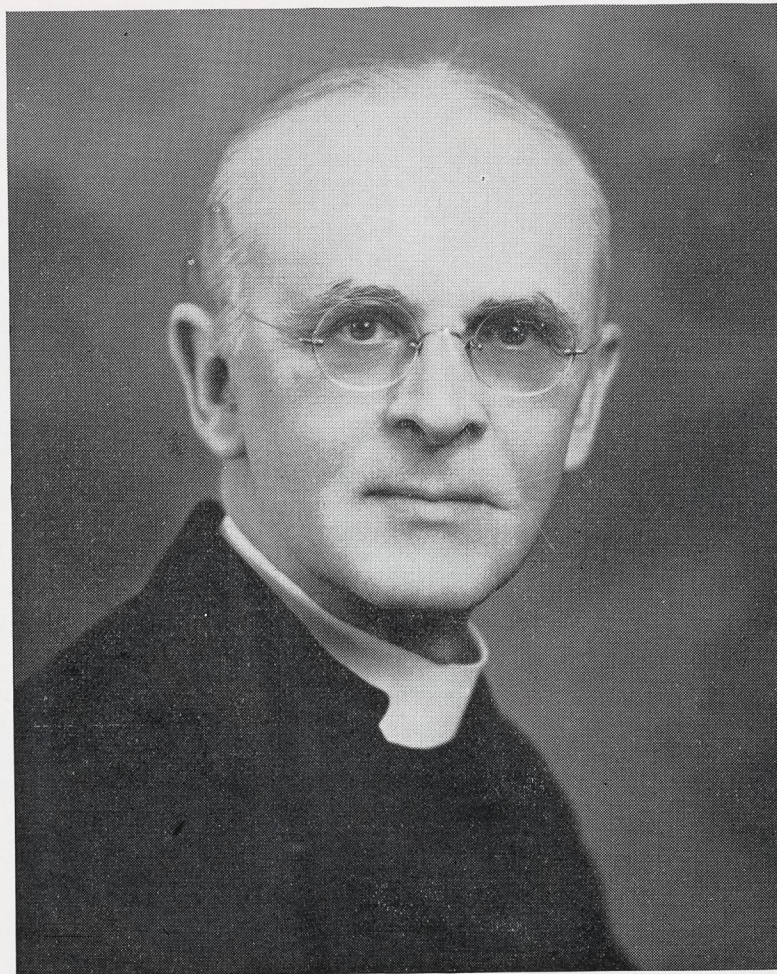


April 13, 1939
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THE WITNESS



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CLERGY NOTES

BOWERS, JOHN E., formerly in charge of Good Samaritan Church, Gunnison, Colo., will be rector of Trinity Church, Lawrence, Kansas, April 20.

BUTLER, JAMES S., formerly in charge of the Church of the Ascension, Twin Falls, Idaho, is to be rector of churches at Hollandale, Glen Allen and Rolling Fork, Miss., with residence at Hollandale.

CHAMBERLAYNE, CHURCHILL G., founder of St. Christopher's School, Richmond, Va., died April 8, aged 62.

CLARK, ALLEN W., is officiating at Calvary Church, Danvers, Mass., to which he has been called as rector.

FOOTE, ROBERT B. B., has resigned as rector of Christ Church, East Norwalk, Conn., and has become rector emeritus.

HERRON, JOSEPH D., former acting dean of old St. Paul's Cathedral, Cincinnati, died on March 26.

NELSON, ROBERT W., formerly in charge of Grace Church, Vineyard Haven, and St. Andrew's, Edgartown, Mass., will become rector of the Church of the Messiah, Wood's Hole, Mass., May 1.

OWEN, ELMER N., has resigned as rector of All Saints' Church, Belmont, Mass., because of ill health.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
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WILLIAM P. LADD
GEORGE I. HILLER
CLIFFORD L. STANLEY
ALBERT T. MOLLEGEN

Vol. XXIII. No. 17.

APRIL 13, 1939

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, with the exception of the first number of January, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the Act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

THE CRITICAL CHOICE

By

WALTER RUSSELL BOWIE

The Rector of Grace Church, New York

*"Choose ye this day whom ye will serve; . . .
as for me and my house, we will serve the
Lord." JOSHUA xxiv. 15.*

THE meaning of those words is unmistakably clear, and the time by which they are dated makes little difference. They were spoken by Joshua, the leader of the people of Israel far back in other centuries; but they are spoken to us again today out of the immediate challenge of our contemporary life. "Choose ye this day whom ye will serve." There may be long periods in the affairs of men and nations when we are deaf to that necessity. We have often heard people say with lazy unconcern, "O well, it makes no difference what a man believes, so long as he is honest and sincere. If all men live up to their beliefs, whatever they are, everything will go well. Many roads may lead to the same goal, and one religion may be as good as another." And not only thus we have heard men say, but thus perhaps with easy-going indifference we ourselves have almost said. But there come moments in human destiny when suddenly we realize that we have been talking nonsense. What men believe does make a critical difference for them both as individuals and as nations. What a man holds to deep in his heart, what he accepts as his philosophy and what he cleaves to as his religion, is not mere matter of idle opinion. It is a question of the power that drives him and of the direction in which he drives. As a man really believes, so he is and so he does. When a man says I believe this or that, and means it, he is like a captain on the bridge of his ship who sets his compass in one particular path and sends his orders to the engines down below to drive full steam ahead.

The reason why I bring you the particular

theme which I have already suggested is because I know and you know that our world is called today to choose between beliefs which force every one of us to intelligent decision. We are Christian people. At least, nominally we are that, and in the world in which we grew up it was easy to go on being that without much contradiction. We might not be very devoted Christians; but at any rate in the environment where we moved Christianity was generally accepted as a desirable ideal. Belief in God, belief in the Ten Commandments, belief in the Sermon on the Mount and the Golden Rule, belief in Christ's great summary of the law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; . . . and thy neighbor as thyself"—all this we took as an accepted basis on which life ought to be built, whether or not we were as faithful as we ought to be in building it. But no such easy situation exists today. Christianity is being definitely challenged. The whole allegiance to the kind of God whom the Bible—in the Old Testament as well as in the New—reveals, is challenged. New loyalties, new ideas, and new passions have been made into new religions, and many people, even among those who have hitherto called themselves Christians, are being tempted to listen to these. We stand today in exactly the same sort of position as that in which the people of Israel stood when Joshua spoke to them. There they were in the midst of nations who had other gods. It seemed to them sometimes that these other people with their other gods got on better than they did. It seemed as though the other religions made people more warlike, more energetic, and more successful. Perhaps they had better shift their own allegiance a little and get the advantage of

these other religions and these other gods. That was the mood which Joshua faced. "Very well," he said, "if you think these other religions satisfy your souls, make up your minds and choose. Go and be pagans if you want to be pagans; but as for me and my house, we know where we stand. We choose to serve the Lord God of righteousness and of truth."

IN THESE articles we will consider now the new religions which are rising to attempted dominance in our world.

One of these is Communism.

"Communism," you say. "How can that with any sense be called a religion? It deliberately proclaims itself to be atheistic. It is trying to root out religion." Yes, I know that. It is trying to root out the kind of religion we have believed in, or think we do. But for all its aversion to the word "religion," it is a religion when one considers what religion really means. A man's religion is the loyalty which he has actually espoused. It is that which he counts bigger than himself and more authoritative than himself. It is that by which he finds his personality released at the impact of a spiritual power which gets into him from without, and in the strength of which he will make heroic sacrifice. In that sense plainly enough Communism as we see it in Soviet Russia is a religion. It is a loyalty with a mystical passion at the heart of it. It is a new ideal of corporate life with which the individual is identified. It has a program for action which millions of people follow with a fanatical devotion, and that program of a co-operative commonwealth represents a curious if distorted parallel to the Christian ideal of the kingdom of God.

If we want to understand Communism and be prepared to meet it, we must not be so shallow as to judge it merely by surface contradictions. We have got to understand the profound desires which are moving it from beneath. Many of those desires are linked with those great aspirations of the human soul which are the root of religion. Russian Communism is born, in part at least, out of the human hunger for justice and equality. It is led on by its vision of a society which pledges release to the captives and new life and opportunity for the poor.

What is the menace in it, then? Chiefly it is its reaction from the kind of misrepresentation of religion which has made it hate the name of religion and think that it can only get what it wants for human life by abjuring God. It is a tragic fact that the organized religion of the old

orthodox church in Russia represented in large measure a denial of the spirit of Christ whom it claimed to worship. This Church was identified with ignorance and oppression, with reactionary tyranny, and with those vested interests of the ruling class to whom the great masses of the people were in subjection. So the terrible revolutionary urge of the Russian people, when it revolted against the old conditions, revolted against everything connected with them. The old order, the Czar, the established Church, the traditional God—let them all be swept away together. In their place would come the new religion of a communistic promise. Peace and bread were the slogans of the revolutionists.

Say what you will, there was a great ideal in that. To get people out of the grip of the Cossack machine which made them fodder for guns; to get people out of the hands of the exploiters; to get the multitude out of the power of the rich few and to give to the wretched peasantry bread and a decent living—no wonder this sounded like a gospel to which men could respond with religious passion.

BUT the tragedy was that, on account of the conditions of its origin, Communism developed malignant hostility to what it thought was Christianity. Revolting against what it had known of the Christian Church, it swung into hatred of everything connected with the Church, Christ and God included. It committed itself to a materialistic interpretation of life, and rejected with contempt the unseen values of the spirit. Denying God, and exalting its materialistic program into the place of God, it has run full into the danger of denying those values which belief in God sustains: the divine worth of human personality, the dignity of the inner life, the instincts of an eternal faith and hope and love which cannot be fed nor sheltered by even the best program of more bread and better houses. The indictment of Communism, not in the way in which it conceivably might have developed but in the way in which it did develop, is that it insults those moral and spiritual cravings which alone can make men something more than brutes. Possessed by the fierce conviction that the end would justify the means, Communism has pressed on to try to create a regime where men would supposedly live in peace and happiness by preaching and practicing hatred and violence. The repudiation of the so-called "bourgeois morality" meant the repudiation of any values of thought or conscience that stood in the way of the political program. That is the reason for the fear and bitterness which the very

name Communism arouses in many parts of the world. It is the recognition that the methods of Communism are avowedly unscrupulous, and that it will take advantage of democratic freedom

wherever it can secure it to destroy that freedom and to build its convinced but none the less terrifying despotism in its place.

Next Week: The Religion of Fascism

PEACE OR NEUTRALITY?

By

ALBERT T. MOLLEGEN

Of the Virginia Seminary Faculty

LAST Wednesday the foreign relations committee of the United States Senate began open hearings on the proposals to repeal or to amend our present neutrality act. That act must be changed because experience has taught us that it does none of the things for which it was designed. The neutrality law is so bad that it has been invoked only twice. First, when Mussolini took Ethiopia. And second, when Franco and Mussolini began their destruction of republican Spain. In the case of Spain, the neutrality act has meant that our democratic country has helped to destroy democracy in another country.

To apply our law to the Japanese invasion of China would be disastrous to China. The United States would actually be giving more assistance to Japan than it is giving at present. The reason for this is simple. As Senator Thomas of Utah has said: "Under the neutrality act both belligerents must be treated equally. By it, condemnation of both China and Japan would result. Impartial neutrality is a physical impossibility. If we do nothing we will help the stronger. If we act impartially we still help the stronger."

This is profoundly true. No human society can afford to declare a moratorium on the distinction between morality and crime. When gangsters threaten your life, you do not want men to treat you and the gangsters without distinctions. To remove penalties for crime not only encourages and assists the criminal but also in itself it is a crime against the good citizen. When we further the cause of crime in this manner, we are but assuring the fact that we ourselves shall be the next victims of criminality. So it is with international society. Neutrality, as it is now conceived, destroys the peace of the world and inevitably destroys the possibility of peace for the United States.

The principle by which we must alter our legislation is clear. That principle has been written for us out of the agony of Europe. Concentration camps filled with Christians and democratic citizens, conquered countries, dead democratic states, the imminent threat of war—these tragedies of Europe tell us what we must do. In the words of

President Roosevelt: "Quarantine the aggressor."

We believe in distinguishing between the aggressor and the victim, in penalizing the aggressor and in aiding the victim. This is the principle of law and order. It is the foundation of justice. It is also the only basis for peace and the only alternative to the present international anarchy. Can this principle be written into our coming legislation? It can. But it will not be done if we listen to the isolationists. Senators Nye, Clark and Vandenberg seek to give us more of the kind of unneutral neutrality that we have at the present.

ISOLATION is a deceptive word. Neutrality deceives us as much. Both words suggest remoteness from the conflicts of Europe and from the struggles of the Orient. They promise peace. They delude us. They promise peace and bring war. They suggest justice and betray justice. They speak of fairylands and plunge us into the hell of mechanized mass murder.

Are we isolated now? Are we aloof from the Japanese invasion of China? Those who think we are do not know the facts. We sell Japan over one-half of the raw materials without which she could wage no war at all. Japanese shrapnel is made from our scrap-iron. American airplanes, fueled with gasoline purchased in our country, bomb Chinese women and children. Poison gas is made from American chemicals. Motor equipment from our country out-maneuvres the Chinese. And because Japan conquers and becomes stronger the United States must arm to oppose Japan's control of the Pacific. We feed our enemies against whom we must protect ourselves. We make expensive navies and increasing armaments is our only self-defense. This is the folly of the blind. This is the peace which makes war inevitable.

Senator Thomas has proposed an amendment to the present law which was given strong support at the Senate committee hearing by Col. Henry L. Stimson of New York, secretary of state under Hoover. The Thomas amendment distinguishes between the aggressor nation and the victim nation on the basis of violation of treaties to which

the United States is a party. It withholds arms from the aggressor and sells freely to the victim. The distinction is to be made by the President with the consent of both houses of the Congress. This latter feature was properly criticized by Col. Stimson. It would bring about the inevitable delay to discriminating action which is caused by requiring Congressional sanction. It is better to leave the power to exempt the victim from our embargo in the hands of our Chief Executive. If we act too late we may find ourselves exempting a nation which no longer exists. Could Congress have acted in time to have helped Czechoslovakia? But despite this objection the Thomas amendment must be regarded as the best proposal offered so far.

Billions of dollars in all of the democracies are going into guns when millions of persons are in poverty. Why? Because in Europe, non-intervention and appeasement did not work. Non-intervention failed England and France. Neutrality has failed and will fail America. But the United States can pass real legislation for peace. In so doing, America can promote the cause of peace in the world as no other nation can.

Easter Episcopalians

IT WAS NIGHT. Easter Day was done; and, in a state of wondering whether to be glad or sorry, with a mind that was running wild, and humming a persistent tune that he could not shake off, the Poor Parson sank into his study chair, lighted his pipe and gave himself to a review.

At least the Easter Episcopalians make the church appear on one Sunday of the Church Year as it should look on fifty-two Sundays. They are so bright and happy, and so desirous that all the world should know they have been to Church on that day. As he had stood in the chancel and looked out on a full church that morning, he had been struck by the fact that spotted around through the congregation, there were familiar faces; faces which had become a habit, personalities which he took for granted. Many of them had new suits and bonnets, but there was a comfortable familiarity about them just the same. He appreciated them more than ever in that strange gathering; they were like folks from home in a foreign city. Yes, that was it; for the Poor Parson was lonesome amid all the brightness of Easter morning. He had to preach to a strange congregation, and he could not see the familiar pews to whom he had preached so many times. He had gotten to know their ways, though

of course, they did not respond to "The Lord be with you"—but then, neither did the Easter congregation!

Lonesome people do strange things; temptations are more real to lonesome folk. The Poor Parson had felt as though he were tempted to say some very plain things to the Easter Episcopalians. He resented them anyhow, because they were hiding his old familiar friends, the pews (whom he had so often addressed as "Dearly Beloved"); and clotting up the aisles with chairs—strange noisy things which did not belong in the church. No, he must not give way to that temptation; he had better preach the sermon he had prepared for those same empty pews; a sermon which naturally presupposed that they had heard the Palm Sunday, the Holy Week and Good Friday messages. He could begin familiarly; they were old friends; they had heard again and again his messages. It was hard; his old friends did not fuss with their millinery; they did not whisper to their neighbors; they did not chew gum, nor fan themselves with the church bulletin. If they did not show any interest, they at least did not stare around or look at their watches. Yes, the Poor Parson was in a strange land. He delivered his message and came out of the pulpit wondering: "if the Christian religion was to be persecuted in America today (as it is in Russia) would these great throngs in our churches rise as disciples of Christ, to defend with drawn sword the Christian religion; or would they be worth as much to the defense of the faith as those familiar empty pews?"

He was still pondering the same problem; that if each member of that great congregation—most of whom would claim to be Episcopalians (to the census-taker if not to the Every Member Cavanaugh)—had contributed five cents a week, the parish would have met, easily, its apportionment. If other parishes were like his, here was the reason that the Church's work, to proclaim Christ to the world, was so hardly done.

Perhaps he should have yielded to that temptation this morning; perhaps he should have spoken sternly to that congregation; certainly he should have read to them or made them read the answer in the Office of Instruction (P. B. Page 291) "What is your bounden duty as a member of the Church?" He had forgotten too, that old joke he had intended to tell, wishing all the Easter Episcopalians a Merry Christmas.

Well, anyway, it had been a splendid service. The choir had done nobly and the day was an inspiration. If only he could just get that tune about "Through the Red Sea Waters" out of his head!

—THE POOR PARSON.

FACT OR FICTION

By

BISHOP JOHNSON

ADOPTING an epigram to the present situation, one might say that the difference between a modernist minister and a Hollywood actor is that the former deals with facts as though they were fiction and the latter presents fiction as though it were facts. In a recent survey of five hundred Protestant ministers it was discovered that about one-fifth do not believe in the Virgin Birth, the Atonement of Christ on the Cross, or the bodily resurrection of our Lord—while half of them regarded the sacraments as non-essential.

Of course it is permissible for free citizens to believe what they please, but when one claims to represent the Christian religion as an official agent, he ought to give some consideration as to what the Christian religion is and not substitute something else and call it Christian. Of course there is no copyright upon the name, but in all honesty it is something which Christ and the apostles established, and when one arrives at the point at which he rejects all of its essential features he ought not to attach the label of Christian to his agency.

What is the Christian religion? It is something that Christ and the apostles established upon a certain definite foundation, and when you remove the base you have no right to claim the title. When Christ finished His earthly ministry, He selected twelve men who were to be witnesses of that which He had established. Now, a witness is not one who substitutes theories for facts, but rather one who bases his testimony on facts. Let us call these witnesses to the stand and ask them in turn what the Christian gospel is.

Let us ask St. John.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

Let us ask St. Peter to testify.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty."

LET us ask St. Paul, who unlike the other apostles was an intellectual, and received His gospel in a peculiar way—surely he may be expected to differ from his rural colleagues. But no! He is more particular than any one.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures." And in another place: "Though we, or an angel from Heaven, preach any other gospel to you than that which ye have received, let him be accursed."

Out of this background came the creed, the sacraments, the Scriptures, and the ministry, as well as the ethics of the gospel. What has happened? That which a profane member of parliament offered in the Georgian period, when he moved that the word "not" be taken from the ten commandments where it occurs, and inserted in the articles of the creed.

It is just such a transition that has taken place in Europe today; in the rejection of Christ there is also a rejection of the moral code. But in Europe it has this to commend it: it does not claim to be Christian; it is frankly anti-Christian. But in the United States it retains the name of Christian for the loaves and fishes, but repudiates the Master who provided them.

It is not that these "Christian" ministers are mistaken; it is that they are thoroughly dishonest in masquerading under a cloak which misrepresents that which they are. For the Christian gospel was founded upon facts and not upon philosophical theories. You may question the facts, but if so you are not entitled to the name.

THE Church is very fortunate in having a liturgy which compels the minister to bear witness to the facts which in such cases he repudiates. Of course there are those who alter the liturgy for the time being, but in the end the liturgy will bear witness to the facts after those who had their tongue in their cheek when they took the ordination vows, and have their cheek in their mouth when they refuse to accept the

facts upon which their ordination vow was based, are gone. It is not a question merely of what is true and false, but rather of what is honest.

A clergyman told me that he went to a service on Ascension Day in which the priest intimated that our Lord did not ascend and that there was no place for him to go, which reminded him of our Lord's statement: "In my Father's house there are many mansions. I go to prepare a place for you." Of course if there is no place to go then our Lord was mistaken. As a colored minister once said, "Our Lord was mistaken here. No doubt He was honest in His mistake, but nevertheless He was mistaken."

When ministers have succeeded in substituting a fictitious Christ for the real Christ, then let them pose as actors and not as witnesses to that which the apostles saw and heard. Surely let us not do evil that good may come. And it is evil to misrepresent that which we claim to serve regardless of the assurance of the agent.

The world will never be saved from its sins by a fictitious Christ.

Let's Know

By

BISHOP WILSON

BE CAREFUL

NOT long ago I entered a dining car and was greeted by the steward with whom I had made many trips. I asked him if he was likely to be transferred to a gorgeous new train which is soon to be put on the line. He replied, "I hope not. That train would be overrun with Jews."

One evening a charming and intelligent woman made a slighting remark about the Jews and illustrated it with a story of a mean business trick which one of them had played on her husband. I countered by telling her of an equally mean business trick recently played on a friend of mine by a man who was not a Jew at all.

A few weeks ago the executive head of an industry told me how much he disliked having to deal with Jews. He mentioned a certain unpleasant person and said he was a Jew. I cited another unpleasant person who was not a Jew. Then we dove into a kind of game balancing unpleasant Jews we knew with unpleasant Gentiles—the score being about even when we finished.

Such instances could be multiplied and they are very disturbing. The tendency to be critical of Jews as Jews is a very dangerous thing to encourage. Remember that every time you disparage a Jew or "the Jews" you are helping on

in this country the same thing that is happening in Germany today. No persecution is ever possible without a sympathetic atmosphere to support it. Years were spent in slandering the Jews in Germany in order to create a sense of popular resentment against them before it was safe to attack them directly.

One's mind goes back to the early Christian days in Rome when Nero was emperor. Uncomplimentary gossip was freely passed about the Christians because they refused to participate in the debaucheries of the time. They were charged with vile practices when they met for their common worship. They were called atheists because they had no image of a god before whom their devotions might be offered. When they spoke of receiving the Body and Blood of Christ, they were accused of practicing cannibalism. Their avoidance of the iniquities of Roman life was construed as revolutionary treason. When, in the picturesque language of the Apocalypse, they predicted the end of the world and the judgment upon evil-doers in the consuming fire of God, they were said to be plotting the destruction of the city.

Such was the unfriendly atmosphere when Nero decided to burn Rome to provide himself with a spectacle. The fury of the populace flew back in his face with threats of violent insurrection. To divert the anger of the people he blamed the conflagration on the Christians. They were hunted out, thrown into prison, tortured, and cast to the wild beasts in the amphitheatre as a sacrifice to public indignation. The people were properly appeased because they were ready to believe any evil against these maligned Christians. It was a horrible affair—one of the great crimes of history.

Today we honor those victims of imperial cruelty and call them martyrs. How can we do it with any sense of consistency if, at the same time, we lend our tongues to a malevolently vicious gossip which might create the atmosphere for a repetition—less, to be sure, in degree, but not essentially different in kind. We need to be careful.

Age and Ambition

WHEN Churchmouse was a boy, his great ambition was to be a second Napoleon and make the whole world tremble at his frown. Today, his fondest desire is to come home from the office and be able to read for one whole evening without falling asleep in his chair.—THE CHURCHMOUSE.

WELLESLEY CHURCH CONFERENCE GIVES A VARIED PROGRAM

The program for the Conference for Church Work, to be held at Wellesley College, June 26th to July 7th, has just been issued. In addition to the usual number of courses by distinguished experts, many special features are listed. Some of these will fill the "Special Interests Hours" of the afternoons; others will be evening gatherings. Of particular importance are the single meetings devoted to the several leading organizations of the Church.

The Rev. Burton Scott Easton, whose courses have for many years been among the greatest attractions of the conference, will give a course on "The Epistle to the Romans." Bishop Keeler, coadjutor of Minnesota, director of the conference, will again give a course on "Personal Religion," this by special request. The Rev. William Scott Chalmers, O.H.C., who made a deep impression at last year's conference, will again be chaplain.

The School of Christian Social Ethics offers two major courses. One will be given by the dean of this school, the Rev. Norman B. Nash, and the other by the Rev. William B. Spofford; and both will be open to the whole conference. Supplementary lectures will be given by other experts in this field.

The Rev. Otis R. Rice will give two courses on "Modern Psychology," one for the clergy only and the other for the laity. These courses will set forth the latest findings in psychology and psychiatry.

In the field of religious education, two major courses are provided. The Rev. Vernon C. McMasters, secretary for church school administration of the department of religious education of the National Council, will give a course on "How to Use Units," the newest project of his department. Evelyn Spikard, supervisor of week-day education in the public schools of Elgin, Ill., will give a course on "Week-day Religious Education."

In the School of Religious Drama, the Rev. Phillips Endecott Osgood will give a course, and, with the aid of Harrison Crofford, will present Euripides' *The Trojan Women*, in Gilbert Murray's translation. Members of the drama school will take the parts. Instruction will be given by Mr. Crofford in "Voice and Reading," particularly for the clergy and lay-readers. A general course of special interest to this school will be given by Letitia Stockett, on "The

Front Page Churchman



HARVEY S. FIRESTONE JR. is a leading layman of the diocese of Ohio, being particularly active in the Church Men of Ohio, a newly formed organization. His home, as one would presume for one having the name of Firestone, is in Akron.

Arts of Man in the Service of God."

Special attention is being paid to the young people. The Rev. Stephen F. Bayne, rector of St. John's Church, Northampton, Mass., will be one of their leaders, and will give a course for young people only on "Personal Religion." Emily Hope McCoy, director of religious education in St. Michael's Church, Milton, Mass., will give a course on "Training Youth Leadership."

The Rev. Hwei Chi Hsu of Nan-king, China, has accepted an invitation to be present and to give a major course on "Christian Missions." Other missionaries will speak at the special evening missionary symposium.

The School of Church Music offers four courses, lectures and other features being planned for the afternoons. Frederick Johnson, dean of the school, will give a course on "Service Repertoire." Everett Titcomb offers two courses, one on "Choral Worship," and the other on "Vocal Training for Choirmasters." Grace Leeds Darnell, organist and choir director of St. Mary's-in-the-Garden, New York, will give a course on "Training of Junior Choirs." Mr. Johnson, as usual, will conduct the conference chorus, which meets every day.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

Mrs. James Roosevelt, churchwoman and mother of President Roosevelt, has accepted the honorary chairmanship of the women's division of the American Committee for Christian German Refugees. The committee has sent out an appeal to Christian people in America to express their gratitude for the freedom of religion they enjoy by making an offering in behalf of the Christian refugees from Nazi Germany. Among the other churchwomen working with the women's division of the committee is Mrs. Reinhold Niebuhr. "The sufferings of Christ which Christians the world over recall most poignantly at Easter," says the committee's appeal, "should remind us in the twentieth century of the sufferings of many thousands of His followers under the terrorism of the Nazi regime. These Catholics and Protestants are being persecuted for placing their loyalty to God over and above their loyalty to the state, and for their adherence to the principles of peace and world brotherhood of man. A large number of them are of partial Jewish ancestry, and therefore subjected to the brutal oppression that the Nazi government inflicts upon all 'non-Aryans'. In this connection, it is worthwhile to point out that this newly invented term which is applied to Christians in the Third Reich would have described not only our Lord himself, but all the authors of the New Testament, and the founders of the early Church."

* * *

Shipman Memorial Dedicated

The new window in the Church of the Heavenly Rest, New York, given as a memorial to the late Herbert Shipman, suffragan bishop of New York from 1921 to 1930, was dedicated on April 3. The present suffragan, Bishop Gilbert, paid tribute to his predecessor as a man of courage, faith, and good humor. The Rev. Henry Darlington, rector of the church, thanked the memorial committee, headed by Bishop Manning, and the 262 individual donors for making the memorial a reality. The window is in the west end of the nave, above the balcony.

* * *

Church School Uses Old Rail Station

When the hundred year old building of St. Peter's Church, Tecumseh, Michigan, became too small for the church school some time ago the

parish rented the city's railroad station, which had been out of use for some time. The church building of St. Peter's is the oldest Episcopal edifice west of the Alleghenies, having been completed in 1834 with the help of funds from Andrew Jackson, Henry Clay, and Daniel Webster, among other historic figures. The city was formerly a station stop for eight trains a day, but with the coming of automobiles and trucks ceased to figure on train schedules. With the coming to the parish of the Rev. Edward R. A. Green, one of the youngest clergymen in the diocese of Michigan, the expansion of the church work made the added space necessary. Children now use the benches on which travelers used to sit, and leaflets are passed through the window from which tickets used to be sold.

* * *

Churchmen and Presbyterians in Joint Project

St. Edmund's camp, in the diocese of Southern Ohio, which was closed three years ago, is being reopened this month as a joint venture of a group of Episcopalians and Presbyterians. Last December St. Edmund's board decided not to sell the property, and instead to make it the basis for a step in the direction of Church unity. The camp will be used for week-end conferences and retreats, as well as for boys. A group of Presbyterians has agreed to be responsible for the \$4,000 deficit which will be incurred through the operation, although it is expected that churchmen will assist in raising the funds and making use of the grounds. The Rev. L. W. Almy of Glendale, Ohio, is the executive secretary of the board.

* * *

Brent Biography Being Written

A biography of the late Bishop Brent, the tenth anniversary of whose death was recently observed throughout the world, is being written by the Rev. Remsen B. Ogilby, president of Trinity College. President Ogilby was at one time associated with the work of Bishop Brent in the Philippines.

* * *

Students Aid Refugee

Believing it to be one of the greatest opportunities today for constructive service, the students at St. Francis House, student center at the University of Wisconsin, Madison, have undertaken a project whereby they will bring a German graduate student to the house and the university. The students feel that such a person will contribute much of value to the group. The university has set aside a scholarship for the

Off-Moment Department



This gentleman likes to get his exercise sitting down. It is an off-moment with the Rev. Heber C. Benjamin, rector of St. John's, Flushing, Long Island, who gets his summer fun by sailing Tippy Tim, his eighteen foot sloop, in the Sound.

specific purpose of aiding a refugee. It is hoped that arrangements can be made to allow the student to live in the house itself.

* * *

Consecration Service Arranged

The Presiding Bishop has taken order for the consecration of the Rev. Spence Burton, S.S.J.E., as suffragan bishop of Haiti on May 3, in Trinity Church, Boston. Bishop Tucker will be the consecrator, with Bishop Manning of New York and Bishop Carson of Haiti and the Dominican Republic, as co-consecrators. As previously announced, Bishop Johnson will be the preacher. The bishop-elect will be presented by Bishop Sherrill of Massachusetts and Bishop Perry of Rhode Island.

* * *

Palm Sunday Union Service in Ohio Church

A union service of St. Peter's Church and the Presbyterian church in Gallipolis, Ohio, was held on Palm Sunday, with the Presbyterian pastor as preacher. The Rev. Robert Leake is in charge of St. Peter's.

* * *

Bishop Page Confirms in Canadian Diocese

A long history of mutual relations between the diocese of Michigan and the Anglican Church in Canada was culminated during Holy Week when Bishop Page of Michigan went across the border to hold confirmation services for Bishop Charles A. Seager of Huron, in Ontario. Bishop Seager's illness threatened the cancella-

tion of services scheduled in three churches when Bishop Page was invited to officiate. Churches in the area have often exchanged preachers and choirs, and observed each other's holidays, but this is believed to be the first time that an American bishop has confirmed in Canadian churches in this part of the country.

* * *

Ball Planned by Chicago Group

The annual Cathedral May Ball of Gamma Kappa Delta, Chicago diocesan young people's organization, will be held on May 19 in the Congress Hotel. The proceeds of the ball this year will go toward a fund to provide a seminary scholarship for some member of the group planning to enter the ministry. Frederick L. Searing, Jr., is general chairman of arrangements for the ball. Sectional contests for the selection of this year's May Ball Queen have been held, and the recipient of the honor and her court will be named April 14, when the finals are to be held. Each parish in the diocese having an active Gamma Kappa Delta chapter was permitted to enter one candidate in the queen contest.

* * *

New Boy's Home in Detroit

After some delay caused by official routine, Faber House, a home for boys the newest venture of the Detroit Episcopal City Mission, has received a license from the welfare department of the state of Michigan, and is now beginning to serve the community. George V. Beaty, secretary at the city mission, and his wife, are residents in charge, Mrs. Beaty combining an aptitude for this type of work with training as a nurse. The capacity of Faber House at present is 20 boys from 12 to 17 years of age. The type of boy to be served by Faber House, according to the Rev. George Backhurst, superintendent of the city mission, is "not a criminal—yet." "But crime beckons him. Young, inexperienced, and neglected, he falls an easy victim. He is no different from other boys, except that he has no one to take him by the hand and lead him over the rough places. He can be and wants to be a splendid citizen of tomorrow. All he asks is an opportunity."

* * *

Aid Fund Given Support

Bishop Hobson of Southern Ohio and Dr. William S. Keller of the Graduate School of Applied Religion, Cincinnati, gave support to the concert given in Cincinnati by Mischa Elman, noted violinist, on March 28, on behalf of refugees from persecution. Mr. Elman was the guest of

honor at a tea at the school and was also a luncheon guest at Bishop Hobson's home. Mr. Elman is giving recitals in 25 cities, the proceeds being divided equally between the American Committee for Christian German Refugees and the American Jewish Joint Distribution Committee.

* * *

Courtenay Barber in New Post

At the recent meeting of the board of directors of the Cathedral Shelter in Chicago Courtenay Barber, prominent layman in that city, was elected president to succeed John D. Allen, who remains a member of the board. Canon David E. Gibson was again named managing director of the shelter.

* * *

English Author at Cambridge School

The Rev. Oliver C. Quick, professor at the University of Durham, England, will lecture at the Episcopal Theological School, Cambridge, Mass., during the first half of the academic year 1939-1940. He will arrive in this country about September 25 and remain until shortly after Christmas. Canon Quick is the author of *Doctrines of the Creed*, *The Christian Sacraments*, and other works.

* * *

Auxiliary Board Meeting Called

Arrangements have been completed for the meeting of the national executive board of the Woman's Auxiliary in New York April 21 to 24. Members of the board from various parts of the country and Grace Lindley, the executive secretary, will report on activities in connection with the missionary shortage fund campaign, in which there has been a vigorous response. Membership of provincial representatives on the board will make it possible to obtain detailed information. The provincial representatives are Mary Louise Pardee, New Haven; Mrs. Franklin E. Chambers, New Lisbon, N. J.; Mrs. John E. Hill, Philadelphia; Mrs. Fred W. Thomas, Asheville, N. C.; Mrs. Robert G. Happ, South Bend, Ind., acting for Mrs. J. V. Blake of Akron, Ohio; Mrs. John E. Flockhart, Dubuque, Iowa; Mrs. H. E. Woodward, St. Louis; Mrs. Walter Mitchell, Phoenix, Ariz. There are twelve other members of the board.

At this meeting preparation for the triennial meeting of the auxiliary in Kansas City, Mo., in October, 1940, will be begun. The triennials are always preceded by many months of careful planning. The Presiding Bishop will conduct the service on the evening of April 20, preceding the meeting of the board. Ellen

Ideas and Methods

A CLASS of youngsters were discussing other Episcopal Churches they had attended; some had attended services in large city churches, one or two had seen the cathedrals at Washington and New York. Whereupon a lad remarked: "I'll bet most people in this church would like to see those big churches. It would make them proud of their Church. Can't we get some pictures and show them?" The outcome was a fine bulletin board, completely in charge of this class, where they exhibit week by week pictures of other Churches and scenes from the mission fields. There are three rules: the pictures must be changed each week; a limited number of pictures must be exhibited at one time; a neatly printed or typed caption is placed under each picture. Since the project was started there have been developments; a filing system for future exhibits has been started; a light has been provided to call attention to the board. The project has made a hit with both old and young.

Gammack, new personnel secretary, Cynthia Clark, National Council secretary for young people's work, and Katharine Grammer, dean of women in the Philadelphia Divinity School, will speak at the dinner meeting on April 21. At another session the Deaconesses Dahlgren and Gillespy of the New York Training School will present the work of deaconesses. The rest of the three-day session will be taken up with the work of the standing committees on the United Thank Offering, finance, personnel, cooperating agencies, and with other matters.

* * *

Pope Urged to Stop Spain Persecution

More than 450 clergymen and laymen of Protestant churches throughout the country, including 41 bishops of the Protestant Episcopal and Methodist Episcopal Churches, have issued an appeal to Pope Pius urging him to use his influence to stop the threatened persecution of republican prisoners in Spain by the Franco government. The appeal was presented to the Pope's apostolic delegate in Washington, for transmission to Rome, and was made public by Bishop Theodore Ludlow, suffragan bishop of Newark. "As citizens of a country whose component elements are so various," the appeal reads in part, "we are conscious that the

maintenance of principles of political tolerance is vital. We do not believe that any American, whatever his race or creed, can watch without indignation and apprehension a savage persecution by a cause that has been proclaimed a Christian Crusade. We believe that the feelings of American Catholics must be especially painful when that persecution is in the name of their own religion and that they could not but welcome the intervention of Your Holiness in this matter. In its statement of March 7 that the democracies can keep their 'hypocritical friendliness' and their 'humanitarian maneuvers' to themselves, the Franco regime has bluntly challenged not only the democracies but all those who still abide by the principles of Christian charity. We take up that challenge in this appeal to Your Holiness whose spiritual dominion is not proscribed by the limits of temporal rights or wrongs and to whom General Franco owes his spiritual allegiance. We therefore respectfully urge Your Holiness to raise your voice against the un-Christian reprisals with which General Franco threatens his Republican brethren, to use your influence to make possible before it is too late the departure from Spain of those whose lives are doomed if they remain within General Franco's reach and thus, by your intercession, to pave the way for the healing of this fratricidal strife."

Among the members of the committee which drew up the appeal were the Rev. W. Russell Bowie of New York; Dr. William A. Eddy, president of Hobart College; and the Rev. Guy Emery Sipler, editor of *The Churchman*. Among those signing the appeal were Bishops Moulton, Spencer, Demby, Atwood, Babcock, Bratton, Brewster, Capers, Davis, Gilbert, Gooden, Gravatt, Hobson, Jones, Kemerer, Larned, Ludlow, Mann, McElwain, Morris, Oldham, Parsons, Peabody, Stires, Ward, Thomas of South Carolina, Keeler, Seaman, Jett, and Sanford.

* * *

New York Preachers Give Warning

The two bishops preaching in the Cathedral of St. John the Divine in New York on Palm Sunday gave warnings in regard to the current tendencies in modern life. Bishop Robert E. Campbell, former bishop of Liberia, declared that the disordered will and unrestrained appetites of mankind are to blame for the social unrest and financial depressions which have stricken the world in recent years. He said that it was in the "eat, drink, be merry, for tomorrow we die" spirit that modern warfare arose, and added that al-

though men were exalting their individual kingdoms today, the greatest kingdom of all was that of Christianity. Bishop Benjamin M. Washburn of Newark in his afternoon sermon pointed to Christ's fight for free religion. He said that this fight was not over yet. Although persons might feel that allegiance to the state and Church seemed to conflict at times, the bishop said, there could be no choice but to obey God.

* * *

Payments on Expectations Down

Payments on the expectations by the dioceses for the general Church funds for the first two months of the year are \$20,000 less than last year, according to the report of the National Council treasurer, Lewis B. Franklin. Payments to April 1 amounted to \$175,341, against diocesan expectations for the period of \$241,829. Mr. Franklin reports that ten dioceses have remitted nothing, while 31 have paid the full proportion due to date.

* * *

Message on Fund Shortage Read

A message from Bishop Roberts of South Dakota on the work of the Church in that district has been read to each congregation in the diocese of Western Massachusetts in connection with the effort to raise the missionary fund shortage. The message was prepared at the suggestion of Bishop Lawrence, and sent to each rector with the request that it be read to the congregation and followed by comment.

* * *

Salina Meeting Called

With Bishop Robert N. Spencer presiding, the annual convocation of the district of Salina will be held in Christ Cathedral, Salina, Kansas, April 24 to 26, instead of on the dates originally set. Bishop Spencer is in charge of the district during the vacancy in the bishopric.

* * *

Masfield Play Presented

Two presentations of the John Masfield play, "Good Friday," were given in the Church of the Heavenly Rest, New York, on April 5 and 7.

* * *

Tribute for Bishop Lawrence

Headed "Three Bostonians," a recent editorial in the *Boston Herald* paid tribute to Bishop William Lawrence, retired bishop of Massachusetts, Dr. A. Lawrence Lowell, former president of Harvard, and Cardinal O'Connell, the Roman Catholic archbishop of Boston. "They are about as impressive a trio as

ever graced Boston," says the editorial, adding, "They have this, too, in common, that respect, admiration, and affection for them do not know any bounds of creed, race, or class."

* * *

Seminary Head Appointed

The Rev. Arthur Cushman McGiffert, for some years professor of theology at Chicago Theological Seminary, has been appointed president of the Pacific School of Religion, Berkeley, Calif., which is associated with the Church Divinity School of the Pacific. He is a son of the late Arthur C. McGiffert of Union Theological Seminary, who was an authority on church history.

* * *

Schoolmaster Hands in Resignation

The headmaster of St. James' School in Maryland, Adrian H. Onderdonk, made up his mind years ago that, come a certain age, he would resign and turn over the job to a younger man. Others have made similar resolutions on accepting jobs, but generally some consideration enters which prompts them to change their minds. Not so with Schoolmaster Onderdonk who the other day handed his resignation to the trustees in spite of the fact that he is in good health, continues to have a great influence for good upon the boys in his charge and seems to be

in his prime. The trustees reluctantly have accepted his decision but have not as yet chosen his successor.

* * *

Dean of Applied School in the Hospital

The Rev. Joseph Fletcher, dean of the Graduate School of Applied Religion, is in the hospital—or was. He had his useless appendix removed. He's home now getting over the operation.

* * *

Six Offering Services in Massachusetts

Six services will be held in various parts of the diocese of Massachusetts for the presentation of the Lenten mite box offering on April 30. The centers at which the children will gather and the preachers at the services will be: Trinity Church, Boston, the Rev. Phillips E. Osgood; St. Anne's Church, Lowell,

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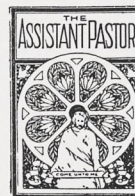
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* * *

Pence Anniversary Celebrated

The sixth anniversary of the Bishop's Pence in the diocese of Chicago was celebrated last week at a special luncheon of the Church Club at which Bishop Johnson spoke. Bishop Stewart was unable to be present. In the six years the pence plan, which arose out of a discussion following a talk by Bishop Stewart, has grown from a few participating parishes to a diocesan-wide plan involving 114 parishes, and collections totalling \$125,000.

* * *

California Church Has Jubilee

With its establishment going back to the episcopate of Bishop William I. Kip, St. Mark's Church, Glendale, California, observed its golden jubilee on March 22 with a confirmation class of 117 presented by the rector, the Rev. Clarence H. Parlour. Fifty years is a good age for a church in California, and to mark the period St. Mark's will publish a complete jubilee history of the church, and hold a civic banquet on April 18. The church is growing rapidly, 301 persons having been confirmed in the last four years, and \$20,000 has already been raised for the erection of a new Spanish Gothic church building. In addition to the banquet, a jubilee festival will be held on the grounds of the church on June 9 and 10.

* * *

Bishop Oldham in Boston

Bishop G. Ashton Oldham preached during Holy Week at the noonday services in the Cathedral Church of St. Paul, Boston. His daughter, Perry Oldham, is engaged in social service work under the city mission in the three East Boston parishes of St. John's, St. Mary's, and St. Andrew's, Orient Heights.

* * *

Women Invited to Church Congress

There will be no sex discrimination at the Church Congress in Washington, D. C. on April 25 to 28, to which all women as well as men have been invited. Every diocesan auxiliary and church club has been asked to send a delegate. Mrs. Henry Hill Pierce of New York, a member of the National Council and

delegate to the Oxford and Utrecht conferences will lead a round table discussion. There will be no enrollment or admission fees at the congress, only living expenses being required. At the Wednesday and Thursday luncheons the members of the congress will be guests of the Washington committee on arrangements.

* * *

Education Head At Oregon Convention

Chancellor Frederick M. Hunter of the Oregon department of education, is to be the speaker at the convention dinner of the diocese of Oregon this year. The convention will meet in Eugene April 16 and 17.

* * *

Memorial Window Dedicated

A stained glass window in memory of Annie F. Hyatt, the work of the Payne-Spiers Studios of New York, was dedicated recently in Grace Church, Plainfield, N. J., by the rector, the Rev. Harry James Knickle. Another companion window will soon be installed.

* * *

Trailer Chapel Completed

After two years of work and planning the Daughters of the King in the diocese of Los Angeles at a re-

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cent meeting placed a chapel trailer on view. Known as St. Christopher's Chapel, the trailer is to be used for work among people in churchless communities. The chapel is equipped with a breakfast nook that can be changed into a full sized double bed, a shelf convertible into a stove and kitchen table, and wardrobe drawers that are changed into partitions



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dividing the living quarters from the chapel. The back of the altar is shelved to hold the vestments and Prayer Books. There are facilities for the storing of the folding chairs and awning that are to be purchased as soon as possible. The trailer will be on exhibit at the Daughters of the King house in La Crescenda until all details are completed for its presentation to the diocese.

* * *

Family Institute in Albany Diocese

A one day institute on the family has been planned for April 18 by the department of social service of the diocese of Albany, to be held in the Masonic Temple in Malone, N. Y. Students at St. Lawrence University will hold a panel discussion on "Youth Looks at Marriage," following the opening address by Judge Cornelius J. Carey, Jr., of the Franklin county court and children's court. Prof. Herbert A. Block of St. Lawrence University will deal with family stability in the midst of social tensions, while Dr. Harold H. Ber- man of St. Lawrence State Hospital will deal with the psychological aspects of the same subject, and the Rev. Harold P. Kaulfuss of White Hall, N. Y., with the spiritual aspects.

* * *

Prof. Addison Returns

The Rev. James Thayer Addison, professor of the history of religions and missions in the Episcopal Theological School, Cambridge, Mass., returned on March 30 from a semi-sabbatical year of absence which he had spent in the Near East. Mr. Addison, accompanied by his wife, traveled in Egypt and Syria, teaching during his Syrian visit in the Near East School of Theology, part of the American University at Beirut. The main purpose of his trip was the study of methods and policies of missions to the Moslems.

* * *

War Burdens Grow Heavy in Japan

More babies are wanted in Japan and the government is co-operating with the welfare ministry in a campaign for more births. There has been a rapid decline in the birth-rate. For example, last year's births in Tokyo totalled only 130,540—10,794 fewer than in the year before. The scramble for raw materials is becoming accelerated. Tons of copper pennies have been recalled and in their places aluminum coins have been substituted. Thousands of people wear rubber shoes, instead of leather. The price of coal, because of the drain of fuel for war preparedness, is double what it was. Works of art made of gold, and gold

teeth, are probably to be the only exceptions under a law expected to be put through enabling the Government to lay its hands on all the gold in the country.

Only those who have no connection with the war in China have any enthusiasm for it. Homes from which soldiers have gone are emotional centers of peace sentiment. The military authorities have been looking about in some desperation for new slogans with which to whip up popular enthusiasm. Despite suggestions, however, for patriotic ways of taking the public mind off its troubles, and despite the official discouragement of levity, the people are

spending more than ever on light amusement. This was revealed in a recent survey made by officers of the metropolitan police board in Tokyo. The survey covers the first eleven months of 1938 and is based on a coverage of 418 establishments, including movie houses, theatres, and sports arenas.

The truth about the re-establishment of the traffic in narcotics in the areas of North China occupied by the Japanese army have finally come into Japan. Many Japanese, even ardent nationalists and believers in this conflict as a "holy war" have nevertheless been deeply stirred by the news.

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

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

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

Chapel of the Intercession

Broadway at 155th

New York City

Rev. S. 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 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 5 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, New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evensong, Special Music.
Holy Comm. Thurs. & Saints' Days, 10:30 A.M.

St. James Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service & Church School.
11 A.M.—Morning Service and Sermon.
8:00 P.M.—Choral Evensong & Sermon.
Holy Communion, Wednesday, 8 A.M.;
Thursdays and Saints' Days, 12 o'clock.

St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. 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.

Trinity Church, New York

Broadway and Wall St.

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

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

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

Weekdays: 8, 12:05.

Tuesdays: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Street

Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.

Weekdays: Monday, Wednesday and Saturday, 10 A.M.

Tuesday, Thursday and Friday, 7 A.M. Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

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

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

Thursdays: 7:30 A.M.

St. John's Church

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Bishop Frank DuMoulin, Rector

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Mid-June

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9:45 A.M., Junior Church and Sunday School

11:00 A.M., Morning Service and Sermon

Sunday Services: Mid-June to Mid-

September

8:00 A.M., Holy Communion

10:30 A.M., Morning Service and Sermon

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In trolleys and buses there are signs instructing the citizenry to bow low whenever the vehicle in which they are traveling passes the Imperial Palace, the Meiji Shrine (where the Emperor Meiji is enshrined) and the Yasukuni Shrine (where the spirits of soldiers fallen in war are enshrined). About four in every five follow the instructions issued in each case by the conductor.

Stories frequently come out regarding persecutions of individuals for their anti-war convictions. In Kyoto a young man has been imprisoned for conscientious reasons. In another city a missionary was forced out of his school for some "peace" work carried on about fifteen years ago! There is much dissatisfaction and opposition to the war among students, but because of the activity of spies, disguising themselves as fellow-students, at least one "study group" in one of the universities was abandoned.

* * *

Deaconess in India Visits U. S.

While crossing the continent on her way to England Deaconess Miriam Coulthurst of Madras, India, is visiting groups in San Francisco, Denver, Washington, New York, and other cities. In Madras her work is with the Anglo-Indian population, which, she says, is not unlike the work of a deaconess in a large city parish.

* * *

Volunteer Choir Sings Bach Cantata

The choir of the Church of the Holy Communion, Charleston, S. C., on Palm Sunday gave its second annual Lenten presentation of the "Passion According to St. Matthew," by Johann Sebastian Bach. The choir is composed of fifty-five volunteer singers, all members of the parish. The work of the great eighteenth century composer was directed by Sara Moore, the organist and choir director of the parish.

* * *

Chapter House for Western Preachers College

The college of preachers which Bishop Block, coadjutor of California, is organizing for the western area will use the chapter house on the grounds of Grace Cathedral in San Francisco. The cathedral is also providing funds for a new heating plant and for numerous changes and repairs in facilities. Bishop Block has said that the first conference will probably be held the last two weeks of October. The bishops of the province of the Pacific have nominated the clergymen for the first group at the college, and will provide for their transportation. Each member will pay \$2 a day for room and board.

The leaders of the conferences will volunteer their services. With the cooperation of Dean Henry H. Shires of the Church Divinity School of the Pacific at Berkeley, Calif., a member of the school's faculty will give a course on the content of preaching at each of the six conferences planned.

* * *

Pacific Synod Planned

An active program has been outlined for the meeting of the synod of the province of the Pacific at San

Jose, Calif., May 3 and 4. Dean Mark Rifenbark, rector at Trinity Church, San Jose, is in charge of the arrangements. The synod will be preceded by a religious education conference conducted by Bishop Stevens of Los Angeles on May 2. Bishop Bartlett of Idaho will preach at the service on May 3, and Bishop Block of California and Bishop Dagwell of Oregon will be speakers at a Forward Movement mass meeting in the evening. Bishop Parsons of California will be the speaker at the closing dinner on May 4.



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