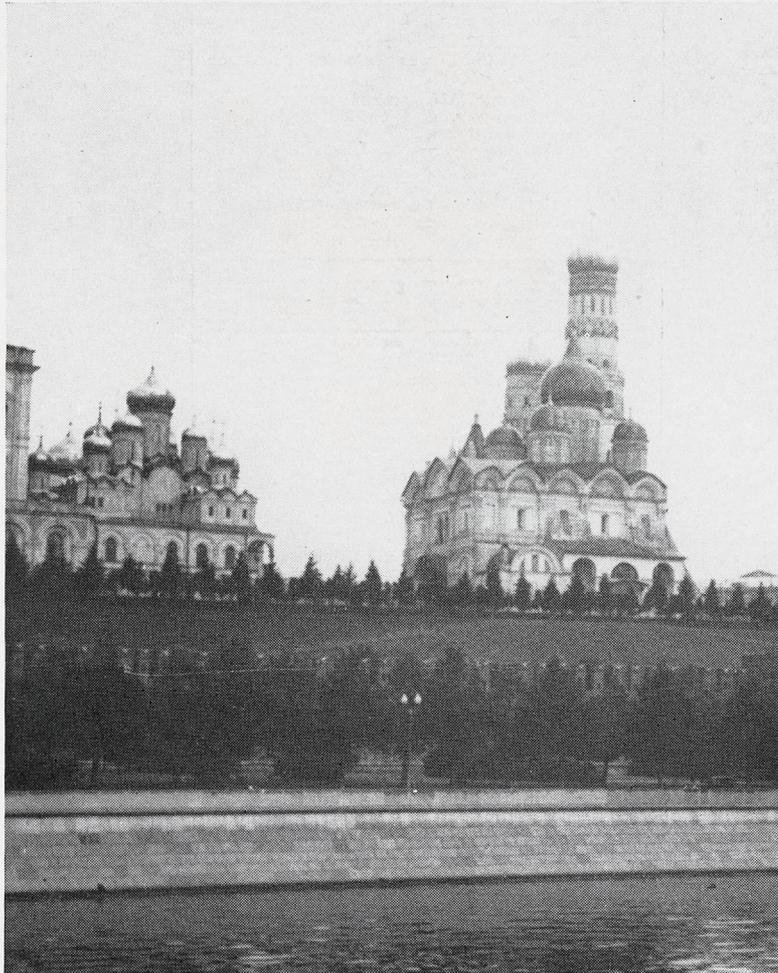


March 31, 1938

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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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GARDINER M. DAY

# 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 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.

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

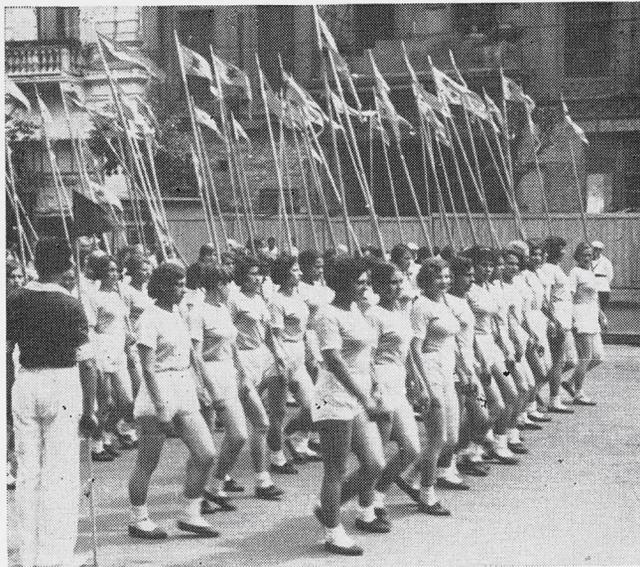
IN WRITING OF GERMANY I stated that the country was thoroughly militarized, with even six year old children organized into Hitler Youth groups. The Soviet Union likewise is militarized though it is not as obvious to the casual observer. Soldiers are not much in evidence on the streets. But we did witness 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 background is a typical

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 be-

lieves, 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

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

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."

**I**T 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.

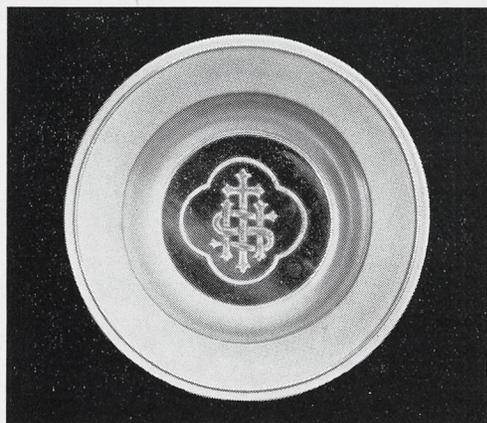
It is strange that the appeal of the cross has been equally effective with savage and savant, with African

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

**H**IS 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



BISHOP McCONNELL

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.

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-

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



BISHOP PHILIP COOK  
*Dies Following Prolonged Illness*

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.

\* \* \*

**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

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 con-

centration 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**

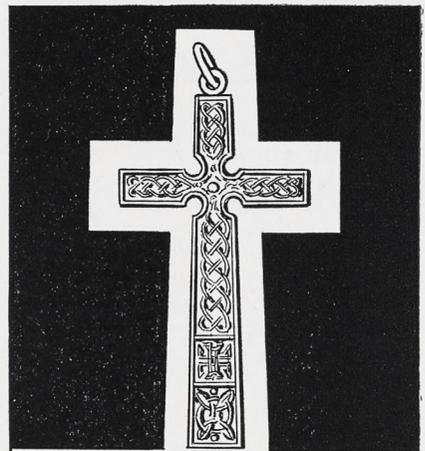
A manifesto of protest against "oppressive legislation and government-inspired propaganda of hatred" in Austria under Hitler's rule, has been issued over the signatures of ninety-nine religious leaders, Protestant, Roman Catholic and Jewish. Among Episcopalians to sign were Bishop Johnson of Colorado, 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 great-

est 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

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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 Coca-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 pres-

ent 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.

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#### 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.

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#### 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.

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#### 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

### 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.

### 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. 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  
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

Main 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.

ously here, wherein a number of clergymen express their opposition to any services of inter-communion.

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**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.

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**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.

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**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**

**THE TREE BEARS FRUIT**

By the Rev. Roy Irving Murray

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.

"We take pleasure in recommending this book to the clergy for Good Friday meditations."—**Church Times** (Milwaukee). \$1.00

**VICTORY THROUGH THE CROSS**

By the Rev. William R. Moody

Devotional addresses on the Seven Last Words. They are especially suited to all persons in bodily or mental suffering, and supply good meditation material also for those who are unable to attend the Three Hours' service. Paper, 50 cts.

**ONE SUFFICIENT SACRIFICE**

By the Rev. Duncan Armytage

An interesting and original series of eight meditations designed especially for the Three Hours' service. The author's method is to link the Seven Words from the Cross with various aspects of the Holy Eucharist. 60 cts.

**OUTLINE ADDRESSES FOR THE THREE HOURS' DEVOTION**

By the Rev. Marcus Donovan

An admirable book for priests looking for new suggestions for Good Friday addresses. There are eight sets of outlines on the Words from the Cross and one on the seven Words as addressed to the Cross. There are also meditations on the instruments of the Passion. 85 cts.

**CALVARY TODAY**

By the Rt. Rev. Charles Fiske, D.D.

Informal meditations on the Seven Words from the Cross to Modern Men and Women. "It is easy to recommend this book," says **The Witness**, "both for its rich suggestiveness and for its definite and practical application." 50 cts.

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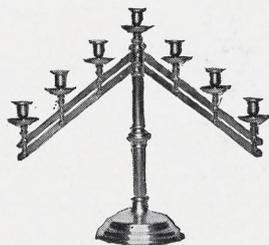
12 in. . . . . \$32.00  
 18 in. . . . . 47.50  
 24 in. . . . . 70.00



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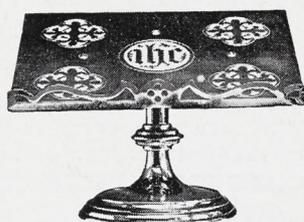
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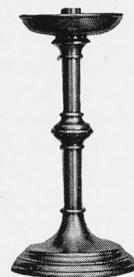
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 7 lights \$52.00 \$57.00 pr.  
 5 lights 47.00 52.00 pr.  
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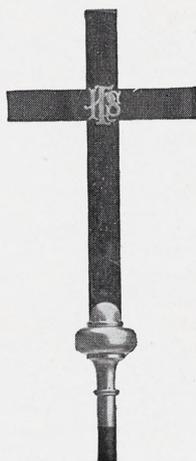
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