. Alfred E. Willett of Teaneck, who said:

"God help this nation, if we, as Christian ministers, cannot stand by our principles. If we can't stand by them we should get out. Religions have blessed war and chaplains are there to bless it. It is time, that we, as Christian ministers, got through with disemboweling our brothers."

#### SECOND THOUGHTS

(Continued from page 2)

REV. CHARLES B. TRAILL, rector of Grace Church, Talleyville, Delaware: Enclosed please find two checks which I am sending you from the communion alms. Please use this money to the best possible advantage to help these people, the evicted sharecroppers of the south. I am going to try to get some of our organizations to make contributions to this worthy cause.

MRS. JOHN JAY JOYCE, JR., of Wynne-wood, Pa.: After reading your article in THE WITNESS and being "without race or religious prejudice," I enclose me wee bit. God bless you for doing my part of the work.

REV. LYMAN P. POWELL, Mountain Lakes, N. J.: You surely realize that this April 16th WITNESS is the best in many a day. You are fortunate as well as wise to have Sherwood Eddy and George Lansbury at their best in the same issue. Congratulations too for your fine reference to Channing Pollock. I have sent it on to him and I know he will be pleased. He cares for his friends.

MR. C. W. GUDLER, New Sharon, Maine: I am eighty-four years old, entirely deaf and poor sight, but I do want to help your good work a little bit.

REV. LLOYD M. SMITH, Germantown, Pa.: Enclosed please find a check to be used for the establishment of the cooperative farm for sharecroppers described by Sherwood Eddy. My sympathy goes more with an effort to establish a means for the sharecroppers to develop and utilize their efforts, in labor they understand, than by passing new laws which may not be enforced or may be twisted.

JOSHUA A. WHALING of Frostburg, Maryland: I am impressed with your plea for the sharecroppers. I pray God's blessing upon you and upon them. May He guide you by His Holy Spirit to the perfect fulfilment of the task, to the relief of His children in sorrow and distress.

MR. M. H. LUDLUM, address not given: In response to Dr. Eddy's appeal in THE WITNESS, I send these few stamps promptly. I am out of work or I would send more than twelve cents.

These are typical of many letters received, which we cannot print because of our limited space. The response has been generous. There are many others doubtless who wish to help in this adventure. If so their donations should be sent to the Emergency Committee of the Church League for Industrial Democracy, 154 Nassau Street, New York City. Checks should be made out to "Treasurer—C.L.I.D."

## ON THE LAND

THE 2,000 acre cooperative farm, described by Sherwood Eddy in his WITNESS article of April 16th, is in operation. Two score families have moved in and others are moving in every day. Timber is being cut, under the direction of an expert, and houses built. The land has been plowed and planted, both with cotton and with foodstuffs.

However—it will be some time before these evicted sharecroppers can get food from the gardens of their new farm. Meanwhile these 100 families have to be fed. Tools and equipment have to be supplied.

Church People have responded generously to our appeal. More however is needed to keep this thrilling experiment alive. If you or your parish or your parish organization can help please do so at once.

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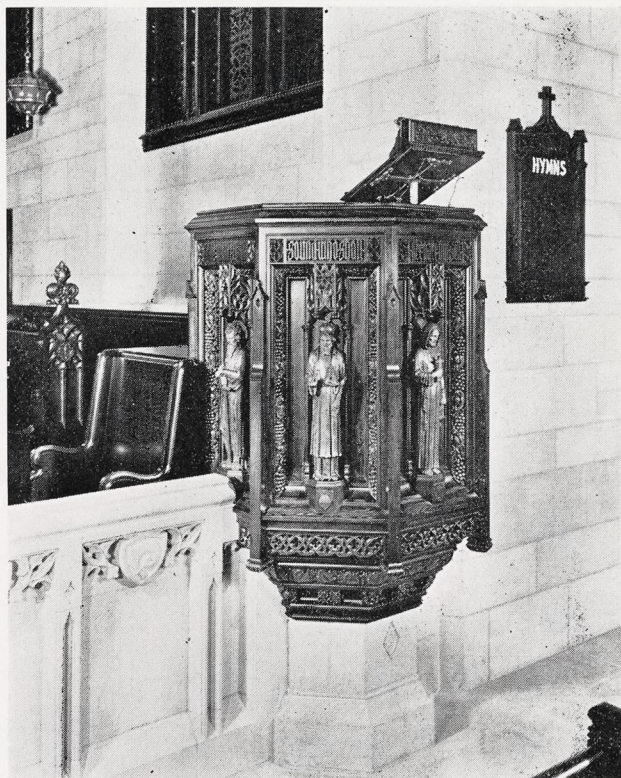
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