

April 20, 1939
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THE WITNESS



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St. Paul's Cathedral, Detroit

THE RELIGION OF FASCISM

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CLERGY NOTES

BENSON, RICHARD E., assistant at the Chapel of the Intercession, New York, is to be rector of Trinity Church, St. Louis.

BRUCE, ROBERT D., was ordained deacon in the chapel of Seabury-Western Theological Seminary on March 29 by Bishop Stewart of Chicago, acting for Bishop Ingley of Colorado.

CARPER, WOOD B., JR., formerly rector of Trinity Church, Pawtucket, R. I., is to be rector of Calvary Church, Fletcher, N. C., effective May 1.

COREY, HOLLIS H., formerly vicar of Holy Apostles' Church, Hilo, Hawaii, is to be vicar of Epiphany, Honolulu, effective September 20.

GASSON, H. D., formerly in charge of the churches in Carroll County, New Hampshire, is student chaplain at the University of Pennsylvania in Philadelphia.

HAVENS, CHARLES, JR., was ordained deacon by Bishop Stevens of Los Angeles in Trinity Church, New York, March 29.

JEWELL, FREDERICK C., retired, died in Chicago April 4.

JUNKER, CURTIS W. V., was ordained priest by Bishop Roberts of South Dakota on April 12, in Trinity Church, Watertown, S. Dak.

LEWIS, WILLIAM T., assistant at St. Augustine's Church, Santa Monica, Calif., was ordained priest in that church by Bishop Stevens of Los Angeles on March 22.

MATTHEWS, ALFRED ST. J., in charge of Christ Church, Monticello, Fla., is to be rector of St. James', Macon, Ga., effective May 1.

MILLIGAN, RALPH T., in charge of churches in Granite City and Edwardsville, Ill., was ordained priest by Bishop White of Springfield in St. Paul's Church, Springfield, March 25.

MONRO, HEZEKIAH U., rector emeritus of St. Paul's Church, North Andover, Mass., died in Cambridge on March 31, aged 85.

MYERS, CHARLES ANDREW, was ordained deacon by Bishop Huston of Olympia on April 5 in St. Mark's Cathedral, Seattle.

PAULSON, RAYMOND D., was ordained deacon by Bishop Longley of Iowa in St. James' Church, Oskaloosa, March 27.

PEARCE, REGINALD, retired, died in Middletown, R. I., on April 4, aged 72.

VANNIX, ST. CLAIR, formerly of South Dakota, is in charge of St. Andrew's, New Paltz, and St. Agnes' Chapel, Newburgh, N. Y., with residence at New Paltz.

YOUNG, LEE H., retired missionary of Montana, died in Eugene, Ore., in March.

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THE RELIGION OF FASCISM

By

WALTER RUSSELL BOWIE

Rector of Grace Church, New York

ANOTHER religion rising in our world is the religion of the totalitarian state. In Italy that is called Fascism. In Germany it is called Naziism. In fundamental characteristics the two are alike. Politically they are tied together, and that is natural because their essence is the same. They represent a worse evil in our world and a greater threat to Christianity than even atheistic Communism does, because the essential principle of them is more disguised. At the heart of Communism there is at least a great ideal, clouded and distorted by the smoke of many passions though it be. It is a great thing at least to dream and desire that the age-old iniquities and oppressions among men should be ended and the mass of men in every nation really set free into a larger life. I am myself convinced that atheistic Communism as it has been exhibited in Russia and propagated from Russia in other lands can never attain that ideal but will progressively destroy it through the unscrupulousness of its means. Nevertheless, there is something glorious in the desire that rose in Russia out of the midst of a people who for generations had borne incredible suffering and oppression, and who looked abroad beyond the bounds of any one nation and dreamed of a new society which should bring life and liberty and happiness to the common people everywhere.

But there is no such dream in Fascism or Naziism. They represent the unashamed and arrogant seizure of power by the few. They represent a dictatorship which does not even claim to be temporary, and a means to a larger end, as the dictatorship in Russia does, but permanent. And this dictatorship is limited in its aims and ends to its particular nation. It deliberately cultivates a nationalistic megalomania, a worship of blood and soil and race, and a contempt and hatred for all other peoples who are supposed to

be inferior to the strutting new imperialism of the Roman or to the ridiculous Aryan myth of Germany. It holds power by continually inciting the fears and passions of its people, and can indeed hold power in no other way. It diverts attention from economic difficulties by making one or other minority the scapegoat of a general resentment. It persecutes the Jews with an ingenious and pitiless cruelty which a little while ago we should not have believed possible in this civilization of the twentieth century. It begins with the Jews because they are easiest to single out, but it does not stop there. It persecutes equally any group from whose suppression advantage can be wrung, or who by the freedom of thought and conscience which it represents stand as an obstacle in the way of the determination that the decrees of the dictators shall be absolute. Many of the bravest spirits and the most shining intellects who once dignified the life of Germany have been exiled, or else put in concentration camps, and in some cases killed: Einstein, Thomas Mann, Niemoller, Ossietzky, and innumerable others. Men of independent mind and generous spirit, like Toscanini for example, are no longer at home in Italy.

Of late there has been increasing imitation in Italy of the excesses to which totalitarianism has been carried at the other end of the so-called axis. Italy too has adopted persecution of the Jews—at almost the same time when with ludicrous solemnity it adopted the goose-step for its army and called it the “pas Romana.”

BUT it is in Germany, perhaps because Germany is more powerful and therefore more defiant of world opinion, and perhaps because the Fuehrer is temperamentally more fanatical than the Duce, that the consequences of totalitarianism are more evidently appalling. There through the education of the Hitler youth and through the

propaganda with which the whole nation has been inoculated, Hitler is actually being put in the place of God. The Jews are persecuted first, then all liberals, whether in economics or science or art or education; and then the persecution is extended to all religion. The boldest leaders of the evangelical churches have been imprisoned. The Roman Catholic Church in Germany and in Austria, as witness recently the assault of the mob upon the Roman Catholic Cardinal in Vienna, is being increasingly endangered. According to the totalitarian philosophy, the state is divine, and the state is personified in the dictatorial will of one single man. Whatever stands against that—freedom of thought, freedom of conscience, religion, Christianity—the instant they become outspoken, are considered as public enemies. Nobody who reads the daily newspapers with his eyes open can fail to see that; but many through some strange obsession still keep their eyes shut. As I said a while ago, one reason why Fascism and Naziism are more dangerous than Communism to all that we hold dear is because the danger is at first disguised. Fascism in Italy, for example, pretends to have a friendly understanding with Christianity as represented in that overwhelmingly Roman Catholic country by the Pope; but the immunity of the Pope from Fascist hostility is purchased only by the acquiescence of the Roman Catholic Church in whatever Fascists choose to do. Hitler and his lieutenants talked much about “positive Christianity” as something they proposed to champion as against what they called atheistic Communism, and thereby won to their support in critical years many frightened members of the Christian Churches. But today the blinds have dropped, and this “positive Christianity” is disclosed to be nothing but German paganism which attacks every meaning and spirit of Christ.

Next Week: The Menace of Anti-Semitism

Prayer Book Inter-Leaves

A WORD ABOUT CRUCIFERS

IF OUR Prayer Book services, as was argued in my last article, have dramatic character, they should be rendered artistically. But this the clergy do not seem to realize. For example, I get many letters from different parts of the country saying how badly the clergy read, but I have never known one of them to admit that his reading could be improved. The same applies to the conduct of services. The clergy do not work at the art of public worship as an actor works at his art, or an architect at his.

These thoughts have come to me recently as I have been watching the antics of one of those crucifers of the familiar type who parade up the church alley with gauntleted hands, cross pressed against chin and nose, eyes peering into space, body stiffly leaping forward in a sort of goose-step at each beat of the music. I am hopeless of trying to open the eyes of the clergy to the absurdity and vulgarity of this performance, and to the discredit which it undoubtedly brings on the Church in the eyes of people of good taste and reverent feeling. What can be done?

It occurs to me that, since the evil cannot be suppressed, the best plan would be to work toward making the crucifer's parade into a really artistic production, something like a sacred dance, for which there is, of course, considerable historic precedent. For example, instead of pressing the cross *against* the chin, the crucifer might be encouraged by the rector to balance it *on* the chin, varying the performance by balancing it on the *nose* on saints' days. Then, on very special Church festivals, he might be trained to twirl the cross and toss it into the air as bandmasters do with their batons. Such a ceremony would have the additional advantage of attracting young people to the church, a matter which is of special concern to the clergy in these indifferent times. Further interest might be secured by having the gauntlets colored green, violet, or red to correspond with the Church seasons. This would involve some extra expense, but the rectors of our larger congregations would be sure to know sentimental and well-to-do ladies who would be glad to contribute and do their bit in this way for the Church.

It further occurs to me that it is foolish for our crucifers to proceed straight ahead at a uniform pace. Between the verses of the hymn they could leap zig-zag from side to side, and for this manouever the organist could prepare special compositions which would allow variety in movement and speed. In fact, between every two or three verses of the processional hymn it might be effective if the crucifer should not go ahead in any direction; he could pause and *whirl*, an exercise which the Moslem dervishes have found to contribute greatly to religious emotion. The difficulty of training crucifers in this novel form of movement would not be insuperable: doubtless expert oriental advisers could be secured from the W.P.A. lists of the unemployed.

Needless to say I do not pose as a specialist in the dance, least of all in the religious dance. I am only making suggestions which can be worked out by wiser minds. Some of them may seem rather extreme. But the American people like ex-

tremes. And if we went far enough in the direction I have indicated, there would doubtless be a reaction. Then we might once more have crucifers who would lead our choir processions with simplicity and dignity, and without gauntlets.

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

Talking It Over

By

WILLIAM B. SPOFFORD

PASTORALS written these days in Germany are documents that will be preserved in the archives—if there are any archives to preserve them. The Lenten pastoral of the Roman Catholic Bishop of Wurzburg is such a document, written obviously under great restraint, yet telling of sinister forces that are systematically destroying the Christian faith as well as the religion of Judaism. “Many sections of the population already scoff at a God outside this world. They want a new god, in and of this world, if not actually a terrestrial god.—We cannot defend ourselves at public meetings or in the public press. Our opponents avoid a free forum of ideas.” He concludes his letter to the faithful by urging them to be strong and manful and to refuse to be intimidated from attending church by the fear of the loss of job or imprisonment, a favorite weapon in the fight of the Nazis against religion. Yet this same great Church of which the Bishop of Wurzburg is a leader allies herself in other parts of the world, notably Spain and Italy, with those very forces that are so ruthlessly persecuting her in Germany and Austria. Many have asked me “why,” and I cry, “A stupid defense of property and privilege.” If not then how else account for such apostasy.

IMAGINE—me, an outstanding baseball authority, called on an error, and by a woman at that. I used for a news heading a couple of weeks ago the once famous “Tinker to Evans to Chance.” It should have been “Evers.” Dear, dear—and the one to jump me was Mrs. Henry Hill Pierce of New York, the only woman on the program of the Church Congress which is to meet this coming week in Washington. I shall be there, crouching in a back seat, biding my time. And when Mrs. Pierce splits an infinitive it goes in a heading, even if I have to send it by wire at ten cents a word.

HAVE YOU HEARD Kimber Den—most everyone has for he has been running all

over the country talking about the work in China. He is on his way home now, going by way of England where he is to give a few addresses. He honored me with a call just before he sailed to tell me about the situation in his native land—and also what he thinks of us with our laws of neutrality. The Japanese are buying half their supplies from the United States to blow everything to bits in China while comparatively nothing goes to the Chinese victims. Messy and silly business. But there are two things we can do about it. First we should demand of our Senators and Congressmen that the Neutrality Act be so changed as to aid the victims and not the aggressors. Second, certainly we can help China with relief. Den is to establish an institution for the care of Chinese children orphaned by the Japanese militarists, organizing it along the lines of the leper colony in Nanchang for which he is justly famous. The Emergency Committee of the CLID is anxious to help him. Funds donated for China in the past have been sent to Madame Sun Yat Sen and Madame Chiang Kai-Shek through the China Aid Council—and they certainly have done great work. But it will be finer, some of us feel, to send what little we can raise to this noble and courageous Chinese priest. If there are those who care to help, it can be sent to THE WITNESS office in New York, marked for Kimber Den and checks made payable to the CLID.

SOMETHING ought to be done about the new clip-sheet that is being issued once a month by the newly organized publicity department of the National Council. Alexander Cummins, the sage of Poughkeepsie, took his poke at it in the April number of *The Chronicle*, maintaining that it is *The Church at Work* all over again—a paper that was killed a number of years ago amid anguish, bitter tears and a mounting deficit. But that is not my complaint; it is rather that at least a dozen people have written to say that they think the name is swell for a paper issued by headquarters—*The Church In Action*, which these jesters insist on writing *The Church Inaction*.

IF YOU can dig up a suitable tune for the words I think it would be nice to meet some evening, well after dark, and join in singing this inspiring hymn. It is from the sheet issued regularly by the notable Father Divine who attracts his thousands in Harlem, New York City:

“Expose, expose, expose, expose it—
Whatsoever it is;
Whatsoever causes disappointment or failure,
Expose whatsoever it is.”

Boy, there's a hymn—a challenge in every word.

THE MISSION OF THE CHURCH

By

V. S. AZARIAH

The Bishop of Dornakal, India

A MAN who had been a Hindu seeker after truth told me this story of his experience: He had read the New Testament, the Gospels, and had been fascinated by the life of Christ, and had been greatly stirred by the death of Christ. Then he had read on into the Book of Acts and felt that he had entered into a new world. In the Gospels it was Jesus, His works, and His suffering. In the Acts, the Christ seems to go into the background, and it is the multitude, the brethren, the Church, the disciples that take the place of Christ. What the disciples did, and thought, and taught had taken the place that Christ had occupied: *the Church continued where Jesus left off at his death.* "Therefore," this man said to me, "I must belong to the Church that carries on the life of Christ."

Do the younger and older Churches realize that they exist to carry on what Jesus Christ came to do? The Church exists to proclaim the revelation of God's love, to proclaim redemption from sin. Every member of the Church is expected to go forward in the army of those continuing what Christ came to do.

In baptizing, we dedicate a man, a woman, or a child as a soldier of Christ, a faithful soldier and servant to life's end. Every person baptized should be a witness, not ashamed of Christ; otherwise he denies his baptism. *Every Christian a witness* is a slogan of our efforts at evangelism in India. We have been getting little groups of baptized persons together and training them to go about and answer the simple questions of the Indian villagers. One was asked by a villager, "Have you seen God?" And his answer was, "Sirs, you knew me two years ago. I was a drunkard. You know me now. I do not think I should have had all this change if I had not seen Jesus Christ." There is no better answer, and no better way of witnessing for God.

Often we find that the things that teach people are not the intellectual things but those that go straight to the heart. I often learn from illiterate men by the way they answer the objections that men make to the Christian faith. To another illiterate man it was said, "It is nonsense that a person can rise from the dead." His reply was "We bury a bag of rice in the field and it dies and a crop rises up to feed us. Surely if God plants a life He can raise it again."

IN THE early Church it was the common man who spread the Gospel of Christ. Christianity spread from slave to slave, from soldier to soldier, from artisan to artisan. Every convert talked to his fellow-men, the men of his own group. It is our duty to get every person who is attached to the Church to go out as a witness for Christ. The sharing of experience with others adds to our joy and to our own Christian experience. Let some men just stand somewhere as Christians; let them just face a non-Christian crowd; let someone else do the preaching, and someone else the singing: the experience of just standing for Christ will drive them to their knees before Christ.

I used to go around among the churches and have the baptized members place their hands on their own heads (as if in the act of baptism) and repeat after me: "I am a baptized Christian. Woe unto me if I preach not the Gospel!" Many people ask others, "Are you saved?" it were better if they asked "Are you *saving*?"

Not only the individual but the group must witness for Christ. Six men of caste came to me and asked for baptism. I asked them why they wanted to be baptized. They replied that they had been watching the outcasts in a certain village church, and had seen that since their becoming Christians they were getting ahead of the caste people. "They will be better than we are if we do not become Christians," they said. That very day the pastor of that village church had been complaining to me of the sins among the members of that very congregation. So I said that these church members were not perfect. To which the caste men replied, "Yes, there are black sheep in every flock. But we know what they were ten years ago and what they are now."

There are mountain tops in all religions: Francis of Assisi, Mahatma Gandhi; but it is when a group of common men are changed that people see the power of Christianity. That is what is influencing people to become Christians in the mass movements.

It is the Church's duty to concentrate all its energies to do the work of Christ. It is not just to worship; but it is to continue to do Christ's work with the help and the strength that we get in worship. Too much of the energies of ministers and

of churches is being spent in taking permanent care of hereditary Christians. The Church exists not to save itself but to save others.

Teaching Children

By

W. EVERETT JOHNSON

THE children in our Sunday schools may be divided into two distinct classes: those who come from homes with one or both parents loyal members of the Church, and those coming from homes in which the parents rarely attend Church and may even be somewhat opposed to it, sending the children as a social gesture to some Sunday school.

Under the existing system by which pupils read something from a book or leaflet and tell it to the teacher on Sunday, the children of the Church home class receive much aid and constant urge to fulfill their duties as members of the Sunday school, consequently making more glamorous recitations to the gratification of the teacher.

On the other hand, the children from churchless homes must depend entirely on their own initiative for any preparation they may give for a recitation and such urge to the performance of duties as their individual natures may offer. As a class their recitations will fall below the level of the first and consequently they will receive less approbation from the teacher than the others, with resulting neglect.

It must be evident to any churchman that this second class offers the most fruitful missionary field open to the Church in this land. It is ministering to this class that should determine the method of instruction in our Sunday schools: and yet it is for the first group that our present systems are devised.

If we had no Sunday schools the children of Church parents would receive some instruction at home, and being most likely to attend services with their parents, would receive further instruction from the Church. But, the children from churchless homes would have neither of these aids; consequently they should have first consideration in planning our Sunday schools. We are forced to declare that our Sunday schools should exist primarily for this latter class.

In undertaking this greatest domestic missionary effort of the Church we must have a clearly defined purpose in view. Above all we must seek to interest them in the Church and train them in thinking on matters of religion. This cannot be done by using the tedious method of the schools

they attend five days in a week, by which they read something and tell it to the teacher. Our usual custom is to have them so repeat fragments of biblical history from Adam to St. Paul, or the routine of ecclesiastical order, or memorial days of the Church from the First Sunday in Advent to "Stir up" Sunday.

THE logical plan of interesting children in any subject is to begin with some interest they already possess and from that to arouse an interest in a desired subject. The logical plan to get children to thinking on any subject is to begin with such thoughts as their minds may offer. In other words, the children should furnish the material for the lesson; from them the teacher may learn what interests them already, as they express such crude thoughts as they have in their minds.

If one of us had an intention of interesting a boy in fishing, the most effective method of accomplishing it would be to place him where he might hear some boys returning from a fishing trip give an account of their adventures. While attending the services of the Church does not possess the lure of a fishing trip, the method suggested might well be used. Usually in a class there are some who have attended some services; let the teacher lead them to relate such features of the service as interested them. While those features may not be of any importance from an ecclesiastical point of view, they do serve to show the teacher the features that interest children.

Here are examples of matters they have found of interest: Willie Hampton served as acolyte for the first time; he made some mistakes, etc.; there were only ten children from the Sunday school at the service. The rector preached about a ship at sea. An apt teacher will make note of these matters that interest children and lead the relators in conversation about their observations.

Children learn from children with more ease than from adults; it is from other children that they learn the complications of football, baseball, without books or teachers. Some of these methods may seem to be of trifling nature, but it is with trifles that children begin their education in the art of adjusting themselves to the world around them.

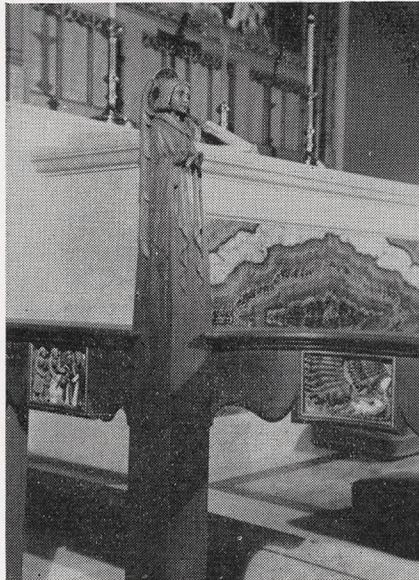
Until our Sunday school methods of instruction are formed primarily for what I have termed churchless children, we are neglecting the greatest field for domestic missions that is open to us, due to our inertia in maintaining the spineless methods of the past, in which learning was given a superior position to the creation of interest in Christ and His Church.

CHILDREN'S CHAPEL DEDICATED AT THE DETROIT CATHEDRAL

A Children's Altar and Chapel was dedicated on April 2nd by Bishop Page at St. Paul's Cathedral, Detroit. The inscription carved on one of the tower pillars tells the story: "The Chapel of the Nativity, dedicated April 2, 1939, in honor of the fifteenth anniversary of the Right Reverend Herman Page as Bishop of Michigan, with a grateful appreciation of his lifelong interest in the Christian development of children."

We believe we are conservative in declaring this to be a new creation, different from anything of its kind in existence, ecclesiastically correct and architecturally exquisite and beautiful, being designed with the idea of having a special appeal to childhood. It is one of the three Chapels built into the Cathedral structure and is definitely set apart for children's worship. When the idea of the gift was first under discussion the determination rapidly grew that this should typify the desire of leadership of the Cathedral in work among children. To this end Cram and Ferguson, notable ecclesiastical architects and the designers of the Cathedral itself, were selected to design and supervise the work, with an inspiring masterpiece the result. To Irving & Casson-A. H. Davenport Co., of Boston and New York, was assigned the reredos, the altar and the communion rail, while Thomas McGann and Sons of Boston was given the task of designing and executing the altar cross and candle sticks.

The entire theme centers around the Nativity, and Mr. Leo Cartwright, known for his fine work in the Cathedral of St. John the Divine, New York, was commissioned to paint the scene of the Nativity and so to portray it that it would have a special appeal for children. The only conditions laid down by the donors were for a beautiful delineation of the Christ-child, and that there should be plenty of animals and color. The artist caught the spirit of the gift and has made a unique and beautiful presentation of the episode. The scene selected was the visit of the Magi, which tradition says took place some time after the birth of our Lord, and the little Lord Jesus, instead of being wrapped in swaddling clothes, is portrayed as being held in His mother's lap, with a little halo around His head, and an expression of eager interest and happiness on His face, with His hands and arms extended to the three kings who are presenting their



THE CHILDREN'S CHAPEL
In St. Paul's Cathedral, Detroit

gifts in attitudes of devotion. Gold signifies His Kingship; frankincense His Diety and myrrh His suffering and death. At His feet a timid little field mouse sits on the step watching intently the baby Christ and portraying poverty.

The shepherds, one holding a little lamb, and their sheep, a sheep dog, rabbits, birds nesting and rearing their young, the camels, the horses and their attendants, are all gathered around the holy family. The ox and the ass and the manger are also shown in the background. The artist has been singularly successful in portraying an intense spirit of devotion not only among the persons present but even among the very animals themselves—while overhead the angels are shown singing their Christmas hymn, "Glory to God in the Highest and on earth peace, good-will to men."

This occupies the center of the reredos and is illuminated by indirect, concealed lighting. The reredos itself is carved in harmony with the chancel woodwork and the spire over the Bishop's throne. The frame enclosing the painting shows alternate carved pine-cones (Michigan) and stars (Bethlehem), and through the reredos itself is carved the vine and grape. "I am the Vine and ye are the branches." All the woodwork is of American white oak, stained to match that of the Cathedral.

The Communion rail carries ten panels depicting the life of Joseph a favorite story with children. These panels are about four inches high by six long, and the carved figures are singularly expressive and beautiful, being painted in color; while on

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

The Rev. Walter Russell Bowie, since 1923 rector of Grace Church, New York, will leave there October 1 to join the faculty of Union Theological Seminary, New York. Twice before Mr. Bowie has been elected to the faculty, the first time before he came to New York, the next two years ago, but each time he chose to remain in the parochial ministry. He will become professor of practical theology. It is the second time within a year that the Union Theological Seminary, which is associated with Columbia University, has appointed a leading presbyter of the Episcopal Church to its faculty. Last year the Rev. Frederick C. Grant, formerly dean of Seabury-Western Theological Seminary, joined the school's New Testament department. Before coming to Grace Church Mr. Bowie was for 12 years rector of St. Paul's Church, Richmond, Va., the leading parish in the diocese of Virginia. In 1928 he declined election as bishop coadjutor of the diocese of Pennsylvania. Several years ago Mr. Bowie delivered the Lyman Beecher lectures on preaching at Yale University. He was born in Richmond, Va., October 8, 1882, and was educated at The Hill School, Pottstown, Pa., and at Harvard University. He was ordained priest in 1908 after two years at the Virginia Theological Seminary and one at the Union Seminary in New York.

* * *

Many Americans at Amsterdam

The Churches and religious groups in America will have 280 out of the 1500 delegates at the world conference of Christian youth to be held at Amsterdam July 24 to August 2. The full attendance of delegates from all parts of the world has been assured. Among the speakers already announced are the Archbishop of York, the Rev. Reinhold Niebuhr of New York, T. Z. Koo, and the Rev. Visser 't Hooft.

* * *

Trinity Church Vestry Elected

Three new members were elected to the vestry of Trinity Parish, New York, at the annual meeting on April 11. They are Albert Stickney, an attorney; Harry Forsyth, a member of the board of the Seamen's Church Institute of New York; and Lindsay Rogers, professor of public law at Columbia University. John A. Dix and Lawson Purdy were reelected as wardens, while the other vestrymen reelected were Prof. John Er-

skine, author; Frederick H. Moore; Stephen F. Bayne, associate superintendent of schools of New York; Archibald M. Shradly; Thomas C. T. Crain, former New York Supreme Court judge; John B. Walker; Frank R. Outerbridge; C. Aubrey Nicklas; Woolsey A. Shepard; George W. Burleigh; J. Austin Daly; Admiral Reginald R. Belknap; Chancellor Harry Woodburn Chase of New York University; Dean Carl W. Ackerman of the school of journalism, Columbia University; W. Sanders Davies; and Supreme Court Justice Philp J. McCook.

* * *

Service Held in New Church

The first service to be held in the new building of St. Michael's Church, Worcester, Mass., took place on Palm Sunday with Bishop W. Appleton Lawrence celebrating Holy Communion, and the vicar, the Rev. Clinton L. Morrill, assisting. The congregation began to plan for the building a year ago.

* * *

Mission Fund Drive Near End

Presiding Bishop Tucker was hopeful that the major portion of the \$300,000 missionary shortage fund would be in sight as the drive went into its final days. The sum raised will be made known to the National Council at its meeting April 25, and the returns reported by the dioceses this week will largely determine the final outcome of the effort. "I am convinced that the whole Church has been awakened to the need of larger financial support for our missionary program," Bishop Tucker said. "I can't recall any effort of its kind in the past ten years which has brought the whole Church so valiantly to action. I am tremendously pleased, because the Church has indicated her desire to go forward to win greater victories for Christ. But we must not stop after the \$300,000 has been raised. That is only a temporary cure to our financial difficulties. We must strive to revive permanently the interest of our lay people in the missionary cause of the Church. We must deepen spiritual lives if we are to accomplish this end. We must see to it that the situation which the National Council faced when it met early this year is not duplicated. I hope shortly to give to the Church suggestions looking toward the continued forward march of our work in every phase of Church activity."

* * *

Noble Powell Elected in Louisiana

The convention of the diocese of Louisiana meeting in New Orleans on April 12 unanimously elected the Very Rev. Noble C. Powell, dean of

Front Page Churchman



GRADUATES of St. James' School in Maryland name their sons after Adrian H. Onderdonk who has served for thirty-six years as the headmaster of this notable Church school. A graduate of Trinity College he went at once to school teaching and has distinguished himself as a headmaster where he has worked with this motto over his desk, "I would not change places with anyone on earth." Having reached the retiring age he resigned his post as headmaster, but is to carry on as the head of the Latin department. He doubtless will receive deserving tributes from "his boys" this June.

the Washington Cathedral and warden of the College of Preachers, as bishop of the diocese. If Dean Powell accepts he will succeed Bishop James Craik Morris, who resigned last year.

* * *

New Voting System Discussed

The Clerical Brotherhood and the Church Club, both of Philadelphia, discussed a proposed change in the voting method in the convention of the diocese of Pennsylvania at their meetings on April 17. In each case the Rev. Lorin Bradford Young, associate rector of Holy Trinity Church, Brooklyn, New York City, explained the Hare Method of Balloting, which would require only one ballot for the election of functionaries, thus saving time, and provide for proportional representation.

* * *

Consecration Service Scheduled

The consecration of the Rev. John James Gravatt as bishop of Upper South Carolina is to take place in Trinity Church, Columbia, S. C., on May 5, with Presiding Bishop Tucker as consecrator. The co-consecrators

will be Bishop William L. Gravatt, retired bishop of West Virginia and uncle of the bishop-elect, and Bishop Robert C. Jett, retired bishop of Southwestern Virginia. Bishop Robert E. L. Strider of West Virginia will be the preacher and Bishop Thomas C. Darst of East Carolina and Bishop Albert S. Thomas of South Carolina will present Mr. Gravatt. Others officiating at the service will be Bishop Charles Clingman of Kentucky, who will read the epistle; Bishop Middleton S. Barnwell of Georgia, who will read the gospel; Bishop Henry D. Phillips of Southwestern Virginia, who will read the litany; and Bishop William A. Brown of Southern Virginia, who will read the consents of the bishops. The Rev. Lewis N. Taylor, president of the standing committee of the diocese, will read the consents of the standing committees.

* * *

Bishop Tucker at Church Anniversary

St. James' Church, Wilmington, North Carolina, will have a three-day celebration of the hundredth anniversary of its building April 30th-May 2, with Presiding Bishop Tucker as the preacher on the first day. The parish itself was founded in 1729. Bishop Thomas C. Darst of East Carolina will be the preacher at a diocesan service on the second day of the celebration, which was arranged by the rector, the Rev. Mortimer Glover.

* * *

Diocesan Studio Formed

A group of younger churchmen of the diocese of Western Massachusetts under the leadership of Mrs. Charles U. Hatch have organized a diocesan studio to assist in the publicity work of the diocese and the Church at large. They have produced posters for use in churches and models of churches, and illustrations for the diocesan paper.

* * *

New Chapel in South Dakota Church

Work is progressing on a new chapel in the crypt of Christ Church, Lead, South Dakota, which will be a memorial to Mr. and Mrs. James Wilkie, for many years faithful members of the church. It is planned to use the chapel for the primary school and week-day services.

* * *

Bishop Capers to Be Honored

The twenty-fifth anniversary of the consecration of Bishop Capers of West Texas is to be observed in San Antonio April 30 and May 1. A diocesan service is scheduled to be held in St. Mark's Church on the evening of April 30 with Bishop

Capers preaching, and clergy and laity from all parts of the diocese attending. On the morning of May 1 there will be a service of thanksgiving for the work of the bishop, in Christ Church. In the evening there will be a dinner in the St. Anthony Hotel with appropriate speakers.

* * *

Bishop Mikell's Wife Dies

The death of the wife of Bishop Henry J. Mikell of Atlanta, Henrietta Campbell Bryan Mikell, last week, will prevent him from preaching the sermon at the opening service of the Church Congress in Washington on April 25. A preacher to take his place will be secured.

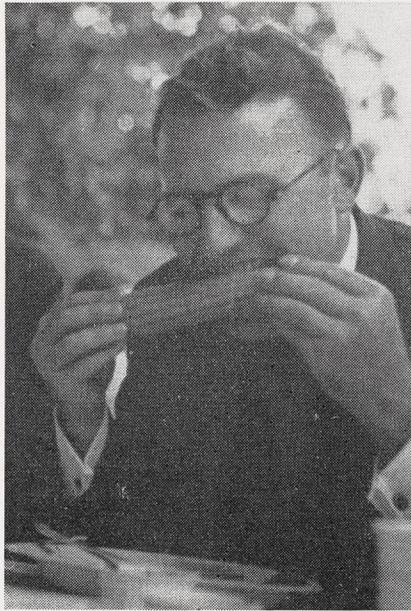
* * *

Presbyterian Editor Forced Out

Because of pressure from a group of extreme pacifists on the editorial council of *The Presbyterian Tribune* John A. McCallum has been forced to withdraw as its editor, and with the April 27 issue is being replaced by a committee of the council. After his appointment about a year ago, Mr. McCallum says in a valediction, he learned that he was expected to promote pacifism and isolationism in their extreme form. To this he could not subscribe, nor has he been willing to submit to a suggestion of censorship. Moreover, his consistent opposition to fascism and all its brutality and rapacity, he writes, has been distasteful to a minority on the board. Since he is unwilling to compromise his position he has chosen to resign. While not a militarist, Mr. McCallum has explained, he "is not one of those sentimentalists who take the position that war is always sinful or unchristian. He has never disowned his forebears who fought at Dunbar and Culloden for liberty and justice, including the right to worship as they willed, and he holds in high esteem his Calvinistic prototypes who fought for freedom at Bunker Hill and Valley Forge. He does not believe that the American Revolution was a mistake or that those who won the precious liberties enshrined in the Bill of Rights were sinners above all who sought to repress their aspirations. Neither does he believe that Lincoln was in error or unchristian in using war as an instrument to preserve the Union.

"If it was not a crime for our ancestors to fight those who would have forced them into the iron mold of the Inquisition, surely it is not blasphemous for their descendants today to adopt every means within their power to protect their wives and children from international gangsters more ruthless and barbarous

Off-Moment Department



ONE OF the Off-Moments each year for the Rev. H. Ross Greer, rector of Grace Church, Millbrook, New York, is when he attends the clam bake of the local fire department. We have a nice picture of Rector Greer eating clams too, but you know how it is with clams. Corn-on-the-cob is much neater. Your nominations please, with pictures.

than Jenghiz Khan or Tamerlane. For these reasons the editor believes in national defense. In power politics totalitarian armaments talk in brazen and unchallengeable terms to those who are unable to protect themselves. Manchuria, Ethiopia, China, Austria, Czechoslovakia, and Memel are exhibits that may be offered in support of this affirmation."

* * *

Alumni Honor St. Paul's Rector

The alumni of St. Paul's School's, Concord, N. H., gave a dinner in honor of the Rev. Norman B. Nash, their new rector, last week. It was held in the Waldorf-Astoria, New York, and 375 men attended.

* * *

New Work in South Florida

The Christ Memorial Chapel, erected on Jupiter Island, Hobe Sound, Florida, by Mr. and Mrs. William S. Barstow, as a memorial to Laura Fontenay Duclos, was recently consecrated by Bishop Wing of South Florida. . . . A mission for the colored people of Daytona Beach, Florida, has been organized under the care of the Rev. Charles R. Palmer, rector of St. Mary's Church in that city. The mission is being served by Prof. Ernest Dyett of Cookman-

Bethune College, as lay reader, and is holding services in the home of Dr. J. Seth Hills. It is planned to erect a building in the near future.

* * *

Canon Raven in Boston

Canon Charles E. Raven, reaching the end of his engagements in this country, preached in Trinity Church and Emmanuel Church, Boston, during Holy Week, and spoke at a dinner of the Fellowship of Reconciliation. World insistence on meeting violence with violence, and the belief that any method other than the way of Calvary should be used in overcoming evil in the world were denounced as apostasy by Canon Raven in his sermon in Emmanuel Church. In the crucified Christ, said Canon Raven, man becomes conscious not only of sin, but the stain of sin and its effect upon the sinner, and on innocent victims, usually the nearest and dearest. Man finds power to help himself in Christ, the Canon said, for he can discover, as did St. Peter and St. Paul, that though God sees through the mask the individual presents to the world, and penetrates to his soul, He still loves him, forgives him, and takes him into fellowship. Denying that the redeemed souls look upon this world as a vale of tears, the Canon asserted they must see it as abject, prodigal, worthy of Christ's redemption. He urged his hearers to face things upon earth without defeatism, without self-pity, and in the remembrance that when, and only when, men are ready to believe it, God's will can be done on earth as it is in Heaven.

* * *

New Window in Connecticut Church

A stained glass window portraying the "Boy Christ in the Temple with Doctors," executed in true medieval style by the Payne-Spiers Studios of New York, was recently dedicated in Trinity Church, Torrington, Conn., with the Rev. H. Francis Hine officiating. The window is a memorial to General Allen and Lucinda Brady.

* * *

Norman Nash Speaks to Young People

Three levels of life were described by the Rev. Norman B. Nash, headmaster-elect of St. Paul's School, Concord, New Hampshire, on Palm Sunday afternoon at a service for the affiliated youth organization in the Church of the Epiphany, Winchester, Mass. Mr. Nash, who is remaining at the Episcopal Theological School until the end of the academic year, described the first level as the childish, aimless point of view, dependent upon things and circum-

stances for happiness, from which some people never emerge, regardless of the accumulation of birthdays. The second level is the ambitious life, more adult, trying to make the most of oneself, looking at the achievement and successes of other men and women with the aim of doing and being the same. The third level, the devoted life, is significant of growth in the highest sense. Illustrating his thesis, Mr. Nash pointed to three young men: James and John, still living the ambitious life and wanting chief places in an earthly kingdom, and with them their circle, less energetic and less inclined to ask for themselves, but sufficiently ambitious to feel irritated at the askers; and Jesus, living His life on the highest level, utterly devoted to a purpose for which it was worth while to fail and die.

* * *

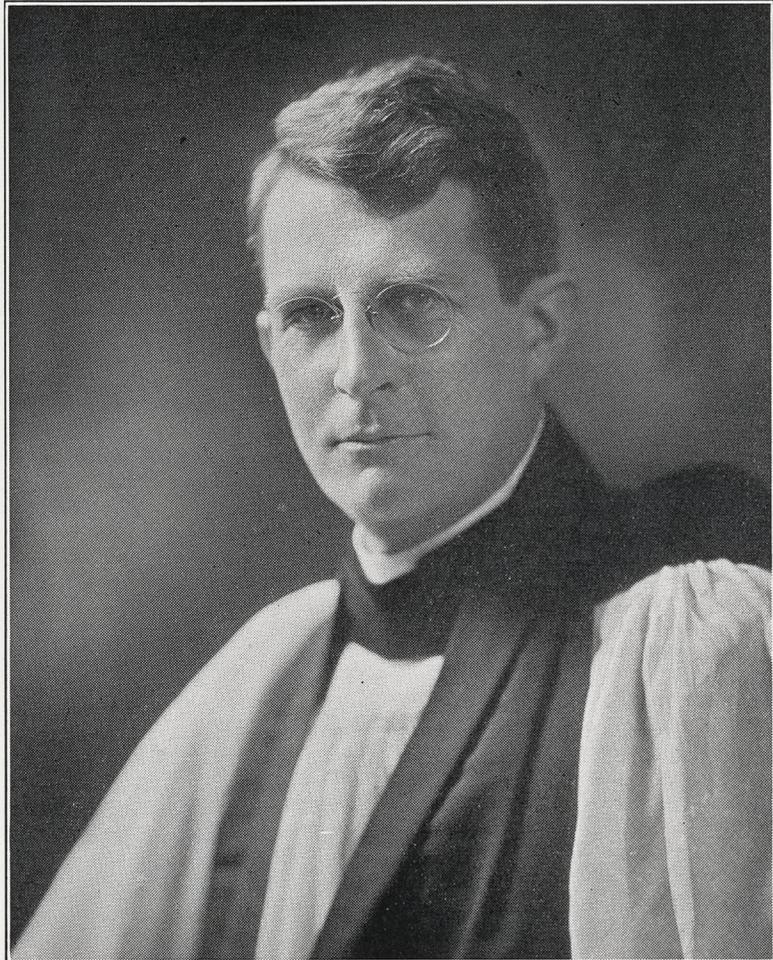
Seeks a Chapel for Hospital

A call for a chapel at Massachusetts General Hospital in Boston has come from Bishop William Lawrence, retired bishop of Massachusetts. He asks for \$60,000, not as a retired bishop, but as a former patient, seeking to provide the hospital with a source of spiritual refreshment and a place for rest and prayer.

* * *

Church Historical Society Meets

With the Rev. Walter H. Stowe, the president, presiding, the annual meeting of the Church Historical Society is being held in Philadelphia on April 20. The Rev. Wil-



NOBLE POWELL
Washington Dean Elected Bishop

Ideas and Methods

ST. PAUL'S CHURCH, Englewood, New Jersey, instituted the custom during Lent of a series of anniversary early corporate communions for the six classes presented for confirmation during the rectorship of the Rev. James A. Mitchell. Following the service the members of each class had breakfast together in the parish house, thus preserving the social fellowship engendered during their period of instruction. It is the custom at St. Paul's to train confirmation candidates for a period of three or four months, with an additional two months of training following confirmation. This intensive training is preceded by two years of special preparation in the Church school. Please send your ideas and methods to the New York office of THE WITNESS in order that they may be passed on to others.

liam W. Manross of General Theological Seminary, New York, is making the annual address on "A Great Evangelical, Alonzo Potter," after which reports and elections take place.

* * *

Bishop Wise Returns to Kansas

After a ten week period of rest in Florida Bishop James Wise of Kansas recently returned to his diocese in good health. He took part in the services at Grace Cathedral, Topeka, on Easter Day, and confirmed and preached.

* * *

Many Added to Chicago Churches

As a result of planned evangelistic efforts by the Chicago church federation it has been estimated that 50,000 new members were received by the city's Protestant churches during the Easter season. It is believed that the largest proportion, or about 8,000, will be added to the various Lutheran branches. While these figures represent some transfers, the larger portion of new memberships is composed of persons who

have not heretofore held church memberships. Today a larger percentage of the population of Chicago is on the rolls of the churches than at any other time in its history.

* * *

Roman Bishop Represented At Meeting

For the first time in the history of the council of churches at Hartford, Conn., the Roman Catholic Church was represented at its recent annual meeting. The Rev. Andrew J. Kelly appeared and spoke on behalf of Bishop Maurice McAuliffe. In his message the bishop said: "In these days when men's hearts are threatened, it is the duty of the churches to restore the spiritual dignity of man. There can be no good clean state without a good clean society."

* * *

Christian Home Service Prepared

A worship service for "the Festival of the Christian Home," to be observed in many churches on May 14, has been issued by the Federal Council of Churches. The service was prepared by the Rev. Howard

Chandler Robbins, professor at General Theological Seminary, New York. It is designed to broaden the scope of Mother's Day, which is commonly observed on May 14.

* * *

Joins Church Federation

The Polish National Catholic Church in Chicago recently joined that city's Church federation. The federation now is composed of 20 denominations and 1,060 churches, and is the largest local federation in the country.

* * *

Ministers Oppose Sunday Shows

The Rhode Island Ministers' Union, meeting recently in Grace Church, Providence, went on record as opposing legislation which they held would further commercialize the Sunday. The resolution adopted referred particularly to a state senate bill allowing stage shows on Sundays.

* * *

Mission School Uses Radio

The first mission school ever to employ radio to develop interest in its work is believed by its principal, the Rev. Paul A. Tate, to be the "Colegio Episcopal de San Pablo," better known in the United States, no doubt, as St. Paul's School, Camaguey, Cuba. The school is arranging for a regular hour, buying the time for broadcasts over station CMJK and the short wave station COJK, and Mr. Tate is departing from the stereotype of broadcast religious service or preaching. He says: "The hour was started with the aim of keeping ahead of the other schools here. We feel that our teaching staff is as good as or better than that of any other local school. We appear in school parades and official functions to good advantage, and we try to keep on our toes in all sorts of activities that help our reputation.

"Our first radio program was completely secular. I outlined our ideals in a short talk, which gave me an opportunity to bring in the Church. Aside from my talk the program was made up of poems, songs and articles written by students about patriots.

"Our second program will be of the same nature. We plan to take advantage of important dates to tie into the actual scene whatever themes the children will write about. For instance, Arbor Day is very near, and the children have written compositions about trees. The best will be read.

"In the program today, a local celebrity not associated with the school, will talk. He is listened to anywhere he may be. His subject will be 'The New Pedagogy.' In as

much as he is talking on a program paid for and given by us, his remarks will be tied up with the school. We planned a special program for Pan-America Day, with music from various countries, poetry appropriate to each country, and a talk by our history teacher.

"I believe we can, before long, get our 'Hora Episcopal' (Episcopal Hour) accepted and liked, and then we shall use some real evangelistic material."

* * *

Layman Wants More Work

A lay deputy to General Convention has sent a plea to the Presiding Bishop urging that more use be made of the men sent to the Convention. "We are honored by the election," he writes, "we attend and learn a lot about the work and become enthusiastic. We come home to crowded business desks but hope to be asked to go to this or that church to tell the congregations or other groups about the convention. Nothing happens." But this layman wants to be put to work.

* * *

Religious Education Worker Dies

Mildred Hewitt, one of the leaders in religious education in the Episcopal Church, died of influenza on April 7, aged 43. She had recently resigned as director of religious education at the Church of the Re-

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deemer in Baltimore. She had studied for her work under Dr. Adelaide T. Case of Teachers College, Columbia University, and from 1928 to 1932 was one of the secretaries of the department of religious education of the National Council. She was the author of "The Church School Comes to Life," a standard text in the field. She was long active in the Church League for Industrial Democracy, and was secre-

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tary of the Baltimore chapter at the time of her sudden death.

* * *

**Church Receives
Two Memorials**

A stained glass window of the Ascension and a bishop's chair, both memorials, were dedicated in Christ Church, Puyallup, Washington, on Easter Day by the rector, the Rev. A. W. Sidders. The first was given by Gertrude and Captain Cunningham in memory of their mother, the other by F. W. Fairweather, also in memory of his mother.

* * *

**Large Seattle
Student Service**

Nearly five hundred students of the University of Washington attended recently the second annual university service in St. Mark's Cathedral, Seattle. Robed members of the faculty and clergy of the city followed the choir in the procession. Dean Ramsay Armitage of Christ Church Cathedral, Vancouver, preached, and Bishop S. Arthur Houston of Olympia and Dean John D. McLauchlan of St. Mark's took part in the service. The service was followed by a reception in the cathedral hall. The ushers at the service, which was organized by Ethel Livesley, student adviser at the university, were members of the newly formed Canterbury Club at the university.

* * *

**Fascism Finds Uphill
Going in Mexico**

All is not easy for Fascist propagandists in Mexico. Fascist ideas just don't seem to appeal to many of the masses. Last February, the Fascist, anti-Semitic movement, which was so widely advertised up to that time, suffered a set-back which has been decreasing in pres-

tige ever since. A "banquet of 5,000" was called by a coalition of all the reactionary groups in the country. However, a mere 14 per cent of that number attended, although the affair had been twice postponed in order to gather more diners. Many of those attending obviously had been given tickets, since workers, of whom there were few, could not have paid the price of the ticket, almost a day's wages.

The breakdown of this affair, which was called by the "Center for Revolutionary Unification," has had unfortunate repercussions for the reactionary elements. The leaders of the pro-Fascist group are largely discredited, ranging from generals who have been kicked out of the army, congressmen who have been expelled from the Party of the Mexican Revolution, lawyers with questionable means of support, to known agents of the German Nazis. One General playing ball with the group is Pablo Gonzalez, the man who planned the treachery which resulted in the assassination of the revolutionary hero, Zapata.

President Cardenas seems determined not to make martyrs of the leaders of this outfit by deporting them, though demands have been made that he do so. He wants to apply in this situation, as in others, his technique of handling his enemies

without killing them. Even the Cedillo rebellion was destroyed, not by suffocation in the blood of the rebels, as was the Mexican custom, but with a minimum of bloodshed and a maximum of understanding of the reasons for the handful of Cedillo's followers having taken such a step.

"We shall have to push ahead with our revolutionary program," said Cardenas in answer to reporters who asked how he intended to cope with the new group, "so that our country will supply the needs of the people and therefore not furnish any excuse for their turning to such demagogues."

Observers here, however, are pointing out that the continuance of the campaign against Mexico in

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the United States will hinder the President and will play into the hands of the Fascists. Lies about road conditions and the danger of tourist travel, the boycott against Mexican oil which has forced Mexico to deal with the Fascist nations, the insults to Mexico from prominent United States Congressmen, all tend to strengthen the hands of what would otherwise be an insignificant group.

* * *

Church Dedicates New Gifts

A rose window, a carved oak bishop's chair, and clergy chair, and a processional cross, were dedicated recently in St. Matthew's Church, Rochester, N. Y., by Bishop Ferris, retired bishop of the diocese. These gifts, some of which were memorials, were added to the recently installed stained glass windows, seven in number. The membership of the church has doubled in the last four years, the increase being attributed by the rector, the Rev. William P. Richardson, to the efforts of the lay people, who have taken the responsibility of securing candidates for baptism and confirmation.

* * *

Foreign Students Entertained

Twenty foreign students of Swarthmore College, Pa., were the guests recently of the Rev. and Mrs. J. Jarden Guenther of Trinity Church, at the annual international student supper. Some of the young people were Americans whose parents are missionaries or who are in business abroad. Many countries were represented. The rector of Trinity Church is the center of active student work.

* * *

Church Receives Organ

An electric organ and a newly decorated interior have been given to St. Philip's Church, Laurel, Delaware, by Mr. and Mrs. Walter S. Carpenter, Jr. The organ is a memorial to Isaac John and Matilda Fowler Wootten, and was dedicated recently by the rector, the Rev. R. Y. Barber.

CHILDREN'S CHAPEL DEDICATED AT THE DETROIT CATHEDRAL

(Continued from page 8)

either side of the panel is carved its description. At the corner of the rail on the Gospel side stands an angel holding to its breast the Star of Bethlehem.

The Altar is made of beautiful selected marble, matched and carefully fitted—Botticino cream Italian for the main body, with an Algerian red matched panel in its front. The foot pace is of Numidian (African) pink diamond shaped matched panels,

set with an Alps green border. The marble wood was done by The Hutton Marble Company of Cambridge, Mass., who, among its many installations, last year manufactured the marble that went into Trinity Church, Boston,—work that has been widely praised.

The baptismal font has been moved to the Chapel entrance, symbolizing baptism as the entrance to the Church. When children in the future are baptized at St. Paul's they will be presented at the altar, since Dean Kirk O'Ferrall believes it will deepen the sense of responsibility on the part of the sponsors and congregations.

The picture with this story, together with the cover picture, were taken by William Johnson who is a member of the Cathedral's Fellowship Club, and they indicate that the effort made in teaching photography in this group is bearing results. You may be interested too to know what was placed inside the altar—an incased box containing a Bible, Prayer Book, Hymnal, children's lesson work, letters of acceptance, history of the cathedral, year books of the cathedral, an American flag, the tribute to Bishop Page that was presented at the 1939 convention of the diocese and several United States coins.

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.

Tuesday: 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.

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

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

Sunday Services: Mid-June to Mid-

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

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