

May 4, 1939  
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# THE WITNESS



**HENRY DARLINGTON**  
Rector of the Heavenly Rest, New York

## THE ANSWER OF CHRISTIANITY



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## CLERGY NOTES

ALBERT, ALLEN D., JR., was ordained priest on March 29 by Bishop Stewart of Chicago in the Chapel of St. John the Divine, Seabury-Western Seminary, and is in charge of Epiphany, Lombard, Ill.

ASHBURN, WILLIAM E., formerly chaplain at Fordham and Riverside Hospitals, New York, is rector of Trinity Church, Lincoln, Ill.

BAILEY, OHMER H., formerly in charge of St. Andrew's Church, Port Angeles, Wash., is in charge of St. Paul's, Bremerton, Wash.

BAKER, ALBERT C., formerly rector of the Church of the Good Shepherd, Barre, Vt., is rector of St. Paul's, Council Bluffs, Iowa.

CLARK, RICHARD B., now curate at St. Paul's, Albany, N. Y., is to be rector of Christ Church, Geneva, Ohio, effective June 1.

DAVIS, J. WENDEL, formerly in charge of Epiphany, Euclid, Cleveland, is rector of St. Alban's, Toledo, Ohio.

DENNIS, PETER M., now rector of St. John's, Ensley, Alabama, is to be rector of the Church of the Nativity, Dothan, and St. James', Eufaula, Ala., effective June 1.

FOOTE, FRANCIS P., now rector of St. Cross Church, Hermosa Beach, Calif., is to be rector of St. Paul's, Burlingame, Calif., effective May 15.

GOLDING, JOHN T., formerly on the staff of the New York cathedral, is rector of Grace Church, Vineyard Haven, and in charge of St. Andrew's, Edgartown, Mass.

HARRIS, GEORGE H., now rector of Ascension, Hagood, and Holy Cross, Stateburg, So. Car., is to be rector of St. Paul's, Bennettsville, and St. Barnabas, Dillon, So. Car., effective June 1.

JESSETT, THOMAS E., now in charge of St. Luke's, Wenatchee, Wash., is to be rector of St. John's, Olympia, Wash., effective June 1.

LITTLEFORD, OSBORNE R., formerly in the diocese of Ontario, Canada, is rector of Christ Church, Albert Lea, Minn.

LOCKWOOD, WILLIAM IVINS, was ordained priest on April 4th in All Saints' Church, Torrington, Wyo., of which he is vicar, by Bishop Ziegler of Wyoming.

McNEIL, WALTER W., was ordained priest on April 6th in St. James' Church, Kemmerer, Wyo., of which he is vicar, by Bishop Ziegler of Wyoming.

MEADOWCROFT, RALPH S., formerly rector of St. Mark's, Islip, N. Y., is to be rector of All Angels Church, New York.

NICHOLSON, ROBERT W., formerly at

(Continued on page 15)

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
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Vol. XXIII. No. 20.

MAY 4, 1939

Five Cents a Copy

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

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

## THE ANSWER OF CHRISTIANITY

*By*

WALTER RUSSELL BOWIE

*Rector of Grace Church, New York*

NOW I come to the conclusion of the matter. What is our concern as Christians with these things? Obviously it is not our primary duty as Christians to commit ourselves to any particular form of political government. But it is, nevertheless, true that the spirit in which any given form of government is conceived, and the spirit in which under that government our civilization is shaped, does matter vitally to Christians. There is a spirit which is of Christ because it safeguards the human soul and all its possibilities, and there is another spirit which is anti-Christ. You and I as Christians dare not do less than look at our world today and see which is which.

These things, then, undoubtedly the Christian spirit must champion with undying determination:

Truth, for one. It would be a shameful thing that any civilization, and particularly that our great and free democracy in America, should be corrupted by lies. When, therefore, you hear things said or see things printed which you may be tempted to believe and repeat for no better reason than that they are sensational and exciting, show your own intellectual integrity the respect of stopping to determine whether these things are truths or lies. Do not let yourself be ignominious putty in the hands of hidden propagandists. When, for example, there comes to you some vicious little pamphlet denouncing the Jews, or smearing some group of courageous and unselfish workers for social justice as "communist," ask who originated these slanders and for what end they were set on foot. Wherever the truth does speak, wherever conditions do exist that call for correction, then deal with those matters honestly as far as your influence goes. But keep your mind unsullied from vicious propaganda. Too much of that is abroad already. What we need is the type of Christian man and woman who is antiseptic to that kind of evil.

IN THE second place, Christianity stands for respect for personality. That is being lost now in the totalitarian states, and will be lost wherever the Fascist and Nazi influence creeps in. When the state is deified and obedience to the dictators is made the badge of loyalty and any disagreement in act or word or thought a sign of treason, then obviously the freedom of spirit out of which all great civilizations have grown is in process of being destroyed. This is not only a threat to democracy. It is a threat directed at the very heart of Christianity. For what Christ supremely taught was the immortal worth of every single human soul as a child of God. In Christ Jesus, said the great apostle who understood his Master best, there is "neither Jew nor Greek, barbarian, Sythian, bond nor free: but Christ is all, and in all." That is to say, in Christ no man is labelled and ticketed according to his racial or national origin. Every man ranks according to the values in his own soul. That is why all racial persecution is a blasphemy against the spirit of Christ. It is an unleashing of the devil in men which destroys that respect for human beings as such on which all the progress of life depends.

Let persecution be started against one unpopular minority group, and it will not stop there, as the present-day facts in Germany abundantly prove. Indiscriminate hatred once let loose will spread out to involve everybody else whom the ruling group may hate. From all I can learn and believe, there are multitudes of men and women in Germany today who are sick at heart with shame and smothered outrage at the persecution of the Jews, and at the persecution of all liberal and independent groups and of the Church which has followed that first persecution. But they feel helpless now. Once the dictators are in the saddle, they are not easily overthrown. Our great need and opportunity in America is to pre-



vent dictatorship from arising; and one sure necessity for preventing it is to strengthen the Christian conscience which insists that every single citizen, Jew or Gentile, rich or poor, employer, employed or unemployed, shall be treated as a man and not as a member of a branded group, and protected to the utmost in his right to freedom and fair dealing.

**A**NOTHER fact which Christians must safeguard if dictatorship shall be prevented is justice. I mean that not in the formal sense of equality before the law, which already measurably obtains in America. I mean justice in the wider sense of such an ordering of our social and economic life as shall give to all men and women a decent chance to share in the abundance which an intelligently ordered society could produce.

Democracy will never be overthrown in America as long as the great majority of the people have a decent existence or a reasonable hope of winning it. Democracy will only be overthrown, as the struggling new democracy in Germany was overthrown, if and when there should grow such discontent and hopelessness that the majority of the people would welcome any demagogue who comes with irresponsible but persuasive promises. If millions of people have too little to eat, and wretched, dirty shacks or tenements to live in, they will not care very much for the theoretical values of democracy if somebody can persuade them that through the leading of a dictator they can get what they want. If we go on in America adding to the vast numbers of young men who are unemployed and who see no hope of employment, we create exactly the kind of turbulent human reservoir out of which Fascist storm-troops could be drawn. When we consider the problems and policies of contemporary social legislation, when we are irritated, as often we are, at the cost in taxation of social planning, let us also remember the other and more terrible cost that we should have to pay if our economic and human problems go unmet. The one most certain defence against dictatorship and demagoguery is the creation in America of a cheerful and contented people who, as they go about their hopeful daily tasks, can laugh at the red-shirted or black-shirted rabble-rousers who want to put them in uniform and march them round to tunes of hate.

**F**INALLY, there is the need of love. That is a hard word to speak in these bitter times. It would be difficult for me, and I suspect it would be difficult for us all, to say that we love Hitler or Mussolini or those who follow them in their

threatening and violence. We might reach in America such a point of inflamed public sentiment that it would be difficult for us to feel anything but hostility to their whole nations.

But as Christians we have another obligation here. Love is not first of all a sentiment and an emotion. It is the effort of the heart to see and understand. If we look deep enough, we can understand the causes in Italy and Germany—the post-war humiliation, the poverty, the disillusionment—which led people to listen to the exploiters who rose to power. We can understand, if we are wise, the deep forces of human unrest which are moving now through the unemployed millions of America, and through all those others who are constantly being crowded to the economic danger line. There are plenty of people who will meet the dangers of our time with prejudice and recrimination from group to group. But the Christian must dare to chasten his own soul in the light of the love of God. We must look out on people everywhere with eyes that see the human pathos beneath the human passion. We must try to keep in our own souls, and to carry through our opinion into economics and politics, some healing expression of the mercy of Christ.

All this, then, our Christian discipleship ought to represent today. Dark shadows of evil lie across our world. Pagan gods are being worshipped; pagan gospels are being preached. Do you believe in them, or do you believe in Christ? Do you believe in the crippling of human personality, the suppression of freedom, the worship of power, the adoration of the dictator, the propaganda of race and hate? Or do you believe in truth, in respect for human personality, in justice, and in the kind of love that can be creative? If you believe in these, you believe in Christ, and if you believe in Christ you believe in these. And if you believe in Christ, the times demand that you should make it known. "Choose ye this day whom ye will serve." If you are already members of the Christian Church, let the light of its spirit shine through you. If you are not members of the Christian Church, why not come into it and stand up to be counted now?

## *Prayer Book Inter-Leaves*

### CONCERNING FUNERALS

**"W**E BROUGHT nothing into this world, and it is certain we can carry nothing out." This obvious but significant truth would seem to indicate that Christian burials ought to be as simple as possible. Such they were, generally speaking, in the early and medieval Church. Fel-



low Christians bore the body of the deceased to the church, then to the grave. Candles and torches were used to add solemnity. The clergy were buried in the vestments of their office, the laity in a shroud or winding sheet, or sometimes, in the late Middle Ages, in a monk's garb. The first recorded use of the word "coffin" in our sense was in 1525, according to the Oxford Dictionary. The Prayer Book does not use the word. The rubric says "The earth shall be cast upon the Body by some standing by." Coffins were not general till the eighteenth century. In old New England they were often nailed together by friendly neighbors on the night before the funeral. Children brought flowers gathered from the woods and gardens. Mourners walked in procession to the grave, the bearers carrying the coffin on their shoulders. Such simplicity seems much more Christian than the display which today so often and so largely makes our funerals an affair of undertakers and florists.

The Church can do much to give Christian funerals a more Christian character. A praiseworthy attempt is that of the New Haven Clerical Association which has recently issued a pamphlet bearing the title which stands at the head of this column. It is meant for the laity, and gives much excellent advice from which the following sentences are extracted.

Choose your funeral director now. After a death call your minister immediately. Funerals should be held in the church, and for this there is no charge. In recent years an increasing number of people are expressing a desire to be cremated rather than buried. Our Church makes no authoritative statement on this subject. The cost is approximately the same. If one wishes to be cremated after death one should express the wish in writing, having the nearest of kin witness his signature before a notary public. Music at a funeral is desirable and appropriate, but not necessary. Some churches limit flowers to the altar. Families may request that instead of flowers a contribution be sent to some religious or charitable institution in memory of the deceased. Such a memorial is socially useful and in many ways more appropriate than the offering of a perishable bouquet or wreath. To avoid any distinction between rich and poor some parishes provide a pall to be draped over every casket taken into the church. The Prayer Book makes no provision for any supplementary service. The "taps" and rifle salute of a military funeral, coming at the climax of a long emotional strain, frequently proves to be too much for the mourners

and induces hysterics. Services held by fraternal orders may be on the evening before the funeral, and this is often more practical since it does not involve loss of time from work on the part of men employed during the day. A recent survey shows that 32% of funerals cost under \$200, 57% from \$200 to \$500. The type of funeral should not exceed the standard of living to which the deceased and his family have been accustomed. Before arranging for funeral expenses bills incurred in connection with sickness should be carefully considered. For spiritual consolation the Forward Movement booklet "For Those Who Mourn" is recommended.

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

I HAVE a dear friend soon to visit a far-off land. Unlike most mortals he anticipates the journey with joy in spite of the fact that it is a land from which no traveler has yet returned. The great travel agency should, if honest, in describing its glories use the statement that always appears in the advertisements of brokers who offer their stocks and bonds for sale, "this statement is compiled from sources considered reliable, but it is not guaranteed." My friend has the best of credentials; a certificate of confirmation, documents showing that he was ordained a deacon and a priest, and one even more elaborate indicating that one day, years ago, he was consecrated a Bishop in Christ's Church. There is, more important, a long record of noble work for God's Kingdom, with plenty of papers to prove it. But strangely enough this man is not counting too heavily on these documents to insure a cordial reception when he reaches that other shore. Before him went a Man who presented Himself to the immigration officer with nothing more to show for His labors than nail prints in His hands and feet and a nasty wound in His side. Yet a holiday was declared in this far-off land and there was great rejoicing.

BUT ANOTHER has gone before my friend who, by agreement, is to meet him as he steps from the ferry. Last summer as he lay in a hospital ward—in a ward because he believes that he is not entitled to more than the humblest of God's creatures—the bed beside him was occu-



pied by a little Colored boy twelve years old. Everyone in the ward knew that the lad had little time for this world, including the boy himself. Lack of milk and nourishing foods—denied by our acquisitive society, in spite of God's abundance, to those without silver coins to place on counters—had so weakened his heart that it was incapable of pumping nourishment through his little body. A friendship of understanding grew, with the seventy-year-old Bishop and the lad talking of many things. Time came for the Bishop to leave. With a face radiant with happiness the lad said to the Bishop; "Before we say goodbye let's make an agreement. We probably won't see each other again on this earth. But we will in the world beyond. If I go first I will scout out the land. I will find out the lay-out of the streets, the pretty parks, the castles and the palaces. And I'll have a talk with God. I don't believe being a Negro makes any difference with God. I'll tell Him about you—about a friend of mine who is a Bishop and that he is a grand guy. I think after I talk to Him He will say, 'Okey, son, when he comes you meet him at the ferry and bring him right to me.' It ought to make it easier. If you go first, how about you putting in a word with God for me?" The agreement was sealed with a handclasp—a sacramental handclasp. Few days passed before word came to the Bishop that the little heart gave up even its faint beat. Today as the Bishop lies again in a hospital bed he closes his eyes and talks. "A bit delirious," says the nurse, "but don't worry, he is perfectly comfortable as you can see. He always smiles as he talks a lot of jumbled-up nonsense about winding streets and castles and palaces, and the throne of God, and a Colored lad that is soon to meet him at a ferry. Funny the things that pop into the heads of people as they near their end."

**L**AST FALL the Rev. Lee H. Ball, Methodist minister at Lake Mahopac, New York, was invited to address a meeting against war and fascism in the town of Ellenville, N. Y. Two halls were closed against him by pressure of the American Legion so that the meeting could not be held. This spring he returned to the village and addressed a meeting on the same subject in the hall of the Workmen's Circle, a Jewish fraternal order. The invitation was issued by a Jewish lawyer. The meeting was very quiet and peaceful — a great victory for free speech, so the hundred or so persons attending thought. However when they left the hall they discovered that every automobile tire had been flattened with an ice pick. Mr. Ball says that he had previously asked his brother

Methodist parson in Ellenville to sponsor the meeting. He refused and it remained for the Jews to do so. He has since been taken over the hurdles by his fellow religionists for speaking to Jews. He further reports that the German-Americans of the neighborhood are seeking property for a camp site for the teaching of Nazi doctrines and that the American Legion has announced that they will welcome such a camp so that there may be some Nazis around to use strong arm tactics on the Jews if they ever dare to invite Methodist minister Ball again to speak in the village. You can write your own comments about these champions of what they choose to call "Americanism".

## *Let's Know*

By  
BISHOP WILSON

BELGIUM

**J**UST a hundred years ago (April 19, 1839) Belgium became a separate, independent country. Previous to that date it had been joined with Holland under the general title of the Netherlands.

The history of the country is complicated and gory. Due to its location and the configuration of its land, it has figured as a natural battlefield in most of the wars of western Europe. The name "Netherlands" means just what it says—the Nether Lands or the Low Countries. "Holland" is the "Hollow Land."

In the olden days the combined country was never very well united within itself and was bandied about among the larger countries of Europe in manifold involvements of royal dynasties. Sometimes it belonged to France, sometimes to Austria, sometimes to Spain. In the seventeenth century it developed an extensive commerce, rivalling that of any country in the world.

Christianity was introduced into the Netherlands in the seventh century by St. Willibrord, a Scotch-Irish monk from Northumbria in England. He was followed by St. Boniface and the technical Christianizing of the people was completed in the reign of Charlemagne some two centuries later. Thomas a Kempis, author of the famous "Imitation of Christ," was a product of this Dutch Christianity. So also was Erasmus. Education advanced more rapidly in the Netherlands than in most countries and as early as 1477 a Dutch translation of the Bible was in common use. The Reformed teachings found ready access in the sixteenth century but the people went through fiery trials to secure their religious and civil freedom.

Charles V of Spain inherited the kingdom of



the Netherlands and he was the great opponent, politically, of the Reformation. He visited terrible persecution upon this land to bring the people into line. His successor, Philip II of Spain was even worse. Philip sent the Duke of Alva to carry out his orders and this man stands out as one of the bloodiest tyrants on record. Under the leadership of William of Orange the Netherlands fought with marvellous courage and finally won their independence. The Council of Dort in 1619 made the Reformed religion the recognized faith of the country.

However, wars continued to burst around these people and when Napoleon was conquering most of Europe, he extinguished their independence and brought them under French control. It is interesting to note that the battle of Waterloo, which ended Napoleon's career, was fought in Belgium. In the subsequent peace settlement the various provinces were united again in an independent state. But the unity of the people was lacking. Dutch was spoken in the north and French in the south. The Reformed faith prevailed among the Dutch and the Roman faith among the French-speaking Belgians in the south. Friction followed and in 1830 the Belgian provinces declared their separation into a kingdom of their own. The larger powers intervened and there was trouble and dissension for the next nine years. Finally in 1839 Belgium was cut loose and its neutrality guaranteed by the other European nations.

Thus today the Netherlands, with its reduced area, is committed to a Reformed religion of a Calvinistic type while Belgium is probably the most thoroughly Roman Catholic country in the world.

## *Blind Leadership*

A WAVE of chagrin, hopelessness and indignation has seized me, as I settle back in my chair, feet to the fire, and listen to the clock toll off eleven. I have spent the whole evening with a diocesan officer, who wants my help on a project. Now, the project is not the subject of my low spirits. I could give myself to it were it not for its sponsor, who claims my attention because of a diocesan position, but is distinctly disloyal to his parish and rector—expecting me to manifest enthusiasm for his plan and to believe that it was born in a love for the Church, when I know he has not worshipped in his own parish church in months.

The diocesan job was so important there was no time for interest in the home parish, or its purpose.

This is not an exaggerated situation, nor yet an isolated one. I have known plenty of others in diocesan, provincial—even national—connections who had no parochial loyalty, and who did not worship in their parish churches.

The idea that we do not want parochialism is one thing; but we must not forget that there can be no Church without the parish altar.

The same is equally true within the parish. The vestryman, or guild officer, church school teacher or what have you, is a destructive rather than a constructive force, if he or she is not a regular worshipper. A harsh judgment did you say? No. A bald-headed man with a product for sale which will positively grow hair inspires little confidence!

I listened tonight to the terrible prophesy that the utter godlessness of some European countries was certain to spread to this country and must be combatted. Action was necessary, I agreed; but my informant is still mad because I insisted that the action was up to him and his kind—absolute moral and financial support of organized Christianity in their own circle and among their own people where the witness would count.

Only that officer who has learned to obey the supreme authority can furnish leadership in any cause.

I am tired and disappointed at the failure of Church people — especially those who accept places of leadership—to understand the simple command from the lips of the Master—"Do this."

He still says, "He that is not with Me is against Me"; and to parochial and diocesan leaders, or even those aspiring to leadership in a still larger circle, I would dare to add: "and I do mean you."

—THE POOR PARSON.

## *Argumentative*

BACK in the days when the battle was on, Mrs. Churchmouse was asked by a reporter if she believed in "votes for women." She replied that she did, although she would not care to engage in politics, herself. When further asked what she believed to be the best of all the arguments for woman's suffrage, she answered, "The only sensible argument for woman's suffrage is the fact that there is no possible argument against it." Perhaps the best argument for the religion of Jesus Christ is the fact that there is absolutely no argument against it.—THE CHURCHMOUSE.



## NOTABLE LEADERS GIVE PAPERS AT CHURCH CONGRESS

By GARDINER M. DAY

The Church Congress is with us again, meeting last week in Washington, and no one questions the reality of the resurrection. Three hundred and twenty-five people, mostly clergymen, but with a small leaven of laity of both sexes, have listened to some splendidly thought-provoking papers. With all due respect to the merit of the other papers, I believe the consensus of opinion was that the high point was reached in a magnificent address the morning of April 27 on "The Gospel and Modern Man" by Professor Theodore M. Greene of Princeton, ably supplemented by a statement by Professor Hoxie N. Fairchild, which was in turn supplemented by Professor Charles W. Lowry, Jr.

The general plan of the conference has been to have two addresses and then open the meetings for general discussion. The quality of the addresses has been so fine that the just fear of anti-climax has been so much in people's minds that there have been, as a rule, only a few participants in the discussions.

One of the happiest occasions of the Congress was the dinner on Thursday evening when Presiding Bishop Tucker addressed the gathering, telling of his great pleasure in being able to announce that most of the money necessary to balance the National Council budget had been raised. The Rev. Donald B. Aldrich of New York, chairman of the Congress, also gave a delightful talk, rife with reminiscence and humor, telling of the revival of the Congress. I am sure that I voice the sentiment of all who attended in saying that Donald Aldrich has done a grand job in putting over this meeting and that the whole Church owes him a very real debt. His gift of tactful expression, as he served as chairman, was convincing evidence to everyone that he must have been born in a chair.

Dealing with "The Gospel in the New Testament," the Rev. Frederick C. Grant, professor at the Union Theological Seminary, New York, pointed out that the gospel "is not a new code, or a new Law, but a new Revelation, a new Act of God," which "now at long last brings to final fruition the whole long process of God's dealings with men throughout human history." The original message of Jesus Himself was the message of the kingdom of God. It was the coming of God's kingdom that Jesus put in the forefront of His teaching, not His ethics, not Himself, nor the reformation of Judaism. "It seems clear that by the 'kingdom' our



DONALD ALDRICH  
*Director of Church Congress*

Lord was not thinking of an earthly transformation so much as a spiritual and a heavenly. He looked upon his own ministry as evidence of its arrival not in the realm of politics, economics, sociology, but in the inner life of motive, the salvation or loss of the individual." Paul's conception of "the Gospel is also kingdom-centered, objective, concerned with the salvation of the world. He stresses the character of Christ, His goodness, His love, His humility, His teachings, together with the cosmic and universal significance of His Birth, Death, Resurrection and Exaltation. 'God was in Christ reconciling the world unto himself'. And the creative ages in Christian thought have been those when this idea was central." Against the doubts and uncertainties of modern man, said Dr. Grant, the Gospel squarely asserts that God has spoken and has acted. He suggested that just as Jesus looked upon His cures as evidences of the coming of the Kingdom so modern man may look upon modern medicine as further evidence. "Is there any help to be had from religion?", Dr. Grant asked, answering, "Yes, everything; if we will only take the Gospel of Jesus Christ in dead earnest, and do something about it, let it move where it will, and sweep without restraint into every sphere of human interest and activity." The discussion on the subject was led by the Rev. John Moore Walker, rector of St. Luke's Church, Atlanta, Ga.

The Rev. Charles W. Lowry, Jr., professor at the Theological Seminary in Virginia, in speaking on "The Gospel as Community," said that the actual Christian community was a fundamental factor in the ex-

pansion of Christianity. "Christianity from Pentecost to the conversion of Constantine actually practiced brotherhood in deeds no less than words, supporting the poor, breaking down distinctions between free men and slaves." In modern times the spirit of community has been weakened by secularism and individualism, in regard to which Dr. Lowry made three suggestions. "First, as Christians we, clergy and laity alike, must lay hold anew on the Gospel, which is both a proclaiming of what God has done in Christ and an invitation to membership in the supernatural, invisible community of the Holy Spirit, the effectual sign of which is the visible Church. A community arising out of anything less than the supernatural reality of the Church will worship not God but an idol. Second, Christian reunion is a task of primary and most urgent importance." The revitalization of Christian civilization and world community depend upon the recovery of unity and spiritual power, and our goal can therefore "be nothing less than organic union—nothing less real than sacramental intercommunion." Thirdly, there must be mutual consideration and solicitude in that branch of the Church to which we have been called. Dr. William Alfred Eddy, president of Hobart College, was the discussion leader following Dr. Lowry's paper.

"Man's predicament today is the age-old problem of human frailty and sin," said Dr. Theodore M. Greene, professor of philosophy at Princeton University, in his paper on "The Gospel and Modern Man." Man's greatest deficiency is his insensitivity to his social duties and to the rights of his fellow-men. To overcome this, Dr. Greene said, men need what we call Christian love. Because of mistaken notions on the nature of truth, however, men are dubious about the Christian message. Modern man "is profoundly ignorant of the Bible, the historical record, the Christian tradition—the whole Christian record of what God has done for man which is an absolute prerequisite to the Christian experience itself. He recognizes neither the Divine initiative nor man's response. To deny priority to the Gospel as an objective fact is ultimate heresy, but to minimize the importance of man's response to it in the act of religious communion and in subsequent moral endeavor is radically to misconceive the nature of Christian salvation." The answer to the problem, Dr. Greene suggested, is serious study and real understanding of Christianity on the part of the sceptical. At the conclusion of Dr. Greene's paper a discussion was led

(Continued on page 15)



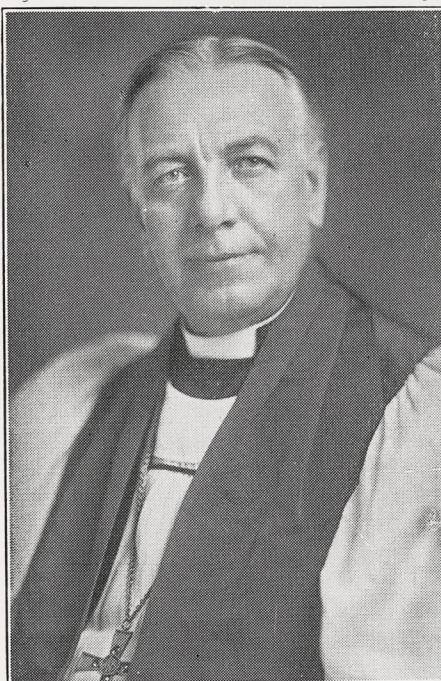
## NATIONAL COUNCIL RAISES FUNDS TO BALANCE BUDGET

Reported by W. B. SPOFFORD

That "Discharged" sign that you doubtless saw across the chest of the fired parson with the circles under his eyes in the advertisements has been taken down. He and his wife have taken those two suitcases back into the rectory and have started to unpack. Reason is that slightly more than \$250,000 has been paid or pledged toward the \$287,000 needed to balance the 1939 budget of the National Council. The figure stood there when the Council adjourned on April 26th, with Treasurer Lewis B. Franklin announcing that other money was available so that the work could go on without any cuts whatever.

The Council also adopted a budget for 1940 calling for \$2,325,000, at the same time announcing that to attain that sum a substantial increase in giving would be required. Which rather leads me to suspect that the "Discharged" sign has been stored in the basement at headquarters for possible future use. Nevertheless the Council did spend time in considering plans for increasing the support to the work carried on under National Council auspices, which is to be put into effect immediately under the leadership of genial Presiding Bishop Tucker. The plans include departments of promotion in all the dioceses, clergy conference, lay conferences, meetings of bishops, and a flock of printed material to be turned out by the new publicity man, Joe Boyle. Also Bishop Lawrence of Western Massachusetts reported for a committee on evaluation, after which the Council told his committee to carry on, looking toward adjustments in the 1940 program under which work that has become of lesser importance may be reduced or killed entirely, in order to make possible larger undertakings in new fields.

The liveliest debate during the two-day Council meeting was on a resolution offered by Bishop Hobson of Southern Ohio calling for an embargo on war materials to Germany, Italy and Japan. Treasurer Franklin (looking fit after a siege in a hospital) supported the resolution by referring to the aggressor nations as "mad dogs" and Bishop Hobson let it be known how he felt about the axis powers. Bishop Page of Michigan likewise declared that he favored "lining up with the democratic powers" but he questioned the right of the Council to take a position that might be interpreted as expressing the mind of the Church.



BISHOP FREEMAN  
*Host of Church Congress*

Dean Paul Roberts of Denver supported this position. Mrs. Henry Hill Pierce of New York took the strict neutrality position by stating that "we should stop traffic in arms to all nations." Bishop Quin of Texas tried to bring peace to the ruffled waters by offering a substitute resolution which would be a reiteration of the Council's resolution of last October that condemned making money out of war and called upon the Church to pray for peace. Miss Elizabeth Matthews of Southern Ohio however didn't like the idea declaring it to be a pious call to prayer that would be resented as a meaningless gesture. So the substitute was lost. Finally Layman William G. Peterkin of Virginia indicated that he felt the Church was getting out of its legitimate field in dealing with such matters, after which the debate came to an abrupt end when a motion to table was carried.

A resolution was passed however deploring the persecution of minorities abroad and urging the country to "continue to show its spirit of generosity and hospitality in opening its doors to afflicted people," and the Council acted favorably on a report presented by the department of social relations which calls for cooperation with local committees, first in securing affidavits to enable refugees to enter this country, and second in finding them homes and jobs after they get there.

The Rev. George Wieland was introduced as the new secretary of

(Continued on page 14)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

No one was more surprised than the Rev. Arnold A. Fenton, rector of Christ Church, Ansonia, Conn., when the oldest member of his parish, William H. Jarvis, presented the parish with a carillon of ten bells, turning the church belfry into a singing tower. The dedication is to take place this Sunday, May 7th. The carillon is of the tubular-bell variety, rather than the old-world cast bell type, and will be operated electrically through the use of a clock controlled player. The instrument differs signally from the old campaniform type in that each bell is equipped with an electrically operated damper which silences each note as the following one is struck. This permits the melody to stand out clear and unimpaired, rather than run together in a jumble of tone as is the case with the older cast bell sets.

The instrument was built by J. C. Deagan, Inc., of Chicago, famed American bell makers. This is the same organization which recently constructed the huge 75-bell Stephen Foster Memorial carillon, the greatest number of bells ever used in one of the great instruments. It will be heard by New York World's Fair visitors from the spire of the Florida State Exhibits building for the duration of that exposition and then permanently erected on the banks of the Suwannee river Foster immortalized in song. The carillon in Christ Church adds still another to the great list of American churches using the instruments. France, Belgium and England are commonly thought to be the countries of the carillon. There are about 700 of them in all the world. Curiously enough, almost 500 are in the United States.

Christ Church is one of the outstanding parishes in the Church, with a plant valued at closed to a half million dollars. It is a beautiful Gothic structure and has many costly and unique memorials. One of the most recent improvements was the installation of new lights. The old lighting was a relic of the early days when little was known about electric light sources and less was known about the effect of varying intensities, colors and methods of distributing artificial lighting. In laying out the new installation specific solutions were prepared for each part of the interior, so that now the sanctuary is lighted by means of opaque shield fixtures hanging over the communion rail flooding the sanctuary with a light of pleasing





CHRIST CHURCH, ANSONIA, CONNECTICUT

color, and of such intensity that the altar and reredos become more brightly lighted than any other object in the interior.

For lighting the choir, fixtures were designed which throw their light downward exclusively. In other words ample illumination is provided at the choir stalls, yet the fixtures emit no bright light visible from the church, hence they do not draw attention to themselves but permit of an undisturbed view of the sanctuary. Special spotlighting equipment was also installed to create certain shadow effects on the reredos and to light the pulpit so that the preacher can be seen distinctly from all parts of the nave. In the nave of the church there are eight large lanterns hung in two parallel rows; each one carries a 500-watt lamp and is provided with pale amber diffusing glass so that a mellow light of ample intensity reaches every pew. The church was completely rewired and all the latest improvements in controlling the light to give varying intensities to suit varying occasions were introduced. The lights were made by the Rambusch Decorating Company in New York.

\* \* \*

#### Coordinated Education Program Sought

Plans for greater coordination of the various phases of religious education were discussed at a dinner meeting of the department of religious education of the diocese of Chicago on April 28. The discussion was led by the Rev. Harold Holt, chairman of the department. Heads

of committees participated: the Rev. John B. Hubbard, adult education; the Rev. Thomas Bellringer, church school; the Rev. F. E. Bernard, leadership training; the Rev. Samuel Martin, liturgics; and Mrs. Eleanor Overfield, representing the town and country council.

\* \* \*

#### Methodist Meeting in Cathedral

The conference of Methodists which is being held in Kansas City, Missouri, to unite the three denominations now existing in the country into one Methodist Church of 8,000-000 members opened its proceedings with a celebration of Holy Communion in Grace and Holy Trinity Cathedral of the Episcopal diocese of West Missouri on April 26. The service was conducted by bishops and other functionaries of the uniting Churches, the Methodist Episcopal Church, South, and the Methodist Protestant Church. President Roosevelt, an Episcopalian, sent a message hailing the merger of the Churches.

\* \* \*

#### Pennsylvania Young People Meet

"The Christian Community in the Modern World" was the theme of the 15th annual meeting of the Young People's Fellowship of the diocese of Pennsylvania in Philadelphia April 29. The chief address was made by the Rev. Leicester C. Lewis, who spoke on "Ten Authorities other than God". Discussion groups were led by the Rev. E. Felix Kloman, rector of Christ Church, Philadelphia,

the Rev. Wm. P. C. Loane, rector of the Church of the Incarnation, Drexel Hill, and the Rev. Robert C. Hubbs, of St. Ambrose's Philadelphia.

\* \* \*

#### New Bishop of London Appointed

Bishop Geoffrey Francis Fisher, now bishop of Chester, has been appointed to succeed Bishop Ingram as bishop of London when the latter retires shortly. Bishop Fisher is 51 years of age.

\* \* \*

#### Clergy Groups Have Joint Meeting

With the Rev. Herman S. Sidener, rector of St. Paul's, Canton, Ohio, as speaker, the Shenango and Mahoning Clericus of the diocese of Erie held a combined meeting on April 24 at St. John's Church, Sharon, Pa. Bishop Ward of Erie attended and participated in the discussion.

\* \* \*

#### Auxiliary Board Plans Future Work

Desiring to avoid future "emergencies" in missionary funds by making a permanent advance the national executive board of the Woman's Auxiliary, meeting in New York April 21 to 24, renewed a pledge to support plans and work of the every member canvass next fall. The board considered the provisions of the Wagner-Rogers bill to permit 10,000 German refugee children to enter the United States and urged support for it. Arrangements were made for the 1940 triennial meet-

## As a Priest, Do You Instruct For Marriage?

**WE** ARE completely convinced in our mind that, if The Church is to keep the fealty of her people **AFTER marriage**, She must properly instruct young men and women of her membership in the fullest details of what Christian marriage truly is—its physical, its mental, and its spiritual implications.

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ing and steps were taken to increase interest among women in the whole program of the Church, the work of young people and of deaconesses. A number of scholarships were voted by the board from the United Thank Offering and from legacies, and a number of appropriations for materials and travel expenses were made. A brief statement made by the women's committee which was asked by General Convention to study marriage and divorce said that there had been an 85 per cent response from the diocesan presidents to whom a questionnaire had been sent. Margaret Williams, now student worker at the Women's College, Greensboro, N. C., has been asked to become student secretary for the province of the Pacific and for the diocese of California, with residence at St. Margaret's House, Berkeley, the Church training center. She will take the position formerly held by Ellen Gammack, now the auxiliary's personnel secretary in New York. Miss Williams is a graduate of St. Margaret's, and has done notable work in North Carolina.

\* \* \*

#### New York Rector Has Anniversary

The 17th anniversary of the rectorship of the Rev. Henry Darlington was celebrated recently at the Church of the Heavenly Rest, New York. A graduate of Columbia University and of the General Seminary, he has had a notable record as the rector of one of New York's most important parishes. It was under his leadership that the Heavenly Rest and the Beloved Disciple were merged some years ago and a beautiful new church built on Fifth Avenue, considered one of the finest in the country. The parish is noted for its work with children and young

people, and patriotic services are frequently held at the church. The rector is a member of a large number of patriotic societies, had a distinguished war record, and at present has the rank of Chaplain Major. His father was Bishop James H. Darlington, one time Bishop of Harrisburg.

\* \* \*

#### Council of Youth Organizations Meets

Meeting at the Church Missions House, New York, on April 20, representatives of nine youth organizations recommended to the youth committee of the National Council that a special mission study course for young people be made available during the next year, and that all youth groups in the Church be urged

to share in a joint missionary project. Two other topics, "Relationships between Jews and Christians," and "Democracy," were also recommended for material to be made available for all youth groups. Wide response was reported for plans for the Amsterdam youth conference this summer, and the council recommended setting aside an "Amsterdam Sunday." To assure better co-ordination of work with young people they asked the National Council committee on youth to decide definitely what ages they consider should be included in a youth program; to call a group of young people representing the various organizations to express the desires and ideas of young people in regard to the national youth program and to adopt the



Detail Study of Nave Lantern  
St. John's Chapel, Episcopal Theological School  
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title "Young Churchmen" as the name of the new movement.

It was decided that the young people's organizations will join in preparation of an exhibit at the next General Convention, and also to arrange for a young people's week-end, at which they will be given an opportunity to learn of the work of the General Convention and to meet Church leaders in attendance. Present at the conference in New York were the Rev. Ernest E. Piper of Detroit, chairman; Irene Warner, Junior Daughters of the King; the Ven. Arthur O. Phinney of Boston, Order of Sir Galahad; the Rev. Almond R. Pepper of New York, Church Mission of Help; Harriett Dunn and Frances Arnold, both of New York, Girls' Friendly Society; Mrs. Ernest Lowell, Order of the Fleur de Lis; W. W. Naramore of Washington, Brotherhood of St. Andrew; and members of the staff of the National Council's department of religious education, the Rev. D. A. McGregor, the Rev. Vernon McMaster, and Cynthia Clark.

#### Young Churchmen's Movement Explained

Five advantages of the Young Churchmen's Movement were outlined by Cynthia Clark, secretary of the National Council's new youth program, in an address at a conference for provincial and diocesan leaders of youth, which was held in the diocesan house in Boston April 18. They covered provision for the entire age range of young people; gradual progression of members from one age group to another while retaining a sense of membership in the larger group; development of loyalty to the Church rather than to the organization; the impetus to development in the diocese and in the parish; and the eventual establishment of a form of discipline for young people in the Church. Archdeacon Arthur O. Phinney, executive secretary of the Massachusetts youth department, described the local adaptation of the

plan. The conference was called by the Rev. Malcolm Taylor, executive secretary of the first province.

\* \* \*

#### Washington Inaugural Services Held

Special services were held in historic St. Paul's Chapel, Trinity Parish, New York, on April 30 to commemorate the 150th anniversary of the inauguration of George Washington as president. After taking the oath of office on April 30, 1789, Washington attended a service of thanksgiving in the chapel, which is the oldest colonial building in Manhattan, and thereafter attended the regular services. The morning service on April 30 was sponsored by the Society of the Cincinnati, with Bishop Perry of Rhode Island preaching. Preceding the service a wreath was placed on the Washington statue in Wall Street, after which those taking part marched to St. Paul's. The afternoon service was held under the auspices of the Masonic Grand Lodge of New York. The Rev. Frederic S. Fleming, rector of Trinity Parish, officiated at both services.

\* \* \*

#### Church Given Endowment

A gift of \$9,000 for a permanent endowment fund, and an endowment for altar flowers, has been received by St. Andrew's Church, Albany, N. Y., of which the Rev. C. W. Findlay is rector. On a recent Sunday

the rector dedicated two windows, both the work of Wilbur Herbert Burnham of Boston.

\* \* \*

#### Hale Lectures Deal With Preaching

The Rev. Walter Russell Bowie, rector of Grace Church, New York, delivered the 13th Hale lecture series at the Seabury-Western Theological Seminary in Evanston, Ill., April 24 to 28. There were six addresses on "Learning to Preach."

\* \* \*

#### Boston Dean Heads Refugee Group

Dean Philemon F. Sturges of the Cathedral Church of St. Paul, Boston, has become chairman of the Boston committee of the American Committee for Christian German Refugees, which represents the work of the Protestant Churches of the country in this field, with the Jews and Roman Catholics having similar groups. The first meeting of the local committee was held in the cathe-



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dral on April 17. Other members are Bishop Sherrill of Massachusetts, the Rev. S. Whitney Hale, Robert Cutler, Stuart C. Rand, the Rev. Howard P. Kellett, the Rev. George Lyman Paine, John F. Moors and Mrs. Moors.

\* \* \*

#### Parish Observes Centennial

The parish of St. James, Oneonta, N. Y., of which the Rev. Alfred J. Miller is rector, celebrated its one hundredth anniversary April 21 to 25. The observances included an anniversary service, a banquet, and a meeting of the rural deanery.

\* \* \*

#### Oregon Convention At Eugene

Meeting at a central point in the diocese rather than at Portland, the diocesan convention of Oregon was held at St. Mary's Church, Eugene, April 16 and 17. There was a large representative attendance. In his annual address Bishop Dagwell reported an increase in confirmations, reduction of the diocesan debt, and increase in missionary contributions. A large number of building improvements and an addition of four active clergymen were also reported. Archbishop Adam Urias de Pencier of New Westminster was guest of honor throughout the convention and speaker at the banquet on April 17.

\* \* \*

#### Youth Drive Planned

A drive to enlist 1,000 young people in the service of the Church before the end of the year has been launched by the League of Young Churchmen of the diocese of Chicago. The organization is an outcome of the last diocesan convention, and includes young people between 14 and 25 years of age. The members are

planning to visit every parish in the diocese in the fall to gain support for the program of the organization.

\* \* \*

#### Service Held With Orthodox

The congregation of St. Nicholas Ukrainian Orthodox Church, Little Falls, N. Y., joined that of Emmanuel Church in the same city on a recent Sunday in a service of evensong. The Rev. Frank L. Titus, rector of Emmanuel, gave an address on the relations between the Orthodox and Anglican communions, and the St. Nicholas choir sang.

\* \* \*

#### Tribute to Bishop Francis

As a tribute to the late Bishop Francis of Indianapolis a memorial service was held April 20 in connection with the diocesan convention held in Christ Church, Indianapolis. Bishop Page of Michigan delivered the memorial address, praising Bishop Francis' love for the Church and wide tolerance for all types of religion, his missionary zeal and his courage. Bishop Kirchhoffer of Indianapolis, in his first convention address, laid great stress on the need of emphasizing religious education. At the diocesan dinner on April 19 the visiting speaker was Arthur J. Lindstrom, member of the National Council.

\* \* \*

#### Church Service Conference Held

Forty-five young men from parishes in the diocese of Michigan attended the annual conference on the ministry in St. Matthias'

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Church, Detroit, on April 15. This year the conference was expanded to include consideration of lay leadership, both professional and volunteer. After individual conferences were held during the day there was a dinner meeting at which Bishop Page of Michigan presided. Robert Hutton, the Rev. E. E. Piper and the Rev. R. J. Fairbanks addressed the young men on the several phases of Church work.

\* \* \*

#### Diocesan Convention Supports Refugees

After Bishop Hobson of Southern Ohio had denounced inhuman race persecutions in his address to the convention of the diocese at Dayton on April 19 the convention set in motion a program leading to active aid. It appropriated \$500 for German refugees to be expended by the social service department, and provided for the appointment of a diocesan committee with authority to further projects in parishes which would give assistance to individual refugees. The convention also endorsed the plan seeking unity between the Episcopal and Presbyterian Churches, and appointed a committee to study it. To meet the missionary shortage the convention voted to give \$15,000 in addition to its regular pledge of \$58,600.

\* \* \*

#### Bishops Notified of Ablewhite Resignation

Presiding Bishop Tucker on April 18 notified the bishops of the Church of the resignation of Bishop Hayward S. Ablewhite as bishop of Northern Michigan. The resignation will be submitted to the House of Bishops at its next meeting.

\* \* \*

#### Bishop B. D. Tucker Lectures At Bexley

The fourth annual series of Easter lectures were delivered at Bexley Hall on April 17 and 18 by Bishop Tucker of Ohio and the Rev. W. C. Seitz, professor of pastoral theology at Bexley. The bishop dealt with "The Fundamentals of the Faith: Do they still have a Meaning."

#### NATIONAL COUNCIL RAISES FUNDS TO BALANCE BUDGET

(Continued from page 9)

domestic missions, looking fit in spite of the fact that he just stepped off a train from Seattle. He said he was thoroughly sold on the missionary cause but that having just arrived obviously he had nothing to say about plans and policies. He did however tell this reporter following

the meeting that he plans to spend most of his time in the next few months "living in a suitcase," which I took to mean that he was going to be out in the field looking over the work.

The meeting closed in the middle of the afternoon of the second day, which indicates perhaps the snappy way things are now being done at headquarters. The Council used to stay in a huddle for at least three

days. And everyone left this meeting with a broad smile—with none broader than that of the Presiding Bishop—the rejoicing being over the fact that the \$300,000 cash to balance the budget was in sight so that jobs are secure for at least another year. There was possibly one exception—Bishop Stevens was on his way to an airport to take a plane back to Los Angeles, his first experience in flying. He seemed a bit jittery

## 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. Morning Prayer at 10:40. Holy Communion & Sermon at 11; Evening Service & Sermon at 8 p. m.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

### 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

### St. George's Church

Founded 1748

Stuyvesant Square, 16 St. E. of 3rd Ave.

"The First Institutional Church in New York"

Rev. Elmore M. McKee, Rector

8 A.M.—Holy Communion. 11 A.M.—Service and Sermon.

All seats free.

Clubs, Clinics, Summer Camps, Rain-

ford House.



about it—nothing to compare however with the eye-popping he doubtless did when he struck that air-pocket over the Rockies. But it is swell when you get used to it.

### LEADERS GIVE PAPERS AT CHURCH CONGRESS

(Continued from page 8)

by Prof. Hoxie N. Fairchild of Columbia University.

In discussing "The Relevance of the Gospel Today," Dean William H. Nes of New Orleans declared that men must first decide whether Christ is the Word of God or the word of man. "If He is the Word of God, it is irrelevant to ask whether we can find a place for Him, whether we can apply His teaching to practical living. The word of man is arguable, the Word of God is not." Those who first heard the Gospel "heard it as Gospel, and the rudiments of the world dropped from them like chains. We are still in bondage, wavering between faith and doubt because we hear it not as the Gospel of God, but as the religion of man." But the Gospel is revelation, "a breaking-through of objective reality, a something given and therefore both peremptory and contemporary. It announces a great and good purpose of God in which our lives can find the fullness of meaning." In considering the subjective relevance of Christianity, Dean Nes said, we must think of the paradox of the cross. Men shrink from the thought that the good is victorious only in resurrection because it contradicts their criterion of success. "If only the evil suffered, life would hold no problem of justice. But it is the good, the innocent, the fair, not only in souls but in all human causes, that dies." The cross speaks to us "of something inescapable, for Christianity does not put the cross into life—life itself does that." Christianity puts a "savior on the cross which man finds starkly standing athwart his path in whatever direction he may go, a savior who as man bore the doom of man. Here is the relevance of the cross—its hope." The discussion following Dean Nes' paper was led by Dean Henry B. Washburn of the Episcopal Theological School in Cambridge.

The last session of the Congress on Friday morning dealt with "The Gospel and our Parishes," with the Rev. S. Whitney Hale, rector of the Church of the Advent, Boston, reading the paper. "The Gospel is God acting to effect a 'belonging,'" Mr. Hale said in his paper. "It not only proclaims, but provides the means of attaining the end, conveys God's grace to meet man's needs. The parish, then, is nothing more and

nothing less than the working cell in the Kingdom—the realm of God's action whereby and wherein He calls men out of loneliness, isolation and enmity into the universal fellowship of the Holy Spirit." Mr. Hale then suggested means for providing closer fellowship within parishes.

### CLERGY NOTES

(Continued from page 2)

Vineyard Haven and Edgartown, Mass., is rector of the Messiah, Woods Hole, Mass.  
 ORRICK, F. WILLIAM, was ordained deacon on March 29 in the chapel of Seabury-Western Seminary by Bishop Stewart of Chicago. He is in charge of St. Paul's, Manhattan, Ill.

OTTO, WILLIAM R., formerly assistant at Trinity Church, Buffalo, N. Y., is rector of Trinity, Oshkosh, Wis.

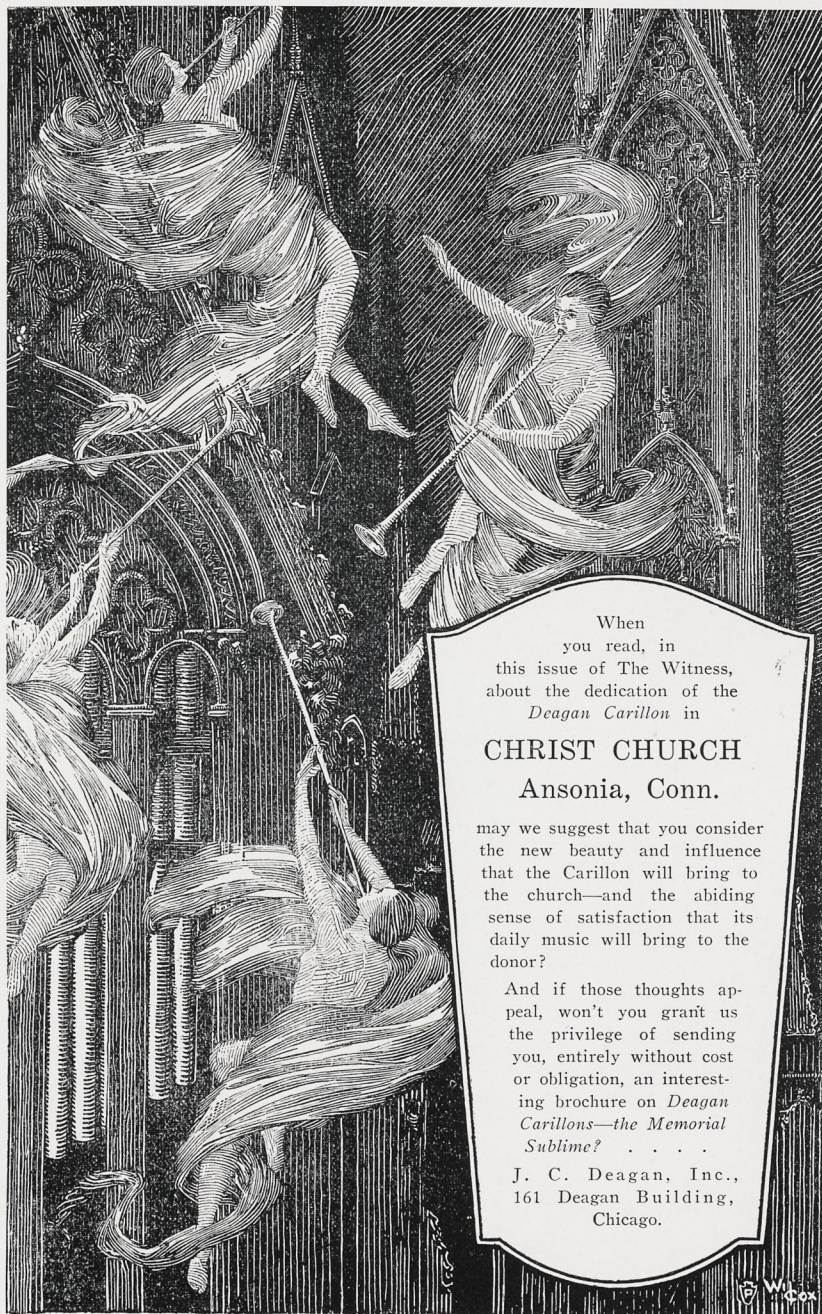
PARKER, JAMES G., was ordained deacon in the chapel of Seabury-Western Seminary by Bishop Stewart of Chicago on March 29. He is in charge of St. Mary's, Crystal Lake, and St. Ann's, Woodstock, Ill.

PEARMAN, WILLIAM A., retired, died at Ft. Sam Houston, Texas, April 5, 1939.

PHILLIPS, JOHN P., was ordained priest on April 8 in Calvary Church, Bastrop, Tex., of which he is rector, by Bishop Quin of Texas.

ROSS, ARNOLD M., was ordained priest on March 25 in Trinity Church, Syracuse, N. Y., where he is curate, by Bishop Coley of Central New York.

ZIMMERMAN, MARLAND, was ordained deacon on April 18th by Bishop Washburn of Newark in St. Luke's, Hope, New Jersey, where he is in charge.



When  
 you read, in  
 this issue of The Witness,  
 about the dedication of the  
 Deagan Carillon in

### CHRIST CHURCH Ansonia, Conn.

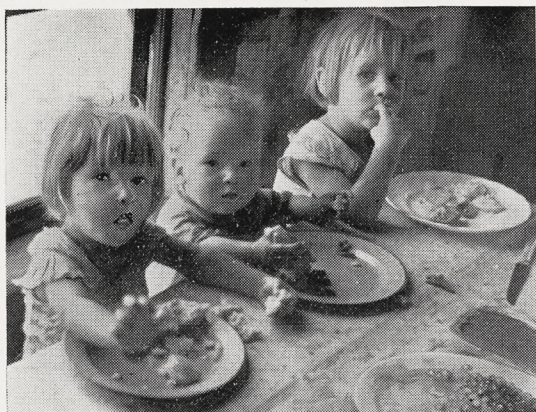
may we suggest that you consider the new beauty and influence that the Carillon will bring to the church—and the abiding sense of satisfaction that its daily music will bring to the donor?

And if those thoughts appeal, won't you grant us the privilege of sending you, entirely without cost or obligation, an interesting brochure on *Deagan Carillons—the Memorial Sublime?* . . . .

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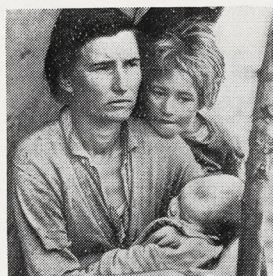


*Beans and Bread—A Christmas Dinner in Southern Mountains*

**MAY WE HELP  
YOU  
TO HELP  
OTHERS?**



*European Refugees from Racial and Religious Persecutions*



*Destitute American Mother and Children*



*Must Have Help to Face Life's Battle*



*Future American Citizens*

## *The* **GOLDEN RULE FOUNDATION**

"A PEOPLE'S FOUNDATION"

*Your* FOUNDATION

### **Offers YOU its facilities for**

- (1) **Saving Lives, Feeding the Hungry, Clothing the Destitute, Healing the Sick** among the unemployed and underprivileged in neglected areas of our own land—in China, Europe, Palestine, wherever investigation reveals most acute human needs, combined with efficient, constructive administration.
- (2) **The Golden Rule Observance of Mothers' Day** "in honor of our mothers," doing for destitute mothers and dependent children that which we would like to have done for our mothers if conditions were reversed, and that which our mothers would do if they had opportunity.
- (3) **Golden Rule Guaranteed Annuities** paying to the donor, or to a beneficiary named by the donor, an irreducible income of from 3 per cent to 8 per cent (with income tax exemption equal to 4 per cent to 20 per cent) for the remaining years of life, guaranteed by an old line legal reserve insurance company. No better form of old-age security.
- (4) **Your Private Foundation** bearing your name or any desired memorial name established in any amount, with or through The Golden Rule Foundation subject to future allocation.
- (5) **Wills, Legacies and Bequests:** The Golden Rule Foundation is chartered specifically to receive legacies and bequests from any who may wish the facilities and advantages of a Foundation without the overhead expense and responsibility. Philanthropic Trusts and other funds are administered in the name of the donor under such conditions as the donor may name.
- (6) **Membership in the Foundation** provides immediate participation and partnership in a broad, inclusive and carefully considered program of life-saving, character-building, peace-making, constructive philanthropy.



*Innocent Chinese—No Home or Parents*



*War Orphans in Bible Lands*

### **WHAT DOLLARS WILL DO**

- \$1** provides food, life's necessities and care for one Chinese war orphan, or refugee widowed mother for one month.
- \$10** provides full support for one year.
- \$25** provides hot school lunches and health service for one month for 25 undernourished children of unemployed parents in neglected areas of America.
- \$50** provides weekly clinic, remote from hospital.
- \$100** provides for 10 Chinese war orphans for one year, or medical equipment for refugee camp.

**LIKE SUMS RENDER LIKE SERVICE IN NEGLECTED AREAS OF OUR OWN AND OTHER LANDS**

**THE GOLDEN RULE FOUNDATION**  
60 East 42nd Street, New York, N. Y.

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- ☐ Good Investments—Saving Lives
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