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THE WITNESS



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CLERGY NOTES

BAKER, HAROLD R., formerly vicar of St. Mark's, Tonopah, Nevada, has accepted a curacy at Grace Church, Madison, Wisconsin.

BLANCHARD, ROGER W., formerly curate at St. Stephen's, Lynn, Mass., is now the rector of St. Peter's, Beverly, Mass. Address: 27 Abbott Street.

BOON, HAROLD O., formerly vicar of St. Matthew's, Irvington, Indianapolis, has retired.

HENNESSY, JOHN M., was ordained deacon on April 19th at Christ Church Cathedral, Eau Claire, Wisconsin, by Bishop Wilson. The candidate graduates from the General Seminary in June.

HUNTINGTON, GEORGE P., Providence, R. I., has been announced as engaged to Miss Honora M. Hemingway of Sherburne, Vermont.

HYNDMAN, IVOR G., formerly vicar of St. John's, Crawfordsville, and St. George's, West Terre Haute, Indiana, is now the vicar of Trinity, Anderson, Indiana.

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

MYERS, WALTER H., in charge of missions at San Marcos, San Saba and Llano, diocese of West Texas, is to be addressed at 1400 Lorraine Street, Austin, Texas.

POLLOCK, WILLIAM D., formerly of Raton, New Mexico, has accepted the rectorship of Nelson Parish, Virginia, effective July first.

POWELL, W. R. C., was ordained deacon at Devil's Lake, N. D., on April 20, by Bishop Atwill. He is to be placed in charge of a number of Missions.

SMITH, GEORGE W., rector of St. John's, Bedford, Indiana, is now the vicar of St. Paul's, Columbus, Indiana.

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THE WITNESS

A National Paper of the Episcopal Church

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

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JUST FOR A DAY

"NOTHING to do but make a fifteen or twenty minute talk once a week," so the unknowing sum up the preacher's task. I shall not argue here as to the time it takes to prepare a twenty-minute talk. I cannot prove it anyhow, for I, myself, do not know. Sometimes I have prepared for it in a few minutes, and at other times I have labored for days. There are so many factors which go into it: a few hours uninterrupted can accomplish a lot, while days of hectic gathering of loose ends, can be scattered again and again by thoughtless time-wasters, insistent telephone talkers, and foolish questioners, all of whom have the silly idea expressed in the first sentence.

However, if preaching was our sole task, most of us (clergy) could be good preachers. If the Church school were run entirely, and without complaints, by the superintendent; if the vestry took care of all the problems which belong in its province; if the guild and the young people's service league raised no problems or questions, we could do better. The multitude of little things which must be considered, and oftentimes carefully answered, lest they become bigger, remind us that St. Paul knew what a real job was when he complained of "the daily care of all the churches."

The vague language we use is not due to the fact that there are not plenty of such cares which we could enumerate, but rather to the fact that there is such an infinite variety of them that one does not know where to begin. That variety alone saves one's sanity, and we go from the sublime to the ridiculous without even a breath.

FOLLOW me for a day—not exaggerated, but taken from my diary (comments only added). One A.M. Telephone call: "Will I administer the Holy Communion to Mr. A? The doctor says he will not live until morning." Of course, I do. But during the time I am getting awake and out there, I remember that Mr. A has not received the Holy Communion in five years to my knowledge, though until a week ago he played golf every Sunday. Still, it is not my place to judge; besides, I am a priest, and some folks (not Mr. A) have been paying for my living that I might be here to answer just such calls. I do my best, and return to bed before the sun is up. At eight A.M. the telephone. (Gee, how I hate the thing!) It is the school principal

this time. "Will I talk to an assembly? The person scheduled to do it has just telephoned that he cannot be there." I will not, I am sorry, but I am simply too busy. It is the fourth time I have been asked, each time on less than half a day's notice. The principal has complained that the clergy do not cooperate with him; the truth is, if they did not plan any further ahead than he does they would not be here.

So, with half a grouch, I begin a day. The mail brings two letters which must be answered immediately; and two which cannot be answered without some foot work, as they require calls or inquiries. A request for a recommendation. If I tell the truth, it will not be a recommendation: if a recommendation, it will not be the truth. We shall just leave that unanswered.

My first caller is a Mrs. B, who wants to resign the leadership of an organization because no one will cooperate with her. It takes an hour to convince her that it is not her failure: that indifference is widespread; and they would do no better for anyone else. Well, that was a pretty good patch. I wonder if it will stick! Next, comes Mrs. C who knows exactly how everybody else feels about everything, though she talks so much I do not see how she can find time to hear any one else. "She simply wants me to know that everybody feels that Mrs. B should resign; she is holding up the work." Well, maybe I was wrong and wasted an hour in trying to put Mrs. B right. Anyway, there goes my patch when Mrs. B hears what Mrs. C is saying and she will! Though—what is worse—I may be included in the quotation, "everybody" by the time she hears it.

IT is lunch time, and here we get a change! But no sooner seated than we are joined by a man we know only slightly, who opens with, "I have been trying to see you for a week. My daughter is going to be married and we have decided to have the wedding in your church." My experience has long since taught me that when people condescend to have the wedding "in your church," you wish they had not, for one reason or another. Well, the upshot of that lunch was that my visitor departed assuring me that he was sorely disappointed in finding that we are so narrow—he thought the Episcopal Church was up-to-date.

As I drank my cold coffee I growled something about "leave out till death us do part, and put a blank di-

voice decree on the back of the marriage certificate." The waitress seeing my distress, but not the cause, asked, "Is everything all right, Sir?" I said, "No," but left a tip twice the usual one to salve my conscience for the abruptness, and stalked out the door.

I learned two days later that my offence was even worse and that no tip could save me, for Mrs. D was seated somewhere between me and the door, and was very much offended by my failure to see her or answer "when I spoke to him; and I had my aunt with me and wanted him to meet her."

Well, I had two calls to make. One was a sick call and a necessary one, and easy to do; leaving the feeling that you had done something worthwhile and brought a little ray of sunshine into a rather dark and sad life. The second was impossibly hard and futile. A domestic situation asking for advice—two people whose minds were already made up and who did not want advice, but wanted rather for you to choose sides, and were very indignant when you assured them that they both evidenced the personification of selfishness.

Too late to go to a ball game, so home to peace and quiet and no more trouble—real or imaginary. What a delusion! There goes the telephone—"Can you take a funeral the next day?" I can and I shall. But the book is dull, the radio nothing but jazz; so I delight the family by proposing that we go to a picture show, and they, astonished, ask, "You don't have to work?" And I, happy again in the prospect of escape, assure them that "I only work twenty minutes a week."—THE POOR PARSON.

Talking It Over

By

WILLIAM B. SPOFFORD

ONE OF THE SCIENCES of today is that of propaganda. There are so many tricks to the trade that some months ago there was established the Institute of Propaganda Analysis through which subscribers have revealed to them the unscrupulous methods used to sell ideas and influence public opinion. There are seven major tricks, one of which is to discredit a good cause by identifying it with a group or with individuals not generally trusted. I spent a day last week working on such a case. Most informed people are aware of the accomplishments of the Senate's Committee on Civil Liberties, under the chairmanship of Senator LaFollette. It has, in the opinion of most, done a remarkable job over a two year period in showing up spy systems, vigilante organizations, terrorist methods. The work should be continued. An appropriation is necessary if it is to do so. The simplest way to stop its investigations is to give it no money. So a long story appeared in the New York Herald-Tribune of April 24th, under a Washington dateline, declaring that the committee was planned at a conference held in February, 1936, at the Cosmos Club in Washington. It then lists a number of people who were supposed to have been present at this conference, and of the fifteen

people named ten are well-known Communists. As proof of the fact the Tribune quotes an article that appeared in *The Fight*, the magazine of the American League for Peace and Democracy. The conclusion one inevitably draws from the Tribune article is that the Senate's Committee on Civil Liberties is actually a stooge for the Communist Party.

I WAS PRESENT at the conference in Washington when about twenty people gathered to discuss whether anything could be done to protect American liberties. I knew that there were no Communists present. I knew also that the conference was called by three religious leaders: James Myers, a secretary of the Federal Council of Churches; the Rev. R. A. McGowan, one of the directors of the National Catholic Welfare Council and Rabbi Goldstein of the Free Synagogue in New York. I checked with this committee. They confirmed what I already knew, that there were no Communists present and they also assured me that no Communists had been invited. I then called upon the editor of *The Fight* to ask him how his magazine could possibly have affirmed that Communists were present. He read me the article that appeared in the March, 1937, number of the magazine. Not one Communist was named in the article. He then took from his files the original manuscript from which the article was printed. No Communist was mentioned in the manuscript. We therefore got in touch with the Tribune to ask "How come?" The Tribune got in touch with its Washington bureau and asked "How come?" The Tribune for April 26th then ran the following correction, characteristically in smaller space and with smaller heads than the original falsehood: "No names of Communist leaders were mentioned in the magazine *Fight* as having been present at the alleged Cosmos Club meeting in February, 1936, at which plans for creating the LaFollette civil liberties committee were reported to have been laid initially. The erroneous quotation which a Senator is investigating in connection with the LaFollette committee request for additional funds was apparently circulated among Congressmen by the Silver Shirts, an organization which is fighting the continuation of the LaFollette committee."

IN OTHER WORDS, the Silver Shirts, which is an organization espousing Fascism for America, used the Mussolini-Hitler tactic of shouting "reds" in an effort to discredit a good job. They deliberately falsified the article that appeared in *The Fight* by adding names that never appeared in the article. They then circulated it among Congressmen, and doubtless others, hoping thereby to block the appropriation to the LaFollette Civil Liberties Committee by identifying the committee with communists. Also the Silver Shirts found in the New York Herald-Tribune a leading American newspaper that was willing to print their falsehood without investigating, presumably because the Tribune thinks it better for the public not to know the gruesome facts being revealed by Senator LaFollette and his committee. All of which is eloquent testimony to the need of just such a governmental agency to investigate, among others, the Silver Shirts.

THAT WORD "CHURCH"

By

BISHOP JOHNSON

THE word "Church" like a great many other English words has more than one meaning. In consequence many of the discussions which center about this term are futile because the contenders are not using it in the same sense. In the first place the word "Church" is used frequently as a synonym for the Kingdom of Heaven or the body of the elect on earth and in Paradise, described in the creed as the "Communion of Saints." It includes baptized persons of all denominations whom Christ may choose—for as He said "you have not chosen me, I have chosen you".

It is a supernatural body composed of those whom Christ may choose and has no bearing on the subject of ecclesiastical order. To put it bluntly the membership in the glorified Church is Christ's business and not ours. It is our business to ascertain what Christ and the Apostles meant by the use of the word in its application to our duties and responsibilities. One has no right to use this interpretation of the word Church as the basis of an argument about the Church militant here on earth as an institution. The Church, as the Apostles regarded it, was a fraternity, a brotherhood, a household, a definite society to which is added by Holy Baptism those who are being saved. Like any fraternal body it has its doctrine and fellowship; its rites and ceremonies; its obligations and privileges. St. Paul spoke of the Church as the pillar and ground of the truth and referred to "those within" as having different duties from "those without." In a very real sense it is a corporate body with a continuous history and involving certain obligations that are incumbent upon its members.

It is true that this historic Church is divided into different branches; Greek, Roman, Anglican and others, which claim a common root even though they may have cut themselves off from communion with the rest of the fellowship. However for nineteen centuries all branches of the historic Church have recited the same creeds, administered the same sacraments, read the same scriptures and preserved a continuous ministry. In short they have preserved that which was committed to the Apostolic Church.

The third use of the word Church is that claimed by voluntary associations of Christians, who for one reason or another have, under the leadership of a founder cut themselves off from the historic body. Setting aside any question of personal piety and individual devotion to Christ, they have given their allegiance to a different body than the historic Church, although they have been obliged to set up some sort of hierarchy to replace that which they have repudiated. This separation has created two different kinds of Christians in the implications that are involved.

THOSE who belong to the historic Church accept a faith and order which they believe to have been committed to the Church and handed down from gen-

eration to generation. As St. Paul expresses it in his letter to Timothy; "The things that thou has heard of me among many witnesses, the same commit thou to faithful witnesses, who shall be able to teach others also". This principle he emphasized in his epistle to the Galatians, "Though we or an angel from Heaven preach any other gospel to you than that which we have preached unto you let him be anathema". Again in his letter to the Corinthians, "Now this I mean that every one of you saith I am of Paul; and I of Apollos; and I of Peter; and I of Christ; Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?" I quote these references to establish my thesis, that a religion which was revealed to agents who were to conserve its essential features is a different kind of a religion from that in which the leaders of different voluntary groups assume the right to alter the faith; to reject the significance of the sacraments; to give private interpretation to Holy Scripture and to commission its own ministry. I am not contending which is the better from the standpoint of human judgment but rather that they are fundamentally different and because of this difference they call forth different qualities in those who accept them.

The man who accepts the historic position will put the emphasis upon worship; upon the duty of bearing witness to what he has received; upon the promises of Christ as to the forgiveness of sin and the grace of absolution and upon the hope of a resurrection. To Him Christ is the Son of God without reservations and the Holy Spirit operating through the Church guides Him into all truth and endues Him with power from on high.

NOW whether or not you believe in the principle of sacramental grace inherent in the Church, it is a different kind of religion from that which lays the emphasis upon a purely individualistic conception of grace as operating between Christ and His disciples without any intermediary agent to convey that grace. It may be that in personal piety the enthusiastic devotion of the converts to some new idea may put to shame the rather prosaic practices of those who are attached to the historic Church; yet the sources of grace are not the same. Of course there are members of the historic Church who attain to a very high spiritual level by their sincerity in using the means of grace which the Church provides. As Aristotle wisely said, "An institution is to be judged by the best that it can produce." This is as true of Churches as it is of colleges. We cannot come to comparative conclusions by pointing out the failures in any institution and the more advanced the demands, the more conspicuous are the failures. It is far easier to create enthusiasm for one idea than it is to acquire all the dimensions of the Christian life, and it is possible, as St. Paul points out, for men to "affect you zealously but not well".

The truth of the matter is that love of a person and loyalty to the institution which he represents are not the same virtues. For example there was much hypocrisy in the Temple at Jerusalem, yet it was His Father's House even though men had made of it a den of thieves. Jesus never repudiated the Temple because men misused it. It was still God's House and in a very real sense we believe the Church which He purchased with His previous blood is still His Church regardless of our failure to have an adequate witness to its demands.

The Church was the custodian of His grace and I firmly believe that, at any time or place in the centuries that have elapsed since its foundation, it has been possible in any branch of the historic Church for those who seek the Kingdom of God and His righteousness to be fed with bread and not presented with a stone.

There are two different problems facing the Churches in the longing for unity. The first is to substitute love of one another for intellectual agreement. The other is to unite those who believe in the Church as the Body of Christ and those who reject the conveying of Spiritual Grace through sacramental agencies.

Whatever view you may hold, you ought to realize the difference.

Let's Know

By

BISHOP WILSON

JEZEBEL

THE moving picture now running under the title of "Jezebel" has led many people to wonder who the real Jezebel might have been.

We find the story in the First Book of Kings in the Old Testament. The dynasty of Omri occupied the throne in the Northern Kingdom of Israel. When Omri's son, Ahab, ascended the throne, there was a powerful king ruling in the neighboring kingdom of Phoenicia named Ethbaal. For political reasons it seemed like a good move for Ahab to marry the Phoenician princess, Jezebel, daughter of this Ethbaal. She proved to be a competent, resourceful person who pursued her own plans without any particular scruples.

The advent of Jezebel into Israel introduced the worship of the Phoenician god, Baal. She brought her own priests with her. This was too much for the prophet Elijah and he promptly inaugurated a campaign against the imported Baal-worship. The famous contest on Mount Carmel was a great victory for Elijah but roused the wrath of the Queen. She determined to silence this prophet and his supporters. Many other prophets who were associates of Elijah were summarily executed and Elijah himself escaped into the wilderness where he felt so completely abandoned that he cried out to God "I only am left and they seek my life."

Then Jezebel committed the really atrocious crime which made her a by-word among her people and an evil memory ever since. Near the royal palace was the vineyard of Naboth which the king, Ahab, wished to add to his own estate. He attempted to purchase it but Naboth refused to sell. Ahab knew that popular sentiment would support Naboth and grudgingly accepted the situation. Jezebel, however, was of a different stripe and as a foreigner failed to realize the force of Hebrew tradition. She coolly plotted to seize the vineyard for her husband. She bribed accusers to testify that Naboth had defied God and was guilty of blasphemy. Thru this conspiracy she accomplished his disgrace and execution—then calmly took possession of his property in the name of the king.

Ahab was killed somewhat later on the battlefield and Jezebel lived to see two of her sons succeed him. Then came a revolt under the leadership of the hard-riding Jehu. Realizing that the end had come, Jezebel boldly clothed herself in court attire and mocked the conquering Jehu when he appeared before the palace. Jehu ordered his servants to hurl her down from the palace window and trampled her under the feet of his horse. Scavenging dogs devoured the crumpled remains and all that was left was an evil reputation.

So deeply did the story of Jezebel implant itself in the traditions of Israel that her very name became a synonym of treachery. In the Apocalypse St. John issued a warning to the Christians in Thyatira against certain distorted teachings which were contrary to the Christian Gospel. Whether he referred to an actual woman who presided over this corruption of the faith or whether he personified the false teaching is a question difficult to determine. Whichever way it was, the Apostle solemnly denounced "the woman Jezebel who calleth herself a prophetess." The very mention of her name was enough to identify the false teaching with everything evil. So she has come down to us as the classical example of a violent, unscrupulous woman bent on gaining her own ends without regard to ordinary decencies or the rights of anybody else.

Platonic Religion

CHURCHMOUSE did not go to sleep during the Rev. Harold Joseph Cobb's sermon, last Sunday. Curiosity kept him awake. He was doing his best to figure out what it was all about.

The Rev. Harold Joseph is one of those confirmed "Text-Stretchers," and he took a simple little passage of Scripture, turned it inside out, upside down, reversed it, analyzed and explained it for well over his twenty minutes. When he had finished he had added nothing to his text but words, for that passage meant just what it said, and nothing else.

Sometimes an athlete loses strength by being over-trained and, sometimes, the Bible loses power by being over-explained.—THE CHURCHMOUSE.

COUNCIL EXPRESSES CONCERN FOR THE BUDGET FOR 1939

Reported by W. B. SPOFFORD

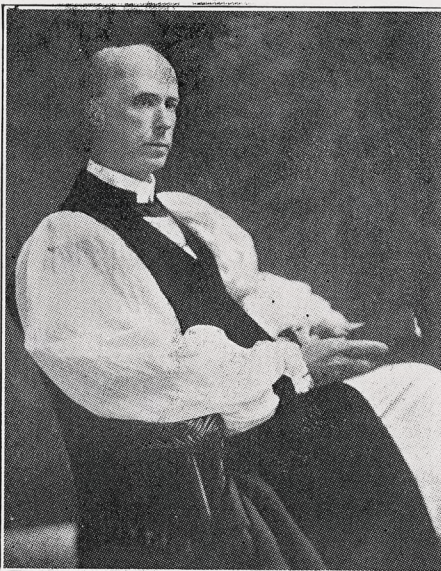
Grave concern over prospects of maintaining work in 1939 at present levels was expressed at the meeting of the National Council, meeting in New York, April 26-28. It was stated that \$150,000 in excess of the amount promised by dioceses for 1938 must be raised for 1939 if the work is not to be curtailed, due to the fact that funds used in this year's budget will not be available next year. The Fiske legacy of \$100,000 is being used to underwrite the present budget; \$30,000 came in special gifts as a result of the appeal following the Council's meeting in February and an additional \$11,000 was in the reserve account. None of these funds are likely to be available next year. Bishop Fred Bartlett declared that it is inevitable that either cuts will have to be made in the work or additional money raised, or both. He was therefore of the opinion that the whole matter should be thoroughly discussed at the October meeting of the Council, rather than waiting until February of 1939. Bishop Henry Hobson declared that the resources of the Church were not being tapped to the extent that they should be and advocated a well-planned effort to secure more money.

The Rev. Charles Sherrin, rector of St. Paul's, Chattanooga, Tennessee, was elected to the office of Second Vice-President of the Council, and announced his acceptance to his congregation on Sunday, May first. It is thought that he will take office July 15th. He is to have charge of the promotional activities of the Council, charged with the responsibility of coordinating the work of the department of publicity and the field department. The office pays a salary of \$7,650 a year.

There was no election of a First Vice-President though the possibility of soon filling the vacancy was discussed in executive session. It was stated by officers that there was no clear definition of the duties; more time is required, it was said, to find the suitable person, and there is also the further difficulty of financing the office.

Bishop George Craig Stewart reported for the commission on Negro work, and the possibility was discussed of appointing a Negro executive secretary for this work, probably working in the domestic missions department. The commission is to hold another meeting on May 27th.

Miss Eva Cory of Massachusetts advocated a separate department of the Council for youth, and Bishop



BISHOP FINLAY
Leader at Kanuga Conferences

Quin of Texas was made chairman of a special committee to consider the matter to report at the October meeting. The Council at the October meeting will also consider further the relationship of the Council to the Provinces.

Miscellaneous items: The Church Society for College Work was made a cooperating agency of the Council, but without any grant of funds. . . . Under the terms of a legacy the bishops of thirteen dioceses in seven Southern states are each to nominate a white person annually for a scholarship of \$150 to aid these thirteen young people in securing a college education. The appointments are in the hands of the Presiding Bishop and the secretary of the department of religious education. . . . Financial note: the by-laws were changed so as to enable the investment of trust funds in common stocks up to 15% of the aggregate value of the securities included in the trust funds, now approximately fifteen million dollars. The idea here is that common stocks, as Herbert Hoover once said, may be safer investments than many bonds. . . . It was announced that \$20,000 had been advanced to the Forward Movement since its inception, over and above one-half of undesignated legacies voted to the F. M. by the 1934 General Convention. It was then thought that the F. M. would receive about \$50,000 annually, but legacies have fallen off. . . . The Cincinnati summer school, directed by Dr. William S. Keller, was voted \$1,000 for 1938 from the budget of the social service department. . . . The Council discussed the advisability of compulsory retirement of bishops and clergy but no action was taken. . . . Twenty-six of the 31 members of the Council were present at

the meeting. . . . The Rev. E. P. Dandridge of Nashville, Council member, announced that he would accept his recent election as Bishop-coadjutor of Tennessee

* * *

Dean Sprouse Elected for Arkansas

Dean Claude W. Sprouse of Kansas City, Missouri, was elected Bishop of Arkansas on April 27th.

* * *

C. C. J. Carpenter Elected for Alabama

The Rev. C. C. J. Carpenter, rector of the Advent, Birmingham, was elected Bishop of Alabama at a convention held at historic Carlowville, on April 28th. His predecessor at the Advent, Bishop Clingman, was elected Bishop of Kentucky a little over a year ago.

* * *

Convention of Pennsylvania

Bradford B. Locke addressed the convention of the diocese of Pennsylvania on the plan of the Church Life Insurance Corporation for social security for lay employees of the Church on May 3rd. Dean Noble Powell of Washington Cathedral was the preacher at the service held in connection with the convention.

* * *

Auxiliary Committee Holds Meeting

Salaries of United Thank Offering workers were considered at the spring meeting of the national executive committee of the Auxiliary, meeting in New York, April 21-25. The matter was presented by Miss Adelaide Case who recently completed a study of the salaries paid in continental United States. There are 27 who receive board and room and \$600 a year; 25 have a room and \$900 a year, while 32 receive \$1,200 a year—all minus ten per cent, the result of the cut in salaries. These cuts total about \$7,000 a year and are, as one member of the board said, in reality a contribution to missions on the part of low-paid workers. A representative of the Church Periodical Club reported that the goal of \$50,000 for an endowment fund had been reached. The Rev. Elmore McKee of New York delivered an address on peace in which he advocated disarmament, economic justice to remove the causes of war, international fellowship and interracial relations. Plans were discussed for the quiet day for prayer to be observed November 11th when the women of the Church will again unite in prayer for peace. Presiding Bishop Tucker addressed the committee on the missionary motive and Treasurer Lewis B. Franklin spoke on the financial situation and the progress of the China emergency fund.

CHURCH SUMMER CONFERENCES ARE SOON TO MEET

By WILLIAM B. SPOFFORD

Thousands of church people will gather at colleges and schools throughout the country next month to take part in summer conferences, which in the past two decades have developed into perhaps the major summer activity of the Church. These conferences are more than places to receive instruction from experts. They are fellowships where one is made aware that he belongs to a Household of Faith that is world-wide; where one makes enduring friendships; where one daily at the altar re-consecrates himself to a life of service to Christ and His Church. One could present testimony of their accomplishments; of indifferent Churchmen becoming parish leaders; of young men deciding upon the ministry; of increased support for missions, both in man power and money; of poor teachers turned into good ones; of social consciences aroused. There are rectors and vestries sufficiently aware of the value of these conferences to have items in their budgets which enable one or more people to attend. There are Churchmen, unable to attend a conference themselves, who put up the cash to send another. And there are multitudes who save during the year in order that they themselves may have the rare treat which any one of our numerous summer conferences offers. Easter, if Church attendance is any indication, pointed to a religious revival. With the world falling apart people are returning to the Church with the hope that there they may find the answer to the problems that disturb them. One suspects therefore that attendance records will be broken at this year's conferences. We here present briefly the programs of the general conferences, and such announcements about the diocesan conferences that we have been able to gather from those in charge. Look them over and then treat yourself to a week or two that you will never forget.

* * *

Wellesley Has Full Program

The Conference for Church Work, generally known as the Wellesley Conference, is to be held on the beautiful campus of Wellesley College, June 27th to July 8th. We have already presented the full program in a special article that appeared in our April 14th number so that it is hardly necessary to present it again. Sufficient it is to say that this conference, as always, is the university of Church conferences



BISHOP STRIDER
President of Washington Conference

with schools of religious education, missions, Church music and social service, with men and women who are outstanding in their fields as instructors.

* * *

Conference of Province of Washington

The Blue Mountain Conference is no more, but only because this year it is known by a different name and is held at a different place. At Sweet Briar, Virginia, there is to be held from July 5th through the 15th the Advanced Conference of the Province of Washington. Backed by the twelve years experience of the Blue Mountain Conference this new venture is sponsored by the commission on religious education of the province and is really a graduate school for the clergy and lay workers of the Church. Bishop Strider of West Virginia is the president, while on the faculty are such well known leaders as the Rev. C. Leicester Lewis of Philadelphia; the Rev. Fleming James of the Berkeley Divinity School; Lewis B. Franklin, treasurer of the National Council; Mrs. Henry Hill Pierce of the National Council; Dean Rollins, the Rev. A. C. Zabriskie and the Rev. A. T. Mollegen, all of the faculty of the Virginia Seminary; Miss Mildred Hewitt, a leader in religious education in Baltimore; Mrs. Helen Wright Mahon, of the Girls' Friendly; the Rev. Otis R. Rice, instructor at the General Seminary; Miss Hilda Shaul, director of religious education for the diocese of Southern Ohio; the Rev. Orville Petty, director of research for the Movement for World Christianity and Myron D. Casner, organist of Philadelphia. The conference offers rich and varied op-

portunities for those ready for advanced work.

* * *

The Conference At Gambier

Another general conference is the one that is held each summer on the beautiful campus of Kenyon College, Gambier, Ohio, which is pictured on the cover this week. This year it is to meet from June 20th to July 1st for worship, study and recreation. And the leaders have stated a definite aim: "to train at least one person in every parish for definite leadership in a chosen field of service." Bishop Hobson of Southern Ohio is to be the chaplain and the faculty consists of such leaders as Dean Austin Pardue of Buffalo; the Rev. Arthur Sherman of the Forward Movement; Miss Margaret Jefferson of the Girls' Friendly; the Rev. Richard McEvoy of Iowa City; the Rev. Louis M. Hirshon of Sewickley, Pa.; Miss Edna Eastman of the Daughters of the King; Sister Esther Mary of the Community of the Transfiguration; the Rev. Charles Jatho of Royal Oak, Michigan; Mr. Wilfred Layton, who is to have charge of and is to lecture on music.

* * *

The Evergreen Conference Center

High up in the Rockies—7500 feet above sea level—in the heart of the famous Bear Creek Canyon, is the Evergreen Conference Center, which again this year will feature a general conference, women's retreat, school of the prophets for the clergy, clergy retreat and a school of Church music. Evergreen in a most unusual fashion combines facilities for study, worship, fellowship and relaxation. It is easily accessible, being but thirty miles from Denver, yet has all the attractions of the mountains with climbing, hiking and riding. Evergreen has grown up out of an ideal of Canon Winfred Douglas and has been forty years building. Back of it is the story of how he went into the mountains to seek health and after fully recovering built one of the most unique centers of the Church. Clergy and lay people now come from all over the country to its various conferences and retreats and plans are well under way to entertain increasing numbers this summer. The season opens with boys' and girls' camps and a young people's conference. The general conference opens on July 18th and continues through the 29th, followed by other conferences and retreats.

* * *

The Conferences At Kanuga

At Kanuga, six miles from Hendersonville, N. C. there has been built in recent years a great confer-

ence center under the direction of Bishop Finlay of Upper South Carolina, where conferences, camps and retreats are held throughout the summer months. The first is a clergy retreat from June 6 through the 9th, with a separate retreat for women being held at the same time thus offering an opportunity for clergy's wives. The young people's conference meets June 11-24; a junior conference from June 25 to July 8. Then a week-end conference for laymen, with the adult conference held from July 9 through the 23rd. There is a strong faculty, with courses offered on a wealth of subjects pertaining to the life of the Church. Among the leaders are Bishop Gribbin of Western North Carolina; Miss Margaret Marston of the national Woman's Auxiliary staff; the Rev. Arthur Sherman of the Forward Movement; the Rev. Theodore Wedel of the national department of religious education; the Rev. Daniel McGregor of the General Seminary; the Rev. Gardiner L. Tucker and Miss Annie Morton Stout, leaders of religious education in the province of Sewanee and Mr. Spencer Miller Jr., consultant on industry for the National Council. There is to be a special school for the clergy held at the same time with the following lecturers: the Rev. Charles W. Lowry of Virginia Seminary; the Rev. Arthur Sherman; Spencer Miller Jr.; the Rev. Maurice Clarke of Camden, S. C.; Dean Nes of New Orleans; Bishop Darst of East Carolina; Bishop Finlay; the Rev. E. P. Dandridge, recently elected bishop coadjutor of Tennessee, and the Rev. S. Thorne Sparkman of Baltimore. These conferences are to be followed by conferences for college students, a clergy school, and even a midgets' conference. And if you wish you can go there and do nothing whatever but rest.

* * *

The Conference of New England

The conference of the province of New England meets, as usual, at St. Paul's School, Concord, New Hampshire. The dates this year are June 27-July 6th. The conference was established sixteen years ago primarily for young people and now has an enrollment each year of about 250 young people from all parts of the country. The faculty this year, as always, is a strong one.

* * *

Clergy Seminar At Shrine Mont

The clergy seminar for clergy will be held again this year, for the ninth time, at Shrine Mont, the conference center at Orkney Springs, Virginia, directed by the Rev. Edmund L. Woodward. The dates are July 11

through the 22nd, and on the faculty are such notables as the Presiding Bishop who is to lecture on missions; the Rev. Karl M. Block, recently elected coadjutor of California; Professor L. M. Hammond of the University of Virginia; the Rev. W. Kyle Smith, secretary of the Christian association at the University of Virginia; the Rev. A. T. Mollegen of the Virginia Seminary; the Rev. Robert A. Goodwin of the diocese of Virginia. In addition to the clergy seminar seven lay conferences are held at Shrine Mont during May, June and July.

* * *

Rural Conference At Madison

The social service and the domestic missions departments of the National Council have joined forces for the conference on rural Church work to be held at Madison, Wisconsin, June 27-July 8th. Bishop Davenport of Easton; Professor R. J. Colbert; the Rev. M. A. Dawber; the Rev. Francis J. Bloodgood and the Rev. John W. Irwin compose the faculty.

* * *

Many Diocesan Conferences

In addition to these general conferences there are this year increasing numbers of diocesan confer-

ences. Dallas is to have a conference at Camp Kiwanis, eight miles from Dallas, July 21-28. Bishop Moore is the chaplain, supported by an able faculty of diocesan leaders. The director is the Rev. Bertram L. Smith, the rector of Christ Church, Dallas. The diocese of Bethlehem holds its conference again at Mt. Pocono, the dates this year being June 26th to July 1st. On the faculty are the Rev. Gardiner M. Day of Wilkes-Barre; the Rev. Robert Frazier of Philadelphia; the Rev. Philip Steinmetz of Montrose and others. A conference for young people is to be held in Maine, meeting at Bowdoin College, June 20th to 26th, the faculty being composed of diocesan leaders. Western Michigan meets in conference at Montague, June 19-25, with a faculty consisting of the Rev. Allan Whittemore, superior of the Order of the Holy Cross; Professor R. J. Colbert of Wisconsin; the Rev. J. S. Higgins of Chicago; the Rev. W. H. Allenbach of Philadelphia; the Rev. C. C. Jatho of Royal Oak, Michigan; Rev. H. P. Krusen of Manistee, Michigan and Mrs. Tabor of the national Woman's Auxiliary. Young people of Vermont are to hold their conference at Rock Point, Burlington, August 8 to 18, with the Rev. W. R. D. Turkington of the Order of the Holy



WHERE WELLESLEY CONFERENCE MEETS

Cross as chaplain, supported by a faculty of diocesan clergy. At St. Margaret's School, Tappahannock, Va., a conference is to be held from June 19th to July 5th, for children and young people as well as adults. Presiding Bishop Tucker is to be present to deliver one lecture as will also his Coadjutor, Bishop Goodwin. The Nebraska conference is to meet at Doane College, Crete, June 13 through the 18th and is likewise for those of all ages. The instruction is largely in the hands of clergy of the diocese.

There are of course many more conferences, from the Pacific to the Atlantic, north, south and central. Some of them are of long standing and have histories of accomplishment, such as Sewanee, Racine, Asilomar and others. But space is limited so we bring this story of summer conferences to a close, at least for this week, by urging you to attend one of them this summer.

* * *

Speaks At Peace Meeting

The Rev. L. Bradford Young was one of the speakers at the youth conference for peace, held in Boston April 24-30. His subject was "The Economics of Peace."

* * *

Rector's Wife Drowned

The body of Mrs. Alfred Snively, wife of the rector at Whittinsville, Massachusetts, was found on April 26th by coastguards. Mrs. Snively left the summer cottage early in the morning before her husband and daughter awoke.

* * *

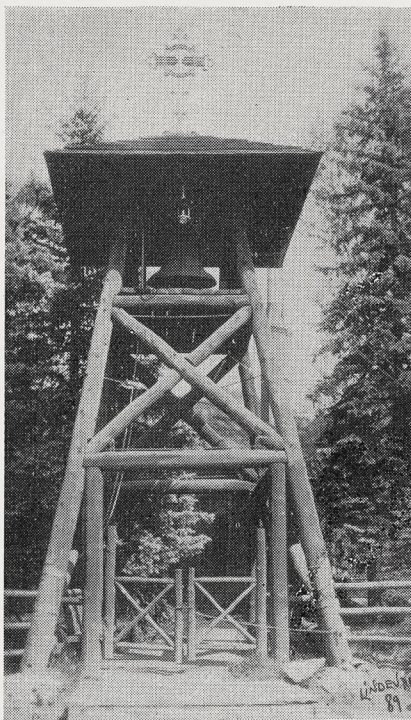
No Lull After Easter

There was no lull after Easter at St. Cyprian's, Detroit. This church for Negroes was crowded to overflowing on April 24th when members of Alpha Phi Alpha, the oldest college fraternity for Negroes attended the service.

* * *

Urge Continuation of Civil Liberties Committee

At the New England regional conference of the Church League for Industrial Democracy, meeting at Trinity, Boston, April 24-25, a resolution was unanimously passed urging that the Senate's Civil Liberties Committee be continued and that an appropriation be granted. The resolution was forwarded to Senator Byrnes, the chairman of the Senate's Audit Committee. The Rev. Reinhold Niebuhr of Union Seminary addressed the conference on the work that a socially minded clergyman can do in a parish; Mr. Stanley Matthews, field secretary of the CLID, reported on the work of the national office; the Rev. Henry Cadbury of Harvard spoke on the



THE GATE AT EVERGREEN

present European situation and declared that religion in Russia and Germany had been not only the opiate of the people but also of the exploiters, since it lulled them into such a false satisfaction with life that they overlooked the existence of social evils.

* * *

Organist Lectures at Berkeley

Clifford E. Balshaw, organist of Christ Church, Bay Ridge, Brooklyn, is giving a course on choir music and vocal technique through the rest of the school year at the Berkeley Divinity School.

* * *

Karl Barth On the Nazis

Karl Barth, world famous theologian, visiting in England, said that Christianity could be preached in Germany today only if it consisted of "innocuous sentiments." A "spiritual gospel" would be permitted but only so long as it did not affect men's lives on earth. He declared that Hitler is strongly anti-Church and that he is making a successful effort to cut youth away from the churches by organizing them into Hitler Youth groups. The Nazis are also destroying the theological colleges by discharging the older professors and appointing unqualified men in their places. As a result the lectures are no longer attended. At Bonn, to illustrate, whereas there were formerly 400 students taking courses in theology there are now but 27. The new Nazi teaching, declared the theologian, is irreconcilable with Christianity since it is con-

trary to both the first and second commandments.

* * *

Dallas Parish Gives to Jews

The Incarnation, Dallas, Texas, has donated \$1,139 to the committee aiding the oppressed Jews in foreign countries, according to an announcement made in New York last week by Rabbi J. B. Wise, chairman of the committee raising funds. The Rev. Valentine Lee said in forwarding the gift, which was the offering from the Good Friday service, that all members of the human family suffer when any suffer and that his congregation therefore wanted to aid the persecuted Jews of Europe.

* * *

Missionary Speaks At GFS Meeting

Margaret C. Richey, physician of Chang-shu and St. Elizabeth's Hospital, Shanghai, was the headliner at a meeting of the directors of the Girls' Friendly Society, held in New York, April 20th. Others to address the meeting were Professor Adelaide Case of Teachers College, Columbia University; the Rev. Daniel A. McGregor, head of the National Council's department of religious education and Miss Frances P. Arnold of the GFS staff. Preliminary plans were made at the meeting for the national convention to be held next year.

* * *

New York to Hold Convention

Mayor LaGuardia of New York, whose publicity man had him on the

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front pages recently both as an Oklahoma cowboy and a baseball pitcher, will doubtless be pictured in his cut-away and topper in the papers of May 11th. That day he is to address the convention of the diocese of New York on the progress of the campaign for a million to complete the interior of the Cathedral of St. John the Divine. Another interesting address will be that by Bradford B. Locke, who is to explain to the delegates the plan of the Church Life Insurance Corporation for social insurance for lay employees of the Church. This is the 155th convention of the diocese and is the 18th over which Bishop Manning has presided. Also I learn that the New York convention is larger in numbers than the General Convention.

* * *

Laymen Honor Bishop Juhan

Bishop Juhan of Florida made his first appearance since his automobile accident at a dinner on April 19th when 250 men of the diocese turned out to do him honor. It was preceded by a service of thanksgiving for his recovery.

* * *

Hot Talk Followed by Fire

Mr. Stanley Matthews recently visited St. Paul's, Evansville, Indiana, and addressed a group in behalf of the Church League for Industrial Democracy of which he is field secretary. No sooner had the meeting adjourned than the church, one of the finest in the diocese of Indianapolis, was almost completely destroyed by fire. "Your talk was too hot," said the Rev. Joseph Moore, rector. However, later investigation indicated that the fire was caused by wiring that was damaged by the flood a year or so ago. The building was adequately insured and plans are now well under way to rebuild.

* * *

Pistol Against the Back of His Neck

Archdeacon J. Henry Brown, in charge of Colored work in the diocese of Georgia, piled into his car in Savannah the other evening to make a call. He had gone but a block when he felt cold steel against the back of his neck. He was ordered to drive to a lonely country

road, where he was robbed of \$1.25, a watch and his hat. The bandit, who had hidden in the back of the parked car, then ordered the Archdeacon out and drove away—with the parson coming up lame three hours later to report the affair to the police. Three days later the car was found in the city, and the obliging bandit left on the rear seat the watch, the hat and the purse, but not the \$1.25. He has not been caught but the police are after him and when they do locate the gentleman they will charge him not only with banditry but also kidnapping.

* * *

Cincinnati Clergy Issue Statement

Archbishop John T. McNicholas, Roman Catholic of Cincinnati, in his Easter sermon declared that the issue in Spain is God or anti-God. He also said that religious leaders generally, outside of his own communion, do not believe in the resurrection of Christ. This brought forth a public statement, signed by fourteen clergymen of the city, who denounced the attempt of the Roman Church "to turn the war in Spain into a holy crusade. Any effort to give a religious sanction to General Franco, and his Italian and German allies, in their violent effort to destroy the republican government of Spain, is false and betrays the spiritual character of religion." The statement went on to say that the revolutionary and violent methods employed by the

Fascists, coupled with the open partisanship of some Roman Catholic authorities, has made many Spaniards unfriendly to organized religion. Among the signers were the following Episcopalians: the Rev. Joseph F. Fletcher, the Rev. John L. Langhorne, the Rev. W. H. Melish, the Rev. Albert C. Tebeau and the Rev. K. Brent Woodruff.

* * *

May Day Corporate Communion

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Churchmen's Vacation Conference

Diocese of Dallas

Camp Kiwanis, Texas.

July 21-28, 1938

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SCHOOL OF THE PROPHETS

August 1-12

Faculty: Those of the General Conference and the Rev. Walter Williams.

SCHOOL OF CHURCH MUSIC

August 1-19

Faculty: The Rev. Winfred Douglas; The Rev. Walter Williams; Mr. Lester W. Groom.

RETREAT FOR WOMEN

July 31 to August 3

RETREAT FOR SEMINARIANS

August 13-18

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for Industrial Democracy held corporate communions on May Day, which fell this year on a Sunday.

Michigan GFS Holds Service

Over 600 girls, wearing the blue veil signifying membership, marched in procession at St. Paul's Cathedral, Detroit, on April 24 for the annual festival service of the Girls' Friendly Society. Dean O'Ferrall admitted 240 into membership; Bishop Creighton preached; Bishop Page pronounced the benediction.

Synod to Meet in Nevada

The 20th synod of the province of the Pacific is to meet at Las Vegas, Nevada, next week, with Presiding Bishop Tucker preaching at the opening service on Wednesday. He is also to speak at the banquet. On Tuesday there is to be a conference on religious education with addresses by Bishop Stevens of Los Angeles, the Rev. Henry Clark Smith of Riverside, Calif.; Miss Ellen B. Gammack, student worker at Berkeley, Calif.; Miss Frances Young, California's director of religious education; the Rev. Randolph C. Miller of the Pacific Divinity School and Bishop Parsons. The Auxiliary also has a full program with addresses by Dean Bloy of Los Angeles; Mrs. Charles Carver Jr. of the national executive board; Miss Rebekah L. Hibbard of Pasadena, and Mrs. W. Bertrand Stevens of Los Angeles.

Chicago Parish Is Building

Trinity, Highland Park, Illinois, has broken ground for a \$50,000 addition to its parish house and also a new chapel. The Rev. Christoph Keller is the rector.

Unity Service at Washington Cathedral

Several thousand people assembled at Washington Cathedral on April 24th for a unity service, with ministers of the Presbyterian, Baptist, Lutheran, Congregational, Methodist and Reformed Churches taking part.

William Adams Brown, professor at Union Seminary, preached on the Oxford and Edinburgh Conferences and was introduced by Bishop Freeman as "one who preaches in his own right in the cathedral and not by courtesy since he is an honorary canon."

To Learn What Women Think

A reference to the women of the Church to learn what they think about marriage and divorce is planned by the women's committee appointed recently to study the subject at request of General Convention. They held their first meeting in New York on April 21.

Electric Machine for Alaska Hospital

Trinity Church, Columbia, S. C., completed on Easter Day the gift of \$1,000 to the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska. The money is to buy a high frequency electric machine.

Students Pray for War's End

Christian students in Japan and in China, and other groups in touch with them elsewhere in the world, kept April 28 as a day of common prayer "for the ending of warfare, seeking God's forgiveness and preparing for Christian fellowship." The day was planned by the World Christian Student Federation, which thus continues to function in spite of war conditions in some of its constituent countries. The Rev. Luther Tucker, one of the Episcopal Church clergy and a traveling secretary of the Student Federation, was in Japan in February, meeting with student groups, and went on from there to China, where he met many Chinese students in company with the Chinese Y.M.C.A. student secretary. He goes again to Japan, trying to interpret conditions to each student association. As one of the Chinese missionaries has observed, it

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is one thing for Japanese students to say they bear no ill will toward China; it is rather more when Chinese students can say the same toward those in Japan.

* * *

Vestryman Is Honored

W. Barker Keighton, for forty years a vestryman, treasurer and church school teacher, was honored at Trinity, Swarthmore, Pa., at a parish meeting last week. Known locally for his interest in ornithology, he was presented with a copy of Audubon's paintings of American birds.

* * *

Thousands at Sunrise Service

There were 12,000 persons at the Easter Sunrise Service held at Mayport, sixteen miles from Jacksonville, Florida. The site of the service was the Ribault Monument which marks the spot where John Ribault and his followers offered the first Protestant prayer on American soil 376 years ago. The sermon at the sunrise service was preached by the Rev. Newton Middleton, rector of St. John's, Jacksonville.

* * *

Rogation Sunday Is May 22nd

Presiding Bishop Tucker has sent a communication to the clergy suggesting that they observe Rogation Sunday, May 22nd, by preaching on Church work in rural areas.

* * *

Portrait of Archibald Mansfield

A portrait of the Rev. Archibald Mansfield, for 38 years the head of the Seamen's Church Institute, New York, was unveiled on April 28th.

* * *

News Notes from Rhode Island

Auxiliary Bishop Bennett of Rhode Island is one of the preachers during the anniversary week that marks the tercentenary of the Baptists. . . . The legislature, recently adjourned, passed laws requiring blood tests before marriage and also for expectant mothers. . . . A Providence paper played up the Rev. John Waddicor and a group of men who recently climbed into overalls and put a new floor in the parish house. . . . The Auxiliary of the diocese hold their spring meeting tomorrow, May 6th, at St. Peter's, Narragan-

sett, when the United Thank Offering will be presented.

* * *

Food for the Refugees of China

The elemental necessities of food, shelter, clothing and medical attention for civilian refugees should be the major objectives of a united China program of the churches, declared the Rev. Wynn C. Fairfield, addressing a large interdenominational meeting in New York on April 26th. Rehabilitation of community life and the strengthening of normal Christian service through educational and medical institutions should also be a part of the program. Mr. Fairfield is the far eastern secretary of the American Board of Foreign Missions, has served in China for eighteen years, and is now heading up an emergency campaign in the United States. There are several ways to give to China relief; our own National Council is seeking \$300,000, and has already raised close to \$200,000; other church agencies are raising funds; the Church League for Industrial Democracy is raising funds which go to Madame Sun Yat Sen and Madame Chiang Kai-Shek who are jointly administering relief to Chinese children.

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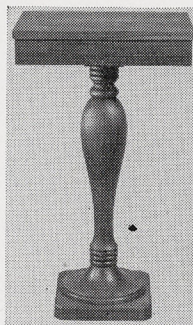
Records Broken at St. Paul's, Baltimore

Over 1,300 communions were made at Easter at St. Paul's, Baltimore,

* * *

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with 83 persons confirmed this spring, 26 at the old parish church and 57 at the chapel. There were 2,400 at the Good Friday service which Rector Arthur B. Kinsolving conducted for the 32nd consecutive time. All the offering at the service was devoted to missions; the offerings, over expenses, at the largely attended mid-day services during Lent, and one-half of the Easter offering, also went to missions.

* * *

Williamsport Rector Has Anniversary

The Rev. Samuel H. Sayre, rector of St. Mary's, Williamsport, Pa., re-

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cently celebrated his tenth anniversary. Parishioners said, "How about having a dinner," but the rector asked merely that people mark the event by making their communions. The church school at this parish has doubled during Mr. Sayre's rectorship and the number of communicants more than doubled. Funds are now being raised for a new parish house, the present one being outgrown.

* * *

Off Goes the Roof

It is not often that property is damaged by windstorms in Virginia, but the other day at the mission of St. John's in the Mountains, Ferrum, the wind howled, there was a crash, and the roof of the mission barn went flying through the air with the greatest of ease. Our correspondent writes, "Miss Ora Harrison and Miss Maude Beheler are the missionaries at St. John's and have a couple of cows," but he does not tell what happened to either the missionaries or the cows as a result of the storm. The assumption is that they all came through unhurt.

* * *

Mission Held at Virginia Parish

The Rev. A. Rufus Morgan conducted a ten day preaching mission at St. Stephen's, Nora, Virginia, commencing April 21st.

* * *

Many Thanks to the Emperor

The teacher at a school in China writes of Japanese propaganda methods as follows:

"A Japanese inspector came to the girls' school here and spoke at Assembly through an interpreter. He was a serious-minded young man and believed the things he said, such as:

The Japanese are the friends of the Chinese people; they are fighting the Nanking Government and the Communists; they have no territorial ambitions; and so on. He ended by saying that students in the eastern part of the province had written to the Emperor of Japan thanking him for the benefits conferred on them by the Japanese soldiers, and that it would be nice if our girls did the same thing. I looked around the

room where sat the girl whose brother, a fine young man, was bayoneted by Japanese soldiers because he had forgotten to destroy a pass that had been given to him by a Chinese officer some time ago. I saw the girls whose classmate, together with her parents, was killed when three bombs landed on the cave in which they were hiding. I knew that at least half of the girls came from homes where they were compelled to run

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. Taggart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily; 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Fridays, Holy Communion, 12:15 P. M.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church

Fifth Avenue and 53rd Street
New York

Rev. 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.

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Rev. J. Francis Sant, Vicar

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Services: 8:00, 9:45, 11:00, 7:30 Sundays.

Saints' Days: 10:30.

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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

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Trinity Church, New York

Broadway and Wall St.

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

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Rev. Austin Pardue, Dean

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

Weekdays: 8, 12:05.

Thursday (Quiet Hour at 11) and Holy

Days: 10:30 A.M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:05,

11:00 a. m.; 4:30, 5:30 p. m.

Week-days: 8:00 a.m. Holy Communion

(7:00 on Wednesdays). 11:00 a.m. Holy

Communion on Wednesdays and Holy

Days. 12:30 p.m. Noonday Service.

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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 Wednes-

days and Holy Days.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

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and hide for fear of the approaching Japanese. Several had narrowly escaped being carried off by soldiers and knew of girls who had not escaped as they had. The homes of many had been looted and many have relatives who have lost their jobs because of the disturbed conditions. A bitter thing it is to be a conquered people. But the girls wrote their letters to the Emperor of Japan. They did not dare refuse."

* * *

A Few Nazi Quotations

The "Bible" of the German Nazis is *Mein Kampf*, written by Hitler. Here are several quotations from this book that every German is required to read: "The Reich frontiers must eventually include the last German." "The mortal enemy of the German people is, and remains, France. Our greatest final aim is the destruction of France. An alliance with England and Italy would give Germany the possibility for the final reckoning with France." "The future aim of our foreign policy must be an Eastern policy of conquering the soil needed by all German people. If one wants land in Europe one can get it practically only at the expense of Russia."

* * *

Improvements at Virginia Churches

Churches at Amherst and at Pedlar Mills, diocese of Southwestern Virginia, have been completely renovated—new floors, paint inside and out, pews refinished, several memorials dedicated. The Rev. John S. Wellford is in charge of both churches.

* * *

Culture Continues to Flower

Nazi "culture" continues to flower in the most curious ways. Ibsen's "Peer Gynt" was played without Peer Gynt's praise of the Jews. Handels Old Testament oratorios were critically examined for their "Jewishness." And now Laurence Housman's play, "Victoria Regina," is being played without Disraeli. The scene between Queen Victoria and Lord Beaconsfield has been omitted "on racial grounds." A Jew cannot be portrayed on a German stage as anything but a villain. It is an eloquent testimony as to the poverty of first-class acting talent in Naziland that the role of Queen Victoria had to be entrusted to two actresses, one playing the young queen and the other the old queen.

* * *

A Disease and the Remedy

Morbus Sabbaticus is a disease peculiar to church-goers. The attack comes on every Sunday; no symp-

toms are felt on Saturday night; the patient sleeps well, eats a hearty breakfast, but about church time the attack comes on and continues until after the services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk and talk politics; but about church time in the evening he gets another attack and stays at home. He retires early, sleeps well, and awakes on Monday refreshed and able to go to work, and has no symptoms of the disease until next Sunday.

The writer suggests a remedy: On Sunday arise at seven o'clock, use plenty of cold water. Then mix and

take internally a dose composed of equal parts of the following ingredients, viz.: Will, Push, Energy, Determination, Respect for the Lord's Day, Respect for the Lord's Book, Respect for the Lord's House. Stir well. Repeat the dose every three minutes until church time, unless relief comes sooner.

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