

April 27, 1939

5c a copy

THE WITNESS



ARTHUR LEE KINSOLVING
Rector of Trinity Church, Boston

NEED OF A NEW EMPHASIS

SCHOOLS

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and D.Th.

ADDRESS

THE DEAN

Chelsea Square New York City

For Catalogue Address the Dean

Episcopal Theological School

CAMBRIDGE, MASSACHUSETTS

Affiliated with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

The Protestant Episcopal Theological Seminary in Virginia

For Catalogue and other information address the Dean

REV. WALLACE E. ROLLINS, D.D.
Theological Seminary Alexandria, Va.

Berkeley Divinity School

New Haven, Connecticut
Affiliated with Yale University
Address DEAN W. P. LADD
86 Sachem Street

TRINITY COLLEGE

Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, or Pre-Engineering. For information apply, The Dean.

FORK UNION

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to

Rev. Oscar deWolf Randolph, D.D., Rector

St. Faith's School

Secretarial, Art, Music, French, Winter Sports, Regents Examination. Tuition \$650 yr. Protection, Care, Health.

Some scholarships available.

Apply to

REV. DR. F. ALLEN SISCO, Principal
Saratoga Spa, N. Y.

CLERGY NOTES

BERGER, CHARLES E., was ordained deacon on April 11 in the Church of the Messiah, Hamilton, Baltimore, by Bishop Helfenstein. He will begin work in Ascension Parish, Westminster, Md., in June.

BOTKIN, W. L., formerly at the Nativity, Greenwood, Miss., is rector of Trinity Church, Reno, Nevada.

BRUSH, GEORGE R., has resigned as rector of St. James', Arlington, Vt., after 13 years, to retire from the active ministry.

BUTLER, JAMES S., formerly at Ascension, Twin Falls, Idaho, is in charge of the Hollendale field in the diocese of Mississippi.

FIFER, PHILIP T., now at the Church of the Advent, Baltimore, will be rector of St. James', Arlington, Vt., effective May 7.

FISHER, GEORGE, formerly at St. Ambrose, Raleigh, N. C., is in charge of the Church of Our Merciful Saviour, Louisville, Ky.

FOX, DANIEL H. E., now studying at Cambridge, will have charge of Emmanuel Church, Ashland, and All Saints', Masardis, Maine, effective July.

HOLMES, REXFORD C. S., formerly in charge of St. John's, Springfield, L. I., N. Y., is rector of St. Elisabeth's, Floral Park, N. Y.

JONES, VERNON L. S., formerly rector of St. Bartholomew's, Bemidji, Minnesota, is rector of Grace Church, Cedar Rapids.

LUCAS, WILLIAM, retired, died in Honolulu Mar. 13, aged 97. He had been the rector of St. James Church, Fresno, Calif., 1892 to 1900, and the first rural dean of San Joaquin convocation, then in the diocese of California.

MARSHFIELD, G. W., now rector of Emmanuel Church, Petoskey, Michigan, will be executive secretary of the Student Christian Association of Pasadena Junior College in May.

MOODY, WILLIAM R., formerly rector of St. Mark's, Washington, D. C., is rector of Christ Church, Baltimore.

OTTENSMEYER, RAYMOND S., now in New Harmony, Indiana, will be rector of St. Paul's, Greenville, Ohio, May 15.

PICKFORD, WILLIAM H., formerly in charge of St. Simon's, Brooklyn, N. Y., is assistant at Grace Church, Brooklyn Heights.

RYDER, HARLAND H., died at Gardiner, Maine, March 23. He had served in a number of churches in Maine.

SHELMANDINE, DeV. LaV., formerly in charge of St. Stephen's, Spencer, and other churches, is in charge of St. Paul's, Harlan, all in Iowa.

SCHROCK, ALBERT L., formerly at Las Vegas, Nevada, is in charge of St. Stephen's, Spencer; St. Thomas, Algona; Grace, Estherville; and Trinity, Emmetsburg, Iowa, with residence at Spencer.

WANNER, MERVIN L., is returning to Alaska from a furlough, and will be in charge of the Church of the Epiphany, Valdez.

WINSLOW, ARCHIBALD S., formerly in the diocese of Maine, is rector of St. John's, Monticello, N. Y.

A Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative

that is acceptable to children because it is pleasant-tasting. Many mothers have found that when their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught relieves constipation and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles at drug stores, or may be obtained by sending 50 cents to the manufacturer—The Chattanooga Medicine Co., Chattanooga, Tenn.



SCHOOLS

KEMPER HALL

KENOSHA, WISCONSIN

Episcopal Boarding and Day School. Preparatory to all colleges. Unusual opportunities in Art and Music. Complete sports program. Junior School. Accredited. Address:

SISTERS OF ST. MARY

Box W. T.

Kemper Hall Kenosha, Wisconsin

CATHEDRAL CHOIR SCHOOL

New York City

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. Careful musical training and daily singing at the cathedral services. Small classes mean individual attention and high standards. The School has its own building and playgrounds in the Close. Fee—\$300.00 per annum. Boys admitted 9 to 11. Voice test and scholarship examination. Address The Precursor, Cathedral Choir School, Cathedral Heights, New York City.

HOLDERNESSE

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector

Box W

Plymouth, N. H.

Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog. Ophelia S. T. Carr, A.B., Box A, Staunton, Va.

The Church Divinity School of the Pacific

BERKELEY, CALIFORNIA
Dean, Henry H. Shires 2457 Ridge Road

THE GRADUATE SCHOOL OF APPLIED RELIGION

Cincinnati, Ohio

For seminary graduates. Correlation of Theology with Social Sciences. Supervised field and case work training. Parish experience, seminars, University studies. Summer Session also. Affiliated with University of Cincinnati.

Address the Dean, 634 Oak Street

MENEELY & CO. BELLS

WATERVLIET, N.Y.

MARGARET HALL

Under Sisters of St. Anne

(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis courts. Riding. Board and tuition.

For catalog, address:

Mother Rachel, O.S.A., Box A, Versailles, Ky.

Editor
IRVING P. JOHNSON
Managing Editor
WILLIAM B. SPOFFORD
Literary Editor
GARDINER M. DAY

THE WITNESS

A National Paper of the Episcopal Church

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

Vol. XXIII. No. 19.

APRIL 27, 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.

NEED OF A NEW EMPHASIS

By
BISHOP JOHNSON

WE ARE always thanking God because of the sins we do not commit, whereas God is ever testing us for the things that we are trying to do. What the Church needs is those who serve, and what the Church gets is men who do not drink nor swear. Christ came among us as one who served, and we go among men as those who have never disgraced ourselves.

Respectability is one thing and service is another, and the one cannot take the place of the other. A servant may be perfectly respectable and absolutely worthless to us, for we do not advertise for ornaments but for workers. For after all, character is a by-product of service, not to be sought directly but rather to be obtained indirectly. If you want to show your love for Christ, do something in His name and your love will begin to have a reality.

You are not serving a definition of God, but a Master of men, and He expects you to serve. If we succeed we must reverse a great deal that has become custom in our comfortable parochial lounge rooms.

In the first place the Church must not become a club with a recognized social status and the atmosphere of material prosperity. The end does not justify the means, and an expensive program does not excuse us for adopting secular standards. When a man selects the best seats in the sanctuary because he can afford to pay for them, he forgets that God is not pleased that he should choose the higher seats. Let him, if he be a Christian, give the largest subscription and then, because it is hard for a rich man to enter the Kingdom of Heaven, take the lowest seat. He doesn't go to God's House for his own comfort but for sacrifice.

Sacrifice is a hard thing for him to make. In this world he has the good things; then in God's House let him choose the hard things. Why not? For it would seem to be what his Master would

have done. At least that is what He indicated when He marked those who chose the higher seats. If a prosperous man desires to make his religion real let him give much and ask little.

My experience is that our wealthy members have been in the habit of giving little comparatively and demanding much. That is why the Episcopal Church has such well-appointed parish churches and such poorly supported charitable institutions.

IN THE next place let us appraise our service list. The early celebration of the Holy Communion is the most devotional service that we have and therefore the poorest attended. It is in the quiet of the early morning; it has no mixed appeal. We go because we would be with Christ; not to hear a preacher, nor a choir, nor to be seen of men. We go purely and solely to give ourselves, our souls and bodies to be a holy and living sacrifice to God which is our reasonable service. We go that we may dwell in Christ and He in us. The effort to go is a sacrifice; the effect of going is His blessing.

The hour of eleven is the hour that is regarded as sacrosanct for worship on Sunday. It has become so by use. It is the time when we can get "those without" to come, so with a strange inconsistency we demand that it shall be used as a service for "those within." Our missionary instinct is made secondary to our religious selfishness. We want a service that we will enjoy at that time so we have either Morning Prayer or a High Celebration. Neither of these services appeals to those without. The one is tedious; the other by its nature is for Christians only.

Of course, if we could have a time after the sermon when non-Christians could retire, the Eucharist might be profitably used. But no! If we do that, then Christians also join the procession and turn their backs on Christ's promised

presence there. Surely it is better taste for a guest to push back his chair and leave his host and guests in the middle of the meal when he has had enough, than for a Christian to bolt from the Lord's Supper. The intolerable rudeness of modern Christians to the living Christ can be excused only on the ground of their invincible ignorance of good manners.

But the very fact that outsiders can be induced to come to church at eleven ought to make Christians keen to have a service which is adapted to the needs of those who are ignorant of the Church's ways, and yet which reflects the rich devotion of our inheritance.

In some way the General Convention should provide a service for eleven o'clock, other than Morning Prayer which is too long and complicated, and other than the Eucharist unless it can designate the place at which the unbaptized and excommunicate may retire.

AND in the third place, preaching has to undergo some sort of a major operation. I do not see how a young man, trained in an academic

atmosphere, full of half-digested theories and without any real experience, can preach the Gospel acceptably to those whose problems are in the kitchen and the shop.

Of course they could and would if they realized that they were to know Christ and Him crucified in their own spiritual combat, and then preach out of their own experience. But your young preacher is full of definitions of God, and opinions about social service, and ideas about religious education, and panaceas for reforming secular relations and theories of spiritual philosophy; so that the man on the street is neither interested nor profited. The world is hungry for the gospel of Christ but they are not interested in theological essays, even though the English be faultless and the ethics commendable.

The Christian faith needs a new emphasis in preaching and in practice. We need to learn that we are not above our Master; that He came not to be ministered unto but to minister; and that we go to church to forget self and to practice His presence.

THE MENACE OF ANTI-SEMITISM

By

WALTER RUSSELL BOWIE

Rector of Grace Church, New York

WE GO NOW to a second consideration, and it begins with an answer to a question which may be in your mind as a result of my two previous articles. You may ask what all this discussion of Communism and Totalitarianism has to do with us here in the United States. They are political philosophies you may say, of other countries. Those other countries have a right to develop whatever social experiments and whatever forms of government they choose. What have we to do with them?

The answer is that, whether we think we have anything to do with them or not, they choose to think that they have a great deal to do with us. We know that this country is being inoculated by many influences from Europe. We know that there are those among us who are preaching atheistic Communism. We may not know so well what is still more dangerously true, that there are those who are preaching and organizing here the same sort of Totalitarianism which has laid its blight upon the mind and soul of Germany.

Of these two it is Communism which has excited the more active fear. We have read about that in the newspapers. We have heard of it in all sorts of sensational testimony before the Dies Committee in Washington. The spectre of

it has danced before our eyes as into our ears were dinned the ranting denunciations of Mayor Hague in New Jersey and Coughlin in Detroit. It is true that Communism may be a danger to our free democracy, but I do not believe its danger is a near one, and this for certain quite plain reasons. Communism has not been as adroit as Fascism and Naziism have been in concealing the real objectives. It has not sufficiently sugar-coated its pill to make the American people unaware of its bitter taste. On the contrary, Communism has directly affronted some of the convictions about which the American people are most sensitive, personal independence, security of property, and freedom of conscience in religion. Communism has made Americans see a picture of themselves all regimented in one dogmatic pattern, with their hold upon their own possessions destroyed; and that picture to a nation like this, where the individualism of the pioneers is still a continuing spirit, is inherently objectionable. And Communism, with its crude and outspoken denial of all religion, outrages the inherited loyalty of millions of men and women who know that religion safeguards the best things in which they believe. Consequently the Communist party in America has not made much headway. It has

polled an insignificant fraction of votes in national and state elections, and that fraction has been growing smaller rather than greater. It is, of course, always possible that there may be a reversal of the tide, and that Communism might grow to be an actual menace to the kind of democracy under which we now live; but the resistances to that are very great.

WITH Fascism and Naziism, on the other hand, the situation is different. They have come to America later and under more plausible disguise. They have taken advantage of the hue and cry against Communism to pretend that, because they are enemies of Communism, they are friends of the American tradition. In the name of Americanism, and under the pretext of combatting Communism, people like Mayor Hague—whose perversion of democracy was so blisteringly indicted in the verdict of the Federal Court—and Coughlin and many other ranters, whether in black cassocks, or in black shirts, or in silver shirts, have been introducing into America the virus of exactly the same sort of prejudice and passion out of which Naziism grew in Germany, and might grow and flourish here. It comes pretending to defend the constitution at the very moment when it is corrupting it. It comes pretending to defend religion at the very moment when it is most virulently irreligious and anti-Christ. It pretends to be aiming at great ends of justice and brotherhood while it is recruiting its followers by the most vicious and incendiary appeals to economic, racial, and religious hate.

The most dangerous point at which Naziism is actually trying to drive its wedge into American life and split our democracy into pieces out of which some kind of American Hitlerism may emerge is the present vicious under-cover campaign of anti-Semitism. The menace of this is in the appeal it may have, not to the worst people only, but also to some of those who think they are among the best. It provokes and incites in its own sinister way all the little resentments which many well-meaning people may feel against particular Jews whom they may dislike and disapprove of, and it inflames these into an indiscriminate willingness to make the Jew in general the scapegoat for all real or imagined ills. I am astonished sometimes to find how far this propaganda has spread, and how many intelligent people have been duped by it. "I read the other day that the Jews are getting possession of this country, and something ought to be done about it," some one will say to me. Not long ago, I heard a lovely, gentle lady recite how some one had told her that all the administration of New

York City was being increasingly taken possession of and administered by Jews. Two minutes' review of the names she mentioned and the positions she was talking about showed her, and would have showed anybody else, that what had been said to her was false. But before she found that it was false, there had been lodged in her mind a seed of suspicion against the Jew in general which could easily have grown into hostility.

Many people who listen and accept and repeat in exaggerated form this and that statement which is calculated to arouse dislike of the Jews imagine that they are among the active intelligences which alone are registering truth about this country, but the fact is that they are being made the unwitting tools of a propaganda which exploits their gullibility for its own hidden ends.

WHEN we hear or read this kind of stuff, in God's name let us use our brains enough to ask where it came from. It may come from some anonymous letter such as two which have come to me within the last few weeks, one of them enclosing an alleged quotation from Benjamin Franklin now being widely circulated, in which Benjamin Franklin is supposed to have warned America against the Jew. At the foot of this quotation there is a note saying "Original of this copy in Franklin Institute in Philadelphia, Pennsylvania." I made inquiry at the Franklin Institute as to whether they possessed any such "original." They said they did not, and that, furthermore, a search already made in the Library of Congress and in the other great depositories of historic archives revealed no trace of it. The alleged quotation is nothing but an impudent fraud and forgery. Who sends out such a forgery as this, and who sends the various anonymous letters which are promoting anti-Semitism today? Who prints the wretched little pamphlets which are in circulation? Who organizes the meetings at which anti-Semitism is being roused?

I will tell you. It is in part that element of neurotic and unbalanced people whose intelligence is never as strong as their prejudices and their fears. But these influences come in part also from a more dangerous source. They come from organized groups in this country who are deliberately promoting anti-Semitism as an instrument in their purpose to establish in this country the same sort of regime which—God pity them—the people of Italy and Germany endure today. The method and the technique are exactly the same as those which gave Naziism its sudden and sinister rise to power. Divide the nation into groups; get one group to hate another and be suspicious of another; fasten invidious

labels on every man who stands for the old American ideals of honor, freedom, and fair play; call every fearless liberal a dangerous radical; call every champion of justice a Communist, as Hagueism does; call every Jew and every friend of the Jew also a Communist because Hitler says that Jews and international Bolshevism are the same; call every labor leader in the north and every organizer of the share-croppers in the south an enemy to the established order; call every defender of justice for the Negro a traitor to white supremacy;—in short, stir up enough prejudice and antagonism, and you will make democracy unworkable, and the stage will be set for the dictator to arise.

Is all this imaginary, do you think? I have before me a hand-bill which is being circulated now in New York, promoting what is called "A Mass Demonstration for True Americanism," and its purpose is alleged to be "Defence of the more than One Hundred Million Aryans (White Gentile Americans) as being the only means of preserving the independence and the Christian culture and civilization of this our country." But the defence of this "our country" which is to be secured by the poisonous hatred of any one who is not "Aryan" is espoused by whom, do you think? In big type at the bottom of the hand-bill it is revealed. It is the German American Bund, and the hand-bill is decorated with a swastika.

Next week: The Answer of Christianity.

Talking It Over

By

WILLIAM B. SPOFFORD

CHINA is obliged to do more than fight a war since the Japanese aggressors have found another and perhaps surer way of bringing about her destruction. It is the part of good business as well as military strategy, so the Japanese reason, to make the Chinese purchase their own destruction and thus become abject servants of the conqueror. To this end there has been a tremendous increase in the traffic in opium, morphine and heroin—new means of warfare added to the planes, bombs and tanks. "Pestilence and war are historically associated, but it has been left to the Japanese to find a way of making pestilence pay for war," so reported Lt. Commander Fletcher to the British Parliament the other day in presenting his findings following a study in China. The Chinese National Government, prior to the Japanese invasion, had started a six-year program completely to eliminate the use of drugs. Clinics were established, addicts were forced to take the cure, vendors of dope were sentenced

to death. Results were remarkable, with the police records of Shanghai disclosing that the sale of heroin and morphine was rapidly being reduced to the vanishing point. Then came the Japanese to "free" the starving Chinese with "red pills," "medicines" and heroin cigarettes. A few coppers relieved the poor victim of the pangs of hunger and cold, brought detachment from misery—forgetfulness for at least a moment. Today, according to Dr. S. M. Bates, American missionary, one-eighth of the population of Nanking is being slowly poisoned by the Japanese controlled dope ring, doing a monthly business of over \$5,000,000 in that city alone. Stewart Fuller, American, reports that "conditions in Peiping, Tientsin, East Hopei, Manchuria, are beyond description." Sir Thomas Russell, Britisher, reports that heroin factories and smoking dens are being opened under Japanese licenses throughout those parts of China under her control, with over \$11,000,000 going annually to Japan from just two provinces, Manchuria and Jehol, merely for the licenses. In addition 60% of the profits from poppy sales goes to the Japanese for military expenses. Thus, in addition to rape and murder, the Japanese warlords attempt to subjugate a great and ancient people by drenching their land with narcotics. This is just one of the many problems the Rev. Kimber Den will cope with when he takes up the new work that is announced on the back page.

DID YOU EVER HEAR anyone say, "If you want a soft job become an executive secretary?" I have just received a note from a Congregational minister who a couple of years ago became the head of a united front organization that has raised several million dollars for relief in Spain. Basing his opinion on this experience he sets forth the qualifications a man must have to head such a work. He writes: "Such a man must be an inspirational leader; a hard-boiled executive; a diplomat; a good speaker; a good writer; a man with a highly respectable front; an anti-fascist but not the member of any political party; one in whom mutually irreconcilable groups will have complete confidence; a man who understands the art of writing advertising copy, bulletins, appeal letters (necessary because the organization's salary schedule makes it possible to hire only second-rate people in the various departments); a man who can put his whole mind on the major task while using part of his mind in finding out what is being slipped over on him; must be impartial but not naive; salary: the least he can possibly live on." He concludes his epistle by stating that he is not that man. Everyone who knows of the superb job that he has done

would disagree with this last statement, though they should be able to understand his concluding sentence, "I'm getting tired, physically and mentally." I would give you his name so that you might drop him a note of encouragement if I dared, but if I did so I have no doubt there would be a special meeting of the executive committee to which he is responsible to bawl him out for writing such a letter.

Let's Know

By

BISHOP WILSON

MAY DAY

THE bursting forth of spring flowers and vegetation comes, of course, at different times in different latitudes. Whenever it occurs, it is a signal for rejoicing over the revival of nature after the bleakness of winter. Sometime, long ago, the first day of May seemed to be a good average date for a spring festival and May Day found its place in the traditions of many different peoples.

Even back in Roman times there was a festival known as "Floralia" of Floral Games, which ran from April 28 to May 3. But it was in the Middle Ages that May Day came into its own. In England everybody, irrespective of station, went out early in the morning to gather spring flowers and brought them to their homes to the accompaniment of music, singing, and dancing. People decorated the doors and windows of their houses with the flowers. They used to call it "bringing home the May." The expedition out into the country was called "going a-Maying." Our modern beauty contests were anticipated by the selection of the fairest maid in the village who was crowned Queen of the May. She was ensconced in an arbor where she sat in state receiving the homage of the young men and women of the village who brought her their offerings of May flowers.

One of the chief features of the festival was the May-pole. At first it was a fir tree, new each year, which was decorated with garlands of the fresh picked flowers. Later it became a fixed pole, erected in the center of the village and remaining there permanently. Each year it was trimmed with ribbons and garlands while the village youth danced and played around it.

May Day was a merry festival in England until the Puritans took control in the middle of the seventeenth century. With a stubborn dislike for any kind of merriment, they abolished May Day and all of its cheerful accompaniments. After the Restoration it was revived and it still exists

in attenuated form today. Our busy, rushing, commercialized life has cast its shadow over this as over many another traditional celebration but it still remains an event for the children who continue to make May-baskets and twine their ribbons around the May-pole.

Today revolutionary groups have seized upon May Day as a time for radical demonstrations. I suppose it is just another kind of spring-time effervescence when the sap runs up the trees and the spirit of man is agitated.

In the Church calendar the first day of May is St. Philip and St. James Day. They were two of the Apostles who set out with the good news of the Christian Gospel to preach Christ and establish His Church. Into a world that was spiritually dead they introduced a new spiritual life. It was spring-time for the Kingdom of God. Year after year we keep a feast day in their honor, not only to remember them but because we know that our own faith requires periodic stimulation. The Christian religion is not a gift made once to mankind and then left to its own fate. It is a living experience which needs constant re-charging at the source of spiritual power.

May Day in a picturesque tradition which has fallen largely into disuse. But the call of Christ still sounds and the apostolic witness to His redemption is still proclaimed by the Church in the annual round of Christian observance.

The Wonder-Dog

THEY had been engaged in friendly argument at the dinner-table. Churchmouse had affirmed that the action was entirely in accordance with a town ordinance. Churchmouse, Jr. had insisted that there was no ordinance which applied to the case and the debate had reached the usual "father and son" deadlock. Just then the family dog trotted into the room with a little paper pamphlet in his mouth. It was a copy of the town by-laws. This may seem to be a tall story, but the explanation is simple. The pamphlet had probably slipped from a table in the living-room and Nicholas had never gotten over his puppy habit of retrieving any scrap of paper which he spied on the floor. Even without the miracle of a thinking and literate dog, the coincidences involved were remarkable. Why argue about the authenticity of our Bible miracles when there is probably a simple explanation for every one of them, if we did but know it? We may be sure that we may trace God's guidance in the circumstances leading up to them and that, of itself, is always wonderful.—
THE CHURCHMOUSE.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

That a Christian cannot be an isolationist in the world today was the view expressed by Bishop Hobson of Southern Ohio in his address to the diocesan convention meeting in Christ Church, Cincinnati, April 18. "It is easy for non-Christians to be isolationists," he said, "but a Christian cannot forget that persons suffering or fighting in other parts of the world are our brothers, and it is our duty to promote peace and harmony." Suggesting a boycott of Japanese, German and Italian goods as a tangible method by which Christians could aid in halting the madness of aggressor nations, the Bishop said: "We denounce brutal aggressions, and then aid dictators in their mad program. Japan, Italy and Germany are able to get their scrap iron and other munitions material, amounting to 54 per cent of the total they are using, in this country, because we, by purchasing their goods, provide funds for financing the deals. Ninety-five per cent of our silk comes from Japan, 4 per cent from Italy—practically 100 per cent from these two aggressor nations. Over 100 million dollars yearly we are contributing to help Japan and Italy carry on their aggressions. We are so prone to demand magnificent or miraculous accomplishments, without doing the simple little things within our reach."

Aid for refugees was urged by the Bishop as another Christian opportunity facing the Church today. He called on the convention delegates to encourage the passage of legislation making it possible for refugee children to be admitted to the country, saying: "The joint resolution before the immigration committee for hearings this week proposes that 10,000 helpless young children be given a chance for life here. We, one of the richest countries, with great resources, want to close our doors, and keep them closed, to persecuted people and their children, 'because we are afraid it may complicate our economic problems.' They are God's children, and our brothers. Let us show, by supporting more Christian legislation for dealing with other nations, and peoples, that we are a Christian people, and not, as we have been accused, a nation motivated by 'pride and profits.'"

* * *

Nelson Successor Chosen

A young Eastern clergyman, whose identity cannot yet be revealed, has been called as rector of Christ

Front Page Churchman



ONE OF THE youngest Representatives in the United States House is Congressman H. Jerry Voorhis, born in 1901 in Kansas, now a representative of California. At Yale he was an honor man, debater and orator. After graduation he went on a good-will tour of Germany, followed by cow punching in Wyoming; freight wrestling on a railroad; running a loom in a Southern cotton mill. Then to California as the head of the Voorhis School for Boys, running a cooperative cannery and a bakery for the unemployed on the side, with charge of an Episcopal mission on Sunday just to fill out the week. Proud of his progressive views this staunch Churchman was elected to Congress in 1936, and was re-elected in 1938 with four times the majority he had received two years before. Naturally he is a member of the Church League for Industrial Democracy.

Church, Cincinnati, to succeed the Rev. Frank H. Nelson, who presented his resignation to the parish on April 10th. Mr. Nelson retires from a rectorship of 39 years, during which he has become known throughout the Church for his preaching, his civic leadership, and his sponsoring of a broad parish program.

* * *

Married Couples Confer

With Bishop Reinheimer of Rochester as their host, 35 young married couples met at the Glen Springs Hotel, Watkins Glen, N. Y., from April 21 to 23, dealing with problems of personal religion. The discussions were under the direction of President William A. Eddy of Hobart College, Mrs. F. Harper Sibley,

the Rev. Daniel A. McGregor of the National Council staff, and the Rev. Theodore N. Barth of Baltimore.

* * *

Auxiliary Women Hear Reports

The members of the Woman's Auxiliary of the diocese of Pennsylvania, who held their annual meeting in Holy Trinity Parish House, Philadelphia, on April 25, heard reports from the Church organizations which the auxiliary supports, as well as the annual message of the president, Mrs. Edward Ingersoll of Penlynn. Bishop Taitt and others addressed the group at luncheon.

* * *

Church Gets Elevator

For the benefit of those unable to climb the high steps of old Christ Church, Savannah, Georgia, an elevator is being installed by Caroline L. Woodbridge as a memorial to her two sisters.

* * *

Minnesota Young People Meet

Four former diocesan officers discussed the theme, "Christ, the Church, and Youth," at the fourteenth annual convention of the young people's fellowship of the diocese of Minnesota, which was held in Red Wing, April 14 to 16.

* * *

Observance of Magna Carta Day Asked

The international Magna Carta Association, of which Bishop McElwain of Minnesota is world president, has asked for a general observance of Magna Carta Day on June 18 throughout the Anglican communion. The association believes the observance to be an indication of the interdependence of the English-speaking world, whose unity it holds to be essential to world peace. The association has the approval of the Archbishop of Canterbury and the commendation of the General Convention of 1928. Bishop McElwain has suggested that sermons on June 18 might point out the punishment for disobedience to God's law, and the necessity of obeying the law in our own day.

* * *

Acceptance of Bishop's Resignation Recommended

After meeting in executive session the 44th annual convention of the diocese of Northern Michigan, held at Escanaba April 13, passed a resolution recommending to the House of Bishops that the resignation of Bishop Hayward S. Ablewhite be accepted. The convention also voted to forward to the House of Bishops the information it had received in connection with the serious loss of diocesan trust funds. A ways and

means committee was elected by the convention to study the whole diocesan situation and to present a practical program when the convention meets again. Bishop Wilson of Eau Claire represented the Presiding Bishop at the convention, in the absence of Bishop Ablewhite, who some time ago turned the ecclesiastical authority over to the standing committee of the diocese.

* * *

Church Has Unity Project

St. Peter's Church, Santa Maria, California, has established a successful venture in inter-Church cooperation with the Presbyterians of the city. The two congregations sponsor jointly a nursery school conducted during the morning service in St. Peter's Church, with the leadership supplied by the Presbyterians.

* * *

Ohio Group to Hear Fort Newton

Planning well in advance, the Ohio Council of Churches has invited the Rev. Joseph Fort Newton, rector of the Church of St. Luke and Epiphany, Philadelphia, to deliver four devotional addresses at the 21st annual Ohio pastors' convention in Columbus January 29 to February 1, 1940. Mr. Newton has accepted. The Rev. Philip W. Hull, rector of St. John's Church, Worthington, Ohio, is the representative of the diocese of Southern Ohio on the Ohio council and vice-chairman of the pastors' convention.

* * *

Ohio Church Oldest in Area

St. Peter's Church, Ashtabula, Ohio, has a claim to being the oldest Episcopal Church edifice west of the Alleghenies, rather than St. Peter's Church, Tecumseh, Michigan, as recently reported. The claim of the Michigan church, which was erected in 1833, has heretofore gone unchallenged, but the Rev. John E. Carhartt, rector of the Ohio church, has presented documents showing that that Church was built and consecrated in 1829.

* * *

Use of Music Discussed

Parish Historians, an organization of the diocese of Massachusetts, met in the diocesan house in Boston on April 15 for an informal talk by Dr. Wallace Goodrich, dean of the New England Conservatory of Music and member of the General Convention's commission on church music. His subject was "Church Music as Related to Church Services", in the development of which he outlined the history of Church music and said that its objective, the embellishment of the sacred text, is the ideal today just as it was in the early days of

Off-Moment Department



YOU here have one of America's foremost lecturers and writers caught in an off-moment. It is Sherwood Eddy, highly pleased as he watched a group of sharecropper's children at play down in Mississippi recently.

Christianity. The only excuse for vocal music in the Church service is to make it more dignified and impressive, and the music should always be subservient to the idea in the text, according to Dr. Goodrich. He advocated congregational chanting or intoning of the Psalms and the use of the well-known music for hymns, since the modern and more ornate music which is sometimes adopted leaves the congregation silent.

* * *

Festival Service Planned

The Girls' Friendly Society of the diocese of New Jersey will have a festival service at Trinity Cathedral, Trenton, on April 30th, with Bishop Gardner as preacher.

* * *

Churchmen Sponsor Southern Conference

Bishop Bratton of Mississippi and Bishop Maxon of Tennessee are the representatives of our Church on the sponsoring committee for the conference of religious leaders which will gather at Blue Ridge, N. C., June 19 to 30. At the conference representatives from denominations in the entire South will confer and study on ways in which cooperation may be carried forward. The Rev. J. E. Aubrey, general secretary of the Baptist Union of Great Britain and Ireland, will be the speaker from abroad. Among the American leaders will be Prof. Henry Nelson Wieman of Chicago, President Frank P.

Graham of the University of North Carolina, Kirby Page of New York, and Bishop Ivan Lee Holt of Dallas.

* * *

Young Churchmen to Have Camp

The young churchmen of the diocese of Los Angeles have decided to sponsor their own summer camp and conference at Arrow-bear in the San Bernardino mountains from July 3 to 13. The conference, the first to be held separately for young people in many years, will be led by the Rev. C. Rankin Barnes of San Diego, the Rev. W. Don Brown of Oxnard, and the Rev. Douglas Stuart of Los Angeles.

* * *

Junior Congregation Attends Early Service

There was an Easter service at 6 A.M. for the junior congregation of the Cathedral at Garden City, Long Island, with over 600 present, most of them youngsters from the age of twelve through high school. The junior vestry was in charge, the junior choir sang, and there were two clergymen officiating. In the afternoon about five hundred younger children had a service and presented their Lenten offering which amounted to \$1,300. Miss Vera L. Noyes is in charge of religious education at the cathedral.

* * *

A Prophet Not Without Honorarium

A trial examiner for the National Labor Relations Board has reported to the board that a chain of textile mills at Gaffney, S. C., has been subsidizing a "mill preacher" for services rendered. The preacher told his followers that the Bible teaches us to "be content with our wages", and that the C.I.O. bore "the mark of the beast."

* * *

Education Is Convocation Topic

The Rev. Daniel A. McGregor, National Council secretary for religious education, will speak on "Christian Education in the Family", at the meeting of the northern convocation of the diocese of New Jersey in Grace Church, Plainfield, May 2.

* * *

Opportunities in Far East Presented

Addressing the Massachusetts Church Service League in St. Paul's Cathedral, Boston, on April 12, the Rev. Spence Burton, S.S.J.E., suffragan bishop-elect of Haiti, made two points about the present strategic position of the Church in the Far East; never were missionaries so keenly desired in China; never were they so urgently needed in Japan. He based his remarks upon his journey of the past year, and described the

suffering and heroism in the regions he visited.

* * *

College Group Formed

A new organization for students, named Stevens Club in honor of the bishop of Los Angeles, has been formed at the Pasadena Junior College, Pasadena, Calif., with 75 students so far enrolled as members. The club has planned two meetings, one with a talk by the Rev. John M. Krumm of Compton, Calif., an alumnus, and the other a corporate communion with Bishop Stevens as celebrant. The Rev. Stephen C. Clark, Jr., rector of St. Mark's, Pasadena, is the club's clerical adviser.

* * *

Roosevelt Message Praised

The message which President Roosevelt sent last week to Hitler and Mussolini was given strong approval by the Rev. J. H. Randolph Ray, rector of the Church of the Transfiguration, New York. "I think the right step has been made," he said. "This is an effort toward real cooperation—toward trying to reach the hearts and souls of men." The sermon marked the sixteenth anniversary of the rector's association with the parish. Approval of the Roosevelt message was also given by Thomas C. T. Crain, former justice of the New York Supreme Court and vestryman of Trinity Church, who said that the President faced an opportunity for service to mankind that was unlike any ever before presented by history. "The President embraced it," said Judge Crain, "and, doing so, did the finest thing ever done by an American President."

* * *

Bishop Wilson at South Florida Convention

The convention of the diocese of South Florida, which is meeting in Sanford April 25 to 27, had Bishop Wilson of Eau Clair as preacher at the opening service April 25. He also spoke to the annual meeting of the Woman's Auxiliary on April 26. Dr. Alexander Guerry, vice-chancellor of the University of the South, was the speaker at the annual diocesan banquet.

* * *

United Front Urged For Churches

A plea for "a united front by democratic forces, including the Churches," was made by Dean Philemon F. Sturges of St. Paul's Cathedral, Boston, at a service held recently in the Second Presbyterian Church, Philadelphia, to further plans for uniting the Presbyterian and Episcopal Churches. The Episcopal Church was represented at the service by Bishop Taitt of Pennsylvania, and the following Philadelphia

Ideas and Methods

THE Director of Religious Education at St. Margaret's, Chicago, Miss Emily Bird, reports a contest between the boys and girls which raised their missionary offering in a year from \$30 to \$100. All money *earned* (notice the word—it had to be earned by the children) was turned in each Sunday and a record kept and posted on two large boards, one picturing a boy and the other a girl, each holding aloft a mite box. On the edge of each poster, made by members of the school, was a scale of dollars. Into the mite boxes at home the members of the school placed money *saved* by going without something and this was added to the money earned at the end of the contest. The girls won and the boys had to give them a party. The parents were interested through a missionary pageant in which all the children took part. There was a collection with this added to the total. If you have ideas and methods, in any way connected with parish activities, whether for children or adults, please send them to the New York office of THE WITNESS so that they may be handed on to others.

rectors, D. Wilmot Gateson, E. Felix Kloman, John Mockridge, Joseph Fort Newton, E. Frank Salmon, Granville Taylor, George H. Toop, and George A. Trowbridge.

* * *

Cincinnati Church Supports Seminary

Recognizing the vital need for theological education, Calvary Church, Clifton, Cincinnati, has put \$50 in its budget for the General Theological Seminary, New York. The rector, the Rev. Robert S. Lambert, has urged that this step be taken by all parishes, supporting that seminary that was attended by the rector.

* * *

Joint Church Meeting in Detroit

The first joint meeting of Presbyterian and Episcopal clergy and laymen of the Detroit area was held on April 10 with the attendance equally divided between representatives of both Churches. The Rev. William Adams Brown of New York reported on the World Council of Churches, and asked for support of the project. In regard to Church unity he pointed to the national preaching mission a year ago, which was able to enter universities and educational institutions because of its united sponsorship. He felt that only a united

Protestantism could stem the pagan influences penetrating educational systems today. The Episcopalians were represented at the meeting by Bishop Page of Michigan, the Rev. Francis B. Creamer, president of the standing committee, the Rev. E. E. Piper, chairman of the diocesan Church unity committee, and others. Since the Presbyterian representatives present had received no authority to commit the Detroit Presbytery no official action could be taken. They pledged themselves to seek at the next meeting of the presbytery the appointment of a committee on Church unity with power to act, similar to the Episcopal committee. Definite plans for joint activity will then be made.

* * *

New Hampshire Clergyman Dies

The Rev. Henry H. Haynes, formerly a professor at Harvard, died on

BOOKLETS AT BARGAIN PRICES

This is exceptionally fine material to use in parish work. Have a supply on hand at all times.

THE BIBLE AND EVOLUTION
by W. P. Witsell

A MAN'S RELIGION
by J. A. Schaad

EVOLUTION: A WITNESS TO GOD
by Bishop Stewart

ESSAYS TOWARD FAITH
by A. Q. Bailey

THE HISTORICAL DEVELOPMENT OF THE CHURCH
by Bishop Johnson

WHILE THEY LAST—20c a copy;
a set of the entire seven for \$1.00;
postpaid.

THE PRAYER BOOK, Its History and Purpose, by Bishop Johnson. A thirty-two page pamphlet setting forth the Prayer Book's Origin, Career, Purpose, and an explanation of its Contents.

Ten Cents a Copy. Twelve for \$1.00.

THE STORY OF THE CHURCH
By Bishop Johnson

A complete, though brief history of the Church from Apostolic times to the present. Ideal to place in the hands of the inquiring person or confirmation candidate.

50c a copy

WITNESS BOOKS
6140 Cottage Grove Ave. Chicago

April 17th at his home in Derry, N.H., in his 89th year. During his ministry he served parishes in Tilton and Littleton, N.H., Boston and Cambridge, Mass., and Denver Colorado. He was also at one time on the faculty of Leland Stanford University.

* * *

Actors' Guild Elects

Presiding Bishop Tucker has accepted election to the office of honorary president of the Episcopal Actors' Guild, and delivered the invocation at the annual meeting of the guild in New York on April 20. Otis Skinner was reelected president, and the Rev. Randolph Ray, rector of the Church of the Transfiguration, New York, continues as warden and chairman of the council.

* * *

Williams Resigns to Head Cowley Fathers

The Rev. Granville Mercer Williams, who has been elected superior of the American congregation of the Society of St. John the Evangelist, has resigned as rector of the Church of St. Mary the Virgin, New York, effective June 15. He has been rector almost nine years, and succeeds the Rev. Spence Burton, suffragan bishop-elect of Haiti, as superior of the society.

* * *

Five Ballots at Louisiana Election

The ballot on which the Very Rev. Noble C. Powell of Washington was unanimously elected bishop of Louisiana by the council meeting in Alexandria on April 12 was preceded by four ballots in which votes were cast for Dean Powell, the Rev. Don Frank Fenn of Baltimore, and the Rev. Edward F. Hayward of Monroe, Louisiana. They were as follows:

Clergy Vote

	Ballots			
	1.	2.	3.	4.
Fenn	19	18	18	18
Powell	16	17	16	17
Hayward	—	—	1	1

Lay Vote

Fenn	13%	13%	9%	7%
Powell	25 1/2%	25 1/2%	28 2/3%	29 2/3%
Hayward	1	1	1	3

On the fifth ballot Powell received 35 clerical votes and 39 2/3% lay votes. Powell and Fenn were both nominated by the committee appointed by Bishop Morris, the retired bishop. Others nominated by the committee

were the Rev. Churchill Jones Gibson, the Rev. Edmund H. Gibson, Bishop Theodore R. Ludlow, the Very Rev. Claude W. Sprouse, the Rev. Albert R. Stuart, and the Rev. John Moore Walker. Mr. Hayward and the Rev. Alfred R. Berkeley of Roanoke, Va., were nominated from the floor.

* * *

Mission Held in South Carolina Church

Bishop Johnson preached a week's mission at the Church of the Advent, Spartanburg, S. C., April 16 to 23, taking phases of the Church as his topics. Afternoon services for

young people were held on three days of the mission. The Rev. W. H. K. Pendleton is rector.

* * *

Secretary of the CPC For Twenty-five Years

Miss Mary E. Thomas has rounded out twenty-five years as secretary of the Church Periodical Club, the event being recognized by the executive board with a resolution and a gift of flowers. The statistics of the organization run into big figures; in a year there were 21,864 magazines sent regularly to missionaries and shut-ins; 96,470 books were distrib-



The Church Life Insurance Corporation accepts applications for insurance or annuities from clergymen, lay officials and other active lay workers, doing voluntary or paid work on behalf of the Episcopal Church, and also from members of their immediate families; its facilities are not extended to the general public.

The rates are low; all business is conducted by correspondence . . .

For information write to the

Church Life Insurance Corporation

A subsidiary of The Church Pension Fund

20 Exchange Place, New York

Why Don't Miracles Happen Now?

This, as well as 39 other questions of vital interest, answered by leading churchmen in

ASKING THEM QUESTIONS

242 pages \$1.25

At all booksellers or

OXFORD UNIVERSITY PRESS

114 Fifth Avenue, Dept. 10, New York

Second Series

uted; 1,772,398 magazines were sent out in quantity lots and reading matter was supplied to 2,270 institutions.

* * *

Bishop Johnson at California Summer School

The annual summer school of the diocese of Los Angeles has secured Bishop Johnson to head its faculty when it is held June 25 to 30, at La Jolla, Calif. Local leaders giving courses will be the Rev. John Gaynor Banks of San Diego, Bishop Gooden, the Rev. William E. Craig of Los Angeles, and Dr. F. J. Klingberg of the University of California at Los Angeles.

* * *

Revolutionary Act Repeated

Bishop Sherrill gave the address in the "Old North Church", Christ Church, Salem Street, Boston, on the evening of April 18, when the lanterns were hung in the spire just as they were 164 years ago when the Americans revolted and Paul Revere began his midnight ride. The patri-

otic service was conducted by the Rev. Francis E. Webster, vicar.

* * *

Bishop Demby Honored

Two civic dinners were given for Bishop Demby, retired suffragan bishop of Arkansas, by prominent Negro groups of Detroit when he visited that city recently. Now living in Cleveland, Bishop Demby preached in St. Cyprian's Church, Detroit, during his visit.

* * *

Radio Program to Be Sponsored

A radio program on "Frontiers of American Life," sponsored by the

Home Missions Council and the Council of Women for Home Missions, will be broadcast weekly next summer over the National Broadcasting Company's red network. Dur-

CONFIRMATION INSTRUCTIONS

BY BISHOP JOHNSON

The book to use in preparing your class. Also an excellent book to place in the hands of an inquiring layman. 50c a copy \$4 a dozen

WITNESS BOOKS

6140 Cottage Grove Avenue
CHICAGO

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. Tagart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

Sundays: 8 and 11 A.M. and 8 P.M. Daily: 12:30 except Mondays and Saturdays.

Holy Communion, 11:45 A.M. on Thursdays and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15 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.

St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

On Northern shore of Long Island, two miles east of Glen Cove. At juncture of Lattingtown, Overlook, and Old Tappan Roads.

Sunday Services: Mid-Sept. to Mid-June

8:00 A.M., Holy Communion

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

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

Sunday Services: Mid-June to Mid-Sept.

8:00 A.M., Holy Communion

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




VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen
Priest Cloaks—Rabats—Collars
1837 Marking 102 years of service
to the church and clergy 1939
COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK.

The PAYNE-SPIERS STUDIOS, inc.
50 WEST 15th STREET, NEW YORK CITY
MEMORIAL CRAFTSMEN
STAINED GLASS WINDOWS
BRONZE TABLETS
MEMORIALS IN WOOD, MARBLE, IRON, MOSAICS
ALTAR FURNISHINGS & DESIGNS SUBMITTED



R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND
MARBLE—BRASS—SILVER
FABRICS + WINDOWS

JAMES POWELL & SONS
(Whitefriars) Ltd. Est. 1680
LONDON, ENGLAND
STAINED GLASS
Distributor:
WESTMINSTER
MEMORIAL STUDIOS
INC.
148 W. 23rd St., New York City



ing June, July and August the programs will be presented every Thursday, with Mark A. Dawber, executive of the council, discussing rural life, southern mountaineers, urban problems, Negroes in the United States, and other subjects.

* * *

Churches Hold Union Service

A union service bringing together the clergy and choir of 12 parishes and mission in the Long Beach Harbor district was held on a recent Sunday in St. Luke's Church, Long Beach, California.

* * *

Confirmation Class Has Variety

Former members of the Roman Catholic, Presbyterian, Methodist, Baptist, Lutheran and Christian Churches were represented among the 40 people recently presented for confirmation in Grace Church, Charleston, S. C., by the Rev. Edward M. Dart. There were 15 married persons in the class.

* * *

Blames Homes For Crime

Lack of religion in the home was cited as the chief cause of increasing juvenile delinquency by Bishop George Craig Stewart in a radio address in Chicago last week. He urged a return to disciplined domesticity if society is to be kept strong and clean. Pointing out that the peak age of murderers is 19 and that the

fatal years of crime are 16 to 24, Bishop Stewart said that "today our jails are crowded with youth, black and white, who came up out of the festering spots in our cities where the word 'home' is a travesty upon the sacred meanings which belong to it." "We are caught in a maelstrom of lawlessness and crime," the bishop continued. "And what is the reason? The lack of homes in which quick and willing obedience is evoked by love and good example." He said that the blame cannot be shifted to the schools because they are helpless in combatting the corrupting influences in the home. "And if you think this applies only to the poor," he said, "let me remind you that it applies with equal force and I think with even a more terrific indictment to the homes of the well-to-do where fathers and mothers wrangle and fight, or where they live silly trivial selfish lives, never say a prayer, never come close to their children in love."

* * *

College Conference To Be Held

Sponsored by the Northwest provincial commission on college work, of which Bishop Keeler of Minnesota is chairman, the seventh annual con-

ference of college pastors and the conference for college students, is scheduled to be held in Laramie, Wyoming, May 2 to 4.

Wilbur Herbert Burnham

*Designer and Master
Craftsman*

Stained and Leaded Glass

Studios 1126 Boylston Street
Boston, Massachusetts

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions, and Parishes unable to purchase them, in limited grants.

The Book of Common Prayer.

The Combined Book (The Book of Common Prayer and Hymnal in one volume).

Pew Size

Apply to Rev. W. Arthur Warner, D.D.

Secretary, 1935 Chestnut St.

Philadelphia, Pa.

RESTHAVEN

Saint Augustine, Florida

Sisters of The Resurrection have again opened their Rest House in this historic city to guests desiring spiritual peace and strength; physical rest, quiet, and nourishing food. The new location is in beautiful grounds with water outlook, live oaks, palms, flowers. Comfortable rooms. Central heat. Address The Mother Superior S. R.

ST. HILDA GUILD, Inc.

147 E. 47th St., New York

CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment of Churches

Telephone El-dorado 5-1058

IRISH LINEN PRICES REDUCED by

Anglo-American Trade Agreement effective Jan. 1st. Get new list for Altar and Vestments. MARY FAWCETT CO., Box 146, Plainfield, N. J.

ALTAR ORDERS PROMPTLY FILLED

BREADS SAINT MARY'S CONVENT
KENOSHA • WISCONSIN

ST. MARY'S EMBROIDERY ROOM. St. Mary's Hospital for Children, 407 West 34th Street, New York City. Church Vestments—simple or embroidered.

ST. MARY'S HOSTEL, 407 West 34th Street, New York City. Attractive furnished rooms for women with or without bath. Reasonable rates. 15 minutes to Fair grounds. Address Sisters of St. Mary, St. Mary's Hostel.

CATHEDRAL STUDIO—Church embroidery. Stoles \$6 up, Burse, veil, \$10 up. Surplices \$8 up. Exquisite Altar Linens. Cope \$70 up. Mass set \$50 up. Complete line pure Irish linens and Church fabrics by the yd. Embroidered emblems ready to apply. Altar Guide Handbook 50c. Address: L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Telephone Wisconsin 2752.

The D'Ascenzo Studios

1604 Summer St., Phila., Pa.

*Respectfully refer you to their
stained glass in*

The Cathedral of St. John the Divine,
New York City

The Washington Memorial Chapel,
Valley Forge, Pa.

The National Cathedral, Washington, D.C.

Write us for

Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

THE STORY OF THE CHURCH

By Bishop Johnson

A revised edition of this book which gives the history of the Church from Apostolic times to the present. Written briefly and interestingly for the average layman.

50c for singles copies

\$4 for a dozen copies

THE WITNESS

6140 Cottage Grove Avenue
Chicago, Illinois

Ordination Gifts

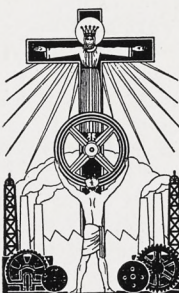
The friends of newly ordained priests and deacons hardly need to have it pointed out to them that the beginning of a career in the priesthood is perforce a most expensive matter to the man being ordained—what with vestments, necessary books, equipment and the like. No man should begin his priesthood in debt. Loving relations and friends can forestall that. But just **what** should he be given? Ask him what he needs, then write us. We have the answers to your problems, and we are within the reach of all ranges of pocketbooks.

AMMIDON AND COMPANY

Horace L. Varian, President

31 South Frederick Street
Baltimore, Maryland

CLID



MONTHLY BULLETIN

APRIL, 1939

EDITORIAL

MANY people both inside and outside of the Church have lost faith in it as a means of discovering the truth, which is understandable in a world as full of lies as is ours today, some of which the Church has allowed to exist unchallenged for many generations. We Church people should no doubt be cautious about claiming too intimate a knowledge of the mind of God, but that need not prevent us from systematically acquainting ourselves with the actual facts of industrial and economic life as revealed by history past and present, and armed with these, from exposing first to ourselves and then to others the many fallacies and distortions which are causing so much confusion in the thinking of many devout people equipped with good intentions coupled with inaccurate information. This is by no means an impossible or thankless task. The Church as a matter of fact has been far from slow in accepting and assimilating recent major discoveries in the field of physical science, and contrary to predictions has not been forced to turn tail in defeat, but has actually been strengthened and broadened in vision where it has faced them with courage and intelligence.

It is only in the social and economic field in which it appears backward today, a fact amply accounted for, I think, by the uncompromising rejection of all religion expressed in Marxian philosophy. We can blame this, according to taste, either upon the perversity of Karl Marx or upon the ecclesiastical corruption which so thoroughly convinced him of the worthlessness of religion. In either case I would like to submit that the time has come when sincere Christians, both in and out of the CLID, must scrutinize the science of social change as discovered and elaborated by Marx, Engels and Lenin, and in so far as it does not contradict other established scientific facts, accept it—hypothetically perhaps, but at least with the same standing as other scientific hypotheses on which we base our daily thought and action. There is no danger, in my opinion,

to an honest Christian in such a study, of getting his Marx and his New Testament confused, or of failing to arrive at a satisfactory synthesis of the two, provided he has a reasonably good working knowledge of both. I can see no more excuse for continuing to outlaw Communism as a serious topic for unbiased study and discussion among Christian people than there would be for us to outlaw the modern sciences of biology or astronomy because they were based on theories both of which flatly contradicted age-old teachings of the Church. In short, Communism, as I have somewhere recently read, has at least earned the right to be abused intelligently if it is to be discussed at all, and the necessity for Christians to begin discussing it frankly has nowhere been more ably presented than in the series of articles last fall by John Macmurray in *THE WITNESS*.

FEAR—of change, of loss of security, of social conflict, of class hatred, of war—this great plague, fear, is becoming so general and so contagious that even among Christian radicals, who above all others have most reason to be optimistic in this age, there appears a tendency to express a sense of impending doom, especially when faith is at a low ebb. To quote Maurice Reckitt: "It is less complacency that a paralyzed fatalism, a surrender of expectation and will before the onset of events apparently irresistible which is immobilizing civilization in face of disaster, as the rabbit is held and fascinated by the snake which would destroy it." Certainly there is no cure for this state of things but God. Fear being the most primitive and unreasoning of emotions, there is very little that one man can do for another who is in its grip—except perhaps to fan it, à la Hitler, to the fighting point where it will destroy either its object or its victim. It is useless to remind one another that most of our worries never take place; that sufficient unto the day is the evil thereof; and that God, knowing our limitation, does not expect us to see or to take more than one step at a time. But of all these things He can assure

us directly and hence comes not merely the advisability but the necessity, of leaning heavily upon Him, and making these matters the frequent subject of corporate and private prayer.

ALMOST the hardest task, I think, confronting Christian radicals is to cultivate a sufficient objectivity in their thinking. The necessity of abandoning the age-old pagan slogan that "the gods help people who help themselves" in favor of the Christian "he who seeks to save his life shall lose it" involves a daily renewed struggle in which we shall probably never wholly succeed, in the fact of pagan ideas still to be found outside of and even within the Church. Nor is it made easier by the fact that for most human beings ridicule or contempt is harder to bear even than open hostility. I do not believe, however, that the Christian obligation to become a "fool for Christ" can be dismissed as a mere piece of rhetoric.

A classic example of a fool is furnished by the man who sawed off the limb of the tree on which he was sitting, and many Christians today, especially in our own Church, must face the possibility of placing themselves, in full view of the world, voluntarily in just such an undignified position. It is safe to say that all CLID members have, in varying degrees, a greater measure of security than the vast majority of our human brothers and it is this, probably our most valued earthly possession, that we must stand ready to jeopardize in their interest, while as yet the outcome in consequence to ourselves remains veiled in obscurity. It can only be done in a spirit of selfless cooperation and as an act of supreme faith. The world offers this challenge to every Christian as the most convincing sign of the existence of his faith, just as an attitude of self-interested individualism is the commonest sign of its absence. Now as never before, it seems to me, a demonstration of this God-given grace is the peculiar contribution which the Church can make through us to the community.

—STANLEY MATTHEWS.

HEADQUARTERS

SPEAKING ENGAGEMENTS of the executive secretary during April have included a meeting of the women of St. John's parish, Lansdowne, Pa.; a meeting with members in Washington, D. C. at which plans were made for a Washington chapter; addresses before three student assemblies (Tenafly, New Jersey, and Brooklyn, N. Y.) as a part of the student demonstrations for peace; an address at the meeting of the Young People's Fellowship of the diocese of New York; a meeting with students of the Berkeley Divinity School; an address at a conference of theological students at Yale Divinity School; an address to the young people of the Chapel of the Intercession, Trinity Parish, New York, and also a sermon at the Intercession. He gave a broadcast over WMCA, New York, on April 19, and is to broadcast over WHBI, Newark, on May 1st. The executive secretary has also been asked to testify at the hearing now being held in Washington on the National Labor Relations Board, and is subject to call by the committee. Meanwhile the resolution on the subject, passed unanimously at the annual CLID meeting in Boston, has been submitted and placed in the record.

COMMITTEES

THE New Constitution, adopted at the annual meeting, provides for a National Board of twenty-five members. From these and the officers an Executive Committee of ten is to be elected. Nominations so far received from Chapters are about to be presented to the nomination committee, headed by Mrs. W. Russell Bowie, after which a postal ballot will be submitted to all members for the elections.

WELLESLEY

THE SCHOOL for Christian Social Ethics, sponsored by the CLID, is again a part of the Wellesley Conference, meeting June 26th to July 7th. The Rev. Norman Nash, the dean of the school, is offering a course on "Christian Relations; Christ and the World Community", and the executive secretary is to give a course on "Problems of the World Today", dividing his time in the nine lectures with the Rev. James Myers, industrial secretary of the Federal Council of Churches. Other CLID members who are to give courses at Wellesley this year are the Rev. Cuthbert A. Simpson of the General Seminary; the Rev. Stephen F. Bayne Jr., of Northampton, Mass.; and Miss Letitia Stockett of Baltimore. Courses by CLID members are also to be offered in other Church conferences in various parts of the coun-

try and will be announced in the CLID Bulletin for May. In order that these may be fully reported members who are to give courses are requested to notify the national CLID office. We also are anxious to have reports from Chapters and brief items about the activities of individual members in order that they may be reported in the May Bulletin.

INTERCESSIONS

O GOD, thou mightest worker of the universe, source of all strength and author of all unity, we pray thee for our brothers, the industrial workers of the nation. As their work binds them together in common toil and danger, may their hearts be knit together in a strong sense of their common interests and destiny. Help them to realize that the injury of one is the concern of all, and that the welfare of all must be the aim of each one. If any of them is tempted to sell the birthright of his class for a mess of pottage for himself, give him a wider outlook and a nobler sympathy with his fellows. Teach them to keep step in a steady onward march, and in their own way to fulfill the law of Christ by bearing the common burdens. Grant to their organizations quiet patience and prudence in all disputes, and fairness to see the other side. Save them from malice and bitterness and give them the wisdom resolutely to put aside the two-edged sword of violence that turns on those that seize it. And may the upward climb of labor bless all classes of our nation, and build up for the republic of the future a great body of workers, strong of limb, clear of mind, fair in temper, glad to labor, conscious of their worth, and striving together for the final brotherhood of all men. Amen.

WE INVOKE thy grace and wisdom, O Lord, upon all men of good will who employ and control the labor of others. Amid the numberless irritations and anxieties of their position, help them to keep a quiet and patient temper, and to rule firmly and wisely, without harshness and anger. Since they hold power over the bread, the safety and the hopes of workers, may they wield their power justly and with love, as older brothers and leaders in the great fellowship of labor. When they are tempted to sacrifice human health and life for profit, do thou strengthen their will in the hour of need, and bring to naught the counsels of the heartless. May they not sin against the Christ by using the bodies and souls of men as mere tools to make things. Raise up among us employers who shall be makers of men as well as of goods. And make them men of faith who will see beyond the strife of the present and catch a vision of a

nobler organization of our work when all shall stand side by side in a strong and righteous brotherhood. Amen.

O LORD, break thou the spell that makes the nations drunk with the lust of battle and draws them on as tools of death. Grant us a quiet and steadfast mind when our own nation clamors for vengeance or aggression. Strengthen our sense of justice and our regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice, and grant to the common people of the world a new and stern enthusiasm for the cause of peace. O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last and thy sun may shed its light rejoicing on a holy brotherhood of peoples. Amen.

—From Prayers of the Social Awakening by Walter Rauschenbusch.

FINANCES

THE BUDGET adopted at the annual meeting held in Boston in February calls for \$8,900 for 1939. There has so far been received approximately \$2,400 with about the same amount in pledges. We are therefore about \$4,000 short of the total amount that must be raised if the work is to be carried on as planned by the committee. Since pledges have been received from practically all of the larger donors it is imperative that all members send in their donations. There are several classifications of membership: Patrons, \$100 or more; Supporting, \$25; Sustaining, \$10; Contributing, \$5; Annual \$2; Student or Youth, 50c. The CLID Emergency Committee has raised \$3,314 so far this year—a record. These funds have been given to Spanish relief; to China relief; to aid the sharecroppers; a donation to the Delta Cooperative Farm and to the Friends of the Abraham Lincoln Brigade.

PAMPHLETS

MEMBERS frequently request information about pamphlets on various topics. It is our plan therefore to present here each month a few titles of pamphlets since they are not usually mentioned in publications. Books, which receive the attention of reviewers, we will not mention, no matter how worthy, unless they happen to be by CLID members.

Christianity and Communism by Professor John Macmurray of London University. A new CLID pamphlet. 10c.

The Church's Function in Defending Civil Liberties by Bishop Edward L. Parsons, president of the CLID. A CLID pamphlet. 10c.

TWENTIETH CENTURY MISSIONS



KIMBER H. K. DEN

THE REV. KIMBER H. K. DEN, rector of St. Stephen's, Nanchang, and the founder of a leper colony in China, is now on his way home following extensive lectures in the United States on the situation in his native land.

He is returning to organize work among those suffering as a result of the Japanese invasion, particularly work with children orphaned by the war. At a conference with officers of the Church League for Industrial Democracy it was agreed that the CLID would do whatever possible to support him in this work.

We appeal for your help—not for buildings—but for Life Itself.

THE EMERGENCY COMMITTEE OF THE
CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

155 Washington Street

New York City

Bishop Edward L. Parsons
President

Mr. William F. Cochran
Treasurer

MAKE CHECKS PAYABLE TO "THE C.L.I.D."