

December 28, 1939  
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# THE WITNESS



**LLOYD C. STARK**  
Missouri Governor and Front Page Churchman

**AN EDITORIAL BY BISHOP JOHNSON**



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## CLERGY NOTES

ANDERSON, F. L., rector of St. Ansgarius (Swedish) Church, Providence, R. I., observed the 25th anniversary of his ordination on December 17th.

BOND, B. F., associate minister of St. Paul's Church, Rochester, New York, was advanced to the priesthood by Bishop Reinheimer on December 20th.

BRYAN, HENRY B., retired rector of Grace Church, Van Vorst, Jersey City, N. J., died on November 28th after an active ministry of over fifty years.

CARBERRY, O. D., chaplain at the New York State Training School for Boys, Orange County, New York, was advanced to the priesthood by Bishop Gilbert on December 16th.

CASEY, R. P., was ordered deacon by Bishop Perry of Rhode Island on St. Thomas' Day, in St. Stephen's Church, Providence.

HARTER, WALTER G., has announced that his address after January 1st will be, Trinity Chapel, 16 West 26th Street, New York City.

IRELAND, F. G., in charge of All Saints', Brooklyn, Mich., St. Michael's and All Angels', Cambridge, Mich., and surrounding territory, was advanced to the priesthood on December 22nd by Bishop Page of Michigan.

KIRSCH, R. O., rector of the Church of the Redeemer, Addison, New York, was advanced to the priesthood on December 13th by Bishop Reinheimer of Rochester.

LONGMIRE, A. M., rector of St. James' Church, West Somerville, Massachusetts, resigned on December 1st to begin duties immediately as minister-in-charge of All Saints' Church, Whitman, and Trinity Mission, Rockland, both in the diocese of Massachusetts.

ROBERTS, W. D., retired rector of St. John's Church, East Boston, Mass., died in Milton, Mass., on December 9th at the age of 74.

ROELL, RUDOLPH, left his position of curate at Christ Church, Ridgewood, N. J., on December 1st, to become associate-rector of St. James' Church, New York City.

SHARKEY, J. J., assistant at St. Paul's Church, Englewood, New Jersey, will take charge of St. Luke's Church, South Glensbury, Conn., on January 1st.

SHEPARD, W. G., in charge of St. Timothy's, Jackson, Mich.; Christ Church, Henrietta, Mich., and surrounding country, was ad-

(Continued on page 13)

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# THE WITNESS

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## CHRISTMAS TODAY

*By*

BISHOP JOHNSON

IT IS a significant fact that when Christ was born there was no room for Him in the inn. An inn is a place where hospitality is commercialized. It may be a very fine inn but its guests are entertained for a consideration. It is a parable of Christ and the secular world. If we go back to that period in time known as the Dark Ages when Roman civilization had reverted to barbarism and many princes could neither read nor write, it was the impetus of Christ's disciples which opened the door of our present system of education; which initiated hospitals for the sick; homes for the friendless; social services among the poor; a deep concern for the mentally afflicted; and a sense of obligation for the sanctity of the home in its relation to children. It is a curious fact that Christ, though the promoter of what we call Christian civilization, is crowded out of the inn and relegated to the petty and obscure places in the picture. He would not be welcome in political or economic corporations; nor in labor circles nor on the faculties of colleges or in medical associations. It would seem as though having given the impetus to what is called Christian civilization He was not needed to inject anything further into the social order.

Those who deny that He made possible the social and philanthropic movements that resulted in this social order that we enjoy might read their histories and point out where any nation produced these fruits of His gospel without the stimulus of His influence. And furthermore just in proportion to the rejection of His presence, so is the confusion of society worse confounded.

The present situation is not the failure of the Church but the failure of men to follow Him in the development of these movements. It has not been so much a deliberate rejection of His ethical ideals as it has been the fact that no room has

been made for Him in the inn. Our educational leaders have been so intent on seeking and imparting information that they have kept no room for the spiritual. Our capitalists have been so concerned with profits and our labor unions with wages that they both have been blind to the fact that they have a common interest and should have fellowship with one another. Our reformers have been so keen over isms and labels that they have overlooked the fact that no system of government can be just unless the constituency is seeking to be righteous.

The inn is composed of suites in which one compartment minds have resided so that there is no real fellowship in the inn but rather contempt for one another. One grows weary of panaceas that lack the leaven of righteousness. Men will never attain to the glorious liberty of the Sons of God until and unless they love one another. Instead of seeking to leaven the society by the gospel of Christ we have secularized the very festivals which symbolize that gospel. When I compare the Christmas of today with that of forty years ago I am conscious of the fact that something that was very fine then is omitted now. Then the preparation for and the experience of Christmastide was that of a spiritual uplift, quite unique as to character. The whole world seemed transformed and we were lifted up into heavenly places. There was a real peace on earth and good will towards men. The radiant faces at the early service on Christmas morning gave a meaning to the Sursum Corda. "Lift up your hearts—we lift them up unto the Lord" It expressed the exultation of us all.

TODAY Christmas is not the same. It still is a glorious day but the midnight service has replaced that of the early morning. High powered salesmanship has commercialized the season.



Tired clerks wait on bewildered customers. Cock-tail parties have replaced the old sleigh ride parties. The Babe of Bethlehem has been crowded out of the picture. Many Christians do not feel the call to lift up their hearts in worship.

I wonder if it is because I am growing old and the fault is within me or whether things are different. I wonder if little children have the same joy; whether youth has the same exultation; whether adults feel the same radiant emotion that they used to have in the days that are gone. The world has a way of appropriating Christ's gifts to men and expelling Him from the use of them.

He gave the initiative to schools and colleges and hospitals and homes for the aged and social service. We still have them but without the presence of the Babe of Bethlehem, with the result that something is left out that was very fine. And

so Christmas is given over to shopping and Easter to fashion and Thanksgiving to feasting, but He is refused admittance because the inn is so full of other guests. I suspect that is why we live in a messy world. But once more let us thank God who giveth us the victory when the Kingdom of the World shall admit the Prince of Peace and pray for Him to dwell there.

Of course many people love to live in a hotel and to have no intimate contact with other guests. Personal comfort becomes superior to human fellowship and people become more and more self-centered. It may satisfy the present needs but there can be no ultimate fellowship with such a background. "Glory to God in the Highest and on earth peace goodwill to all men" is meaningless unless men worship God and love one another in the ordinary walks of life.

## THE NECESSITY OF WAR

By

JOSEPH F. FLETCHER

*Director of the School of Applied Religion*

IT IS often said that war is necessary. Some people protest fiercely against this claim, even when it is dressed up in the arguments of Neo-Malthusian birth-rate problems. I, too, protest. But suppose, for the sake of thorough inquiry, that the claim is true. The question arises: Is war necessary because human nature needs and forces it? (Freud argued this way in *Civilization and Its Discontents*.) Or is war necessary as a result of the way in which civilization is organized?

If we agree with the "instinct" argument we imply that it's hopeless to seek peace for civilization, and we also imply a view of human nature which is sub-Christian (if not sub-human). It is silly of some of our contemporary prophetic pessimists to talk as if a religious recognition of sinfulness in man involves belief in the inevitability of large-scale international military conflict.

If we take the view that war is produced by the patterns and conditions of social organization, of the social order, the case is different. On this view we imply that man is victimized by the social system, which outwits and negates his search for peace. War becomes a product of social artificialities, and not of human nature. In order to take this latter view it is not necessary to adopt a naive or "optimistic" view of man or to believe in "inevitable progress." On the other hand, this view helps us to realize the key-truth about war in civilization generally and about the present European

war in particular . . . which is that nations enter the paths of war because they can no longer tolerate the conditions of peace.

What is the most important feature of social organization? Those of us who have seriously tried to analyse the forces of social development agree that the vital factor is the economic system. Natural man's first demand is for security of food, clothing and shelter. There are many other things required for peace in civilization but the economic peace is absolutely essential.

The Versailles Treaty robbed Europe of its chances for peace. By taking Germany's colonies and markets it turned her imperialism into a "have not" economy. Capitalistic economies must have an outlet for the export surpluses they create, no matter how much poverty remains at home. Germany has had no way to export her unemployment! Germany was, and is, sacrificed to the competitive advantages of British and French "have" economy, vast and capitalistically necessary empires (market monopolies) upon which "the sun never sets."

This is no place or space to go into the whole complex of war, its causes and its cure. But we can't let the fact that war is a complex problem hide from us the more important fact that it has a basic and discernible cause. This cause is economic rivalry and tension, resulting from a domestic condition . . . the relentless necessities of an economic system which requires to expand as



the price of its continued existence at the same time that world and resources are contracting.

We can reply to the "psychological" argument that although the forces which drive us to war, rationalized under slogans like "democracy" and "integrity," may not easily be exposed they can be explained. The necessity of war may be "unconscious" but it is not unintelligible. It has a definite and realistic connection with the plain facts of human social existence. It isn't something given in nature; it can't be blamed on libido, or gravitation or God. Even if the appeal of war is unconscious, it is an unconscious effort to get away from something!

The most cynical among us, in the short twenty years' respite we have had from war, never imagined that our modern social-economy could repeat the convulsion of 1914-18 so soon, and along patterns of partnership and propaganda so similar. But it may not be too late to make a constructive effort, especially here in America. If we know the cause of war we can find the cure. Let's try to be good social engineers here in America; fight fascism and its aggressions by building true democracy. This means economic democracy, which develops in an economy of abundance instead of artificial scarcity. It doesn't live at the expense of other peoples.

The problem of war is a problem of domestic re-organization, not of foreign diplomacy. As long as the Hitlers of this world have cause to talk about "lebensraum" they can make war.

## *Let's Know*

*By*  
BISHOP WILSON  
FINLAND

AT THE time of this writing Finland is heroically resisting the vicious attack of Russia which has stirred the indignation of most of the outside world. What will have happened by the time this gets into print is another matter. We can only hope for the best.

Finland is a country of about 144,000 square miles—approximately two and one-half times the size of the state of Wisconsin, very thinly settled with a population of less than four million people. The Finns originated in central Asia and moved westward in a series of migrations about which little is known. They do not appear in any historical fashion until the middle of the twelfth century when the Swedes moved against them because of the ravages of Finnish pirates on the Swedish coast. At that time Sweden took the

country under its wing and started to Christianize the pagan inhabitants. It required about 150 years of missionary work before the Church really took root in Finland. The early bishops were all Swedes. It was not until 1291 that the first Finnish bishop took charge of Church affairs.

Always Finland was a bone of contention between Sweden and Russia. Also for a long time there were fairly regular battles between tribes in the interior. Such conditions did not help the spiritual development of the people. In the year 1500 there were only 120 churches in the country, some of the people living ninety miles away from the nearest place of worship. About that time the Swedish government ordered the construction of a series of new Church buildings.

At the time of the Reformation Finland went naturally along with Sweden into the Lutheran fold. There was practically no disturbance in the change. The chief leader was Michael Agricola, a man of humble origin who had studied in Wittenberg, in Germany. He translated a primer into Finnish and a large part of the Bible, though the Finns did not have the complete Bible in their own language until 1642.

Toward the end of the seventeenth century Finland went through a period of intense suffering due to a succession of wars carried on by Charles XII of Sweden. It is said that a hundred thousand persons perished of famine. Before matters settled down Russia had seized the eastern part of the country.

Another political crisis in Sweden a century later gave Russia a new opportunity and the whole country was absorbed into the Russian empire in 1809. There it remained until the close of the World War when it broke loose as an independent republic. For the last twenty years the Finns have had a sound government and have made steady progress in the development of their national life.

Today Finland is probably ninety per cent Lutheran. There is a small group of Eastern Orthodox and a very small minority of Roman Catholics. They are closely identified with the Lutheran Church of Sweden. Within the past ten years a working policy of intercommunion has been arranged between the Church of England and the Church of Finland.

What may now happen to this harmless country it is difficult to imagine. As innocent bystanders they are drawn into the vortex of European power politics. It appears that they must suffer for the rapacity of their neighbors. God save them from the fate of Poland.



# URGENCY OF THE CONCORDAT

By

CYRIL C. RICHARDSON

*Episcopal Clergyman and Professor at Union*

THERE are in this country about 16 million Roman Catholics, and a growing Protestant Church of eight million Methodists. The union of the Episcopal Church with Roman Catholicism is, I take it, an interesting subject for debate, but a fruitless hope for the near future. We are confronted, then, with the possibility either of trying earnestly to influence the main body of Protestantism, or else of dwindling in importance till we become a vestige of a noble past. We are significant today because Protestantism is divided; but we may face the fact that this will not long remain so. The great Methodist union presages to be the centre of a Pan-Protestant movement, which, if I read the times aright, will grow increasingly important. The nearest Church to our own is the Presbyterian: with them we should be about five millions. Through such a union, something of the richness of Anglican liturgical life and Catholic feeling might be grafted into the Protestant movement, while we should stand to gain much from the Presbyterian stress upon the Bible and good preaching.

The Concordat, whose proposals are thoroughly in accord with Anglican teaching and practice, and most notably with our own Canon II, has opened a door for this. To regard the venture with indifference or antagonism will possibly mean the nemesis of Anglican influence in the American Church. If our General Convention fails to consider the matter seriously, the growing Protestant belief that we are a house divided against itself, which enjoys rather to *talk* about Christian unity than to *do* anything about it, will receive fresh and final confirmation. No one will take us seriously in the future, and we shall possibly enjoy the distinction of being a sort of vestigial appendix to American religious life. The pages of Christian history are littered with Anglican proposals for Church Unity. It is a sort of game in our communion to think up schemes for the Reunion of Christendom, and then exercise our ingenuity in seeing how best we can wreck them.

The urgency of the Concordat lies precisely in the fact that other Churches are watching us. They have read our record in the past and are somewhat dubious about our intentions and ability. If our General Convention defers an earnest consideration of the venture, our fellow Christians will be convinced that in the future our schemes can be taken *cum grano salis*. Presby-

terians, and other Christian bodies, will then be free to devote their attention to the issue of Church Unity among those Churches which really do mean business, and do not offer and withdraw the right hand of fellowship with the easy virtue of Anglicanism.

## Honor Roll for 1939

IT HAS been the custom of THE WITNESS for a number of years to present an Honor Roll in the last number of the year; men and women of the Episcopal Church who have stood out by their conspicuous service. As 1939 draws to a close we salute the following persons:

KIMBER DEN, Chinese priest, for establishing camps in his native land for children orphaned by the war.

MAURY MAVERICK, communicant of St. Mark's, San Antonio and mayor of the city, a friend of the disinherited and a valiant champion of American democracy.

PAUL JONES, retired Bishop, who as a member of the Church's committee for German Refugees has done so much to keep this cause before our people.

EDWIN S. SMITH, member of the National Labor Relations Board, who has remained faithful to his trust in the face of great opposition.

CHARLES WILSON, rector of St. Mark's, St. Louis, for the construction during the year of one of the most beautiful and unique churches in the country.

MRS. JOSEPH FLETCHER, who has given devoted leadership to a committee in Cincinnati that has raised funds for Spanish refugees in France.

WILLIAM A. EDDY for his fine administration of Hobart College, making it one of the most progressive colleges in the country.

ROBERT N. SPENCER, Bishop of West Missouri, for the part he played in cleaning up the corruption in Kansas City.

CLINTON S. QUIN, Bishop of Texas, for his fine work as chairman of the committee on the unemployed clergy.

H. JERRY VOORHIS, Congressman from California, for his opposition to the undemocratic procedure of the Dies Committee of which he is a member.



## *Parson and Parish*

I HAVE just heard a description of the qualities necessary for the rector of a parish of moderate size. My informant was a man of considerable experience in the Church and in the business field; a man who would certainly be rated as a successful business man and perhaps as a good vestryman; one who employs men in various capacities and who is at least financially successful.

As he recounted the things "the man we get" must have, I immediately began to do some figuring for myself and I came to the conclusion that the qualifications most emphasized were the particular ones in which the past rector had been lacking. It was out of the ordinary and rather interesting to hear—"we do not need a good preacher; if a man is able to express himself and is not a bore, that is all the preaching we need; our people are a church going congregation." I could remember when that was not true, and if it is true now, I suspect that it is in a measure due to several years of interesting and attractive preaching.

"We want a man who will tend to visiting people and the spiritual things and leave the business of the parish alone; our vestry is capable and does not need any direction from the rector." I did not remind him that I knew a time, a few years ago, when all the salaries were about six months in arrears and assessments and apportionments unpaid.

"We want a mixer." Well that was a familiar and usual want. I pretended not to understand, and replied, "some one gave us a big electric one for our parish house; but it is never used; we have nothing to mix." He looked at me in disgust, and I promptly added, "I am not being fresh, I am serious; a mixer is only good if you have something to mix. You want a man of spirituality, education, culture and a gentleman, who will mix with the people of your parish, and, as a result, infuse these qualities into the people with whom he associates. A back-slapping, hail-fellow-well-met will not be as much good as our electric mixer."

"Of course I understand that," he said.

"Well you better keep it in mind," I replied as we parted.

Some days later I met another vestryman of the same parish, and I opened the conversation by asking if they had found the paragon for which they were looking.

"Not yet, and it is not going to be easy; we want a man like our last rector—a good preacher

and a good business man who will hold us up to the same standards."

"I am afraid it will not be easy," I said; but I did not mean the same thing he did. So I came home to cogitate on the need for some action on the part of the whole Church on the subject of the "placement of the clergy," and after thinking a while I said to myself "that will not be easy either."

Just as the two vestrymen had outlined entirely opposite qualifications for the man needed in that parish and both were sincere in their opinions, I knew from experience that after a new rector came, though he might fit the qualifications of the first vestryman to a "T", the second would likely be the first to say—"He is exactly the kind of a man we needed." While the first vestryman would say, "he plays golf, instead of tending to his business."

If the new rector was built on the specifications of the second vestryman, I can readily foresee at the end of six months, the first vestryman saying, "he is absolutely the only man for the place" while the second man complains, "he talks missions and is too much of a driver."

One can often from the outside see the situation more clearly than from within. A common error of thought is that parishes are all alike, but the clergy have very different abilities and personalities; while as a matter of fact there is a greater difference in parishes than in clergy. The man invariably carries from one parish to the next the characteristics and certainly the same ability and personality which he displayed in his previous place.

There are certain qualities and failings that are common to all parishes, but I do not know two which are alike. Then, too, they change more rapidly than does the individual. Death, moving, lack of interest, new people, new interest, new loyalties, local politics and economics, all serve to change the face and personality of a parish.

I have known several "Letters of Transfer" (either in or out) to change a satisfied, selfish, moribund parish into a live, missionary, aggressive force.

I believe that as a general rule (and too often) the parish makes the clergyman, rather than the rector moulding the parish.

Well this is too hard a problem for the 'Poor Parson'. None of his kind have ever solved it by rule; it is a reaction of personalities. No canons, commissions, bishops or vestries can solve the problem. It is like matrimony—both from the standpoint of the parson and the parish—it is "for better or worse," and if it comes to a divorce, there is usually fault on both sides.—THE POOR PARSON.



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

When the Presiding Bishop sent out a request last week that January 14 to 21 be set aside in the churches as Church Press Week he quite unknowingly timed it with an article that appeared at the same time in one of the secular magazines. This article, written by H. Rutledge Southworth, a distinguished newspaperman, tells the story of the press of the Roman Catholic Church in this country. That Church has 139 newspapers with a total circulation of 2,639,165; 197 weeklies with a total circulation of 4,604,141 and in addition the Roman Church supports over 4,000 local publications. Writes Mr. Southworth: "The American Catholic press is a vital part of the Church's political machinery and was greatly encouraged by Pope Pius XI, who saw it as a powerful agency for Catholic Action—that is, cooperation between laity and hierarchy for the attainment of Catholic aims".

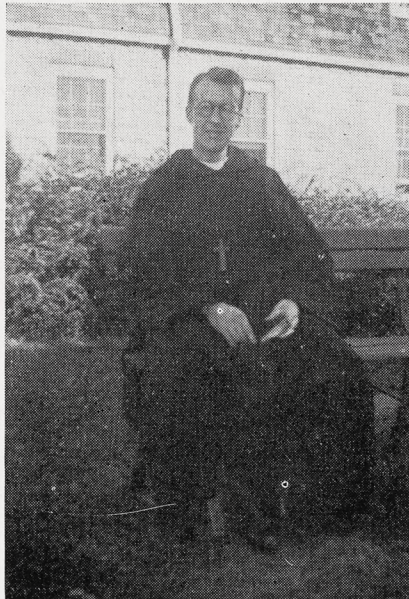
In contrast to this we of the Episcopal Church can take what comfort we can from this statement by Bishop Tucker:

"One of the great and effective forces in the advancement of the Church through the past five centuries has been the printed word. In more recent times, a press devoted especially to the Cause of Christ has played an important part in the Church's work.

"Church publications are and must continue with increased effectiveness to be a means of bringing our people to a knowledge of and interest in the Church's life and activity. Never before has the Church so needed a virile Church press as today. Yet, when we survey the situation, we find that an infinitesimal percentage—perhaps one in fifteen—of our Church families subscribe to or read any Church periodical. Not only does this work a hardship upon our Church papers, but it works a hardship upon the Church itself. For we are losing the fullest possible benefits of a great medium at our command for advancement.

"In order that the whole Church may join in bringing our people to consider the value and the benefits of reading Church publications, I ask that the period of January 14 to 21 be set aside as *Church Press Week*. I suggest that during this week a strenuous effort be made throughout the Church to place Church publications in the hands of our people and that they be encouraged to subscribe to them and to read them. Every Church family should take and read

### Off-Moments



The Rev. William Chalmers of the Order of the Holy Cross is here pictured sunning himself at West Park. Father Chalmers is one of the younger men of the Order, a recent graduate of the General Seminary and the son of the late Robert Scott Chalmers, for many years an associate editor of *The Witness*. Father Chalmers distinguished himself last summer as chaplain of the Wellesley Conference.

regularly a Church periodical. It is with this objective in view that I declare Church Press Week."

For some years now the Roman Church has had not a Church Press Week but a Church Press Month, with every Catholic family not alone asked to subscribe to one of their papers but expected to do so. We are now to have our Week, thanks to the Presiding Bishop and his associates at headquarters. The department of Promotion, I understand, is sending a poster and a folder relating to our Church papers, to all the clergy, with the hope that they will do everything in their power during these days in January to persuade every family to subscribe to one or more of our papers. *THE WITNESS* cooperates with this effort by making a number of suggestions that are set forth on the back page of this number. Bundles, Direct Mail Plan, Canvass of the parish by some organization, with a commission of 50c on each annual subscription, a special subscription for the number once a month that contains the Review of the News of All the Churches—it is our earnest hope that rectors throughout the country will act on one or more of

these suggestions. And if there is any help that we can give—for instance, sample copies and subscription blanks—just let us know. If we all get behind the Presiding Bishop on this we can make the press of our own Church "one of the great and effective forces in the advancement of the Church." Twenty-two years ago *THE WITNESS* started with the policy of bringing out each week a paper containing all of the important news of the Church, together with articles by leaders of the Church, at a price within the reach of all. We have stuck with this policy through thick and thin and today offer you a sixteen page paper once a week for but \$2.00 a year—with a commission of 50c for those canvassing for subscriptions. We now hope that hundreds of rectors will cooperate with Bishop Johnson and his associates, at the request of the Presiding Bishop, so that we may have good news to report in the first number of February.

\* \* \*

### Sheerin to Address Long Island Laymen

National Council's vice-president, Charles Sheerin, is to address the annual dinner of what is called the key-men of the diocese of Long Island on January 8th. Plans are to be made for the annual corporate communion on Washington's Birthday and there will be a discussion of how the laity may aid the clergy with parish problems. . . . On January 11th the Rev. A. H. MacDonell of Nevada is to speak at a meeting of the women of the diocese at St. Paul's, Glen Cove, and on the 18th Mrs. Robert P. Frazier, wife of the archdeacon of Wyoming, is to address the Brooklyn district meeting, held at St. Ann's. . . . That same evening the social service department of the diocese is to have an annual dinner, also at St. Ann's, when the chief address will be given by Congressman H. Jerry Voorhis who is to speak on civil liberties.

\* \* \*

### Annual Reunion at Trinity College

The unique reunion of the workmen who built the beautiful chapel at Trinity College, an annual event, was held on December 19th. They gathered in the chapel in the afternoon to inspect the work of their hands and to note the beauty that has been added during the past year. There was then a service, conducted by President Ogilby, when the same office was repeated that was used regularly while the men were building the chapel. Names of eleven men who have died since the construction were read and prayers offered for them. All of their names, incidentally, have been cut in the wall of the cloister. In the evening



there was the dinner, the eighth . . . a merry evening with old jokes and stories. It was an interesting group, including Italian and Negro laborers, English stone masons, Scandinavian carpenters and Jewish plumbers, and genial Irish foremen. A long telegram from William G. Mather of Cleveland, the donor of the chapel, was read. Perhaps we should repeat that when funds ran short to complete the chapel during the peak days of the depression these workmen contributed \$6,000 to complete the tower and in addition have subsequently given two carved pew ends and a stained glass window.

\* \* \*

#### **Arnold Nash to Lecture in West**

The Rev. Arnold Nash, noted Anglican sociologist, will be a special lecturer at the Pacific School of Religion for the spring quarter. Mr. Nash is now lecturing at Berkeley Divinity School in New Haven; and will be at Union Seminary next summer. He is the editor of the new book, *Education for Christian Marriage*, which has become the standard reference book for the clergy of the Church of England and other denominations in England.

\* \* \*

#### **The Governor of Missouri**

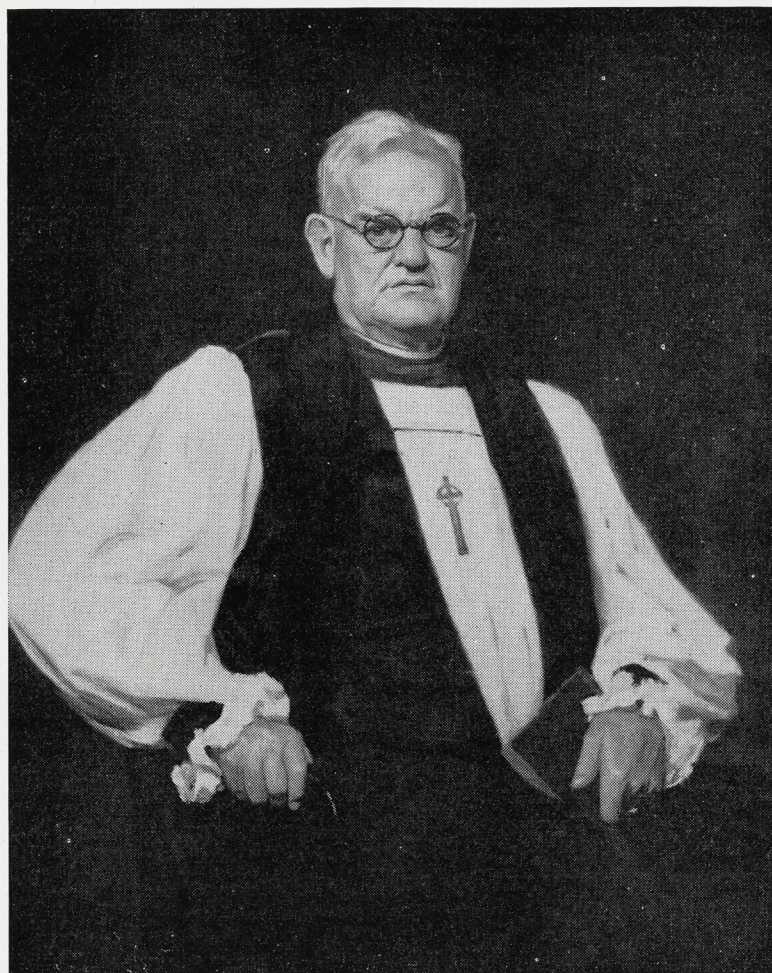
Governor Lloyd C. Stark of Missouri, pictured on the cover, is a vestryman of Calvary Church, Louisiana, Missouri. He has revived the faith of a great many people in democratic government by his overthrow of the ballot-stealing, official-bribing machine of Kansas City. In this campaign he received the fullest cooperation from many Churchmen, including Bishop Spencer who played a leading part and for which he is named on THE WITNESS Honor Roll for 1939. Governor Stark's administration has been noted for rigid economy—some think too rigid since there have been many problems of relief as a result. However he has given the state a balanced budget despite what he claims is a comprehensive social security program. His administration likewise lays claim to noteworthy progress in caring for public health needs.

\* \* \*

#### **Message From Archbishop of Finland**

From the Finnish Legation in Washington, the Hon. H. J. J. Procope, Minister of Finland, sent today (December 19) a message from the head of the Finnish Christian Church, the Archbishop of Finland, Erkki Kaila, to the Rt. Rev. Henry St. George Tucker, Presiding Bishop of the Episcopal Church.

Archbishop Kaila said: "The Church of Finland sends the Amer-



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ican Churches her hearty Christian greetings. The sympathy and the help shown by the noble American nation is to us of great value in our fight for liberty and independence. May God's blessing rest upon the American nation and her Christian Churches."

Mr. Procope explained that the message is sent "in recognition and in deep appreciation of nation-wide sentiment favoring the setting aside of Sunday December 17, 1939, as a day of spiritual communion between the people of Finland and the people of the United States."

\* \* \*

#### **Sweet Briar Conference Announces Dates**

The dates of the Sweet Briar Conference for 1940 are to be from July 1 to 12, with a clergy conference from the 9 to 12. Among those already announced for the faculty are Golbert Symonds, Marion Benedict, Wallace Rollins, Charles Taylor, Nathaniel Groton, Robert Magill and Richard Baker. There is also the announcement that a star of the faculty will be Bishop Theodore Ludlow of Newark. Bishop Malcolm Peabody on the other hand will not be

on the faculty this coming year as he is to teach at a new conference to open at Hobart College.

\* \* \*

#### **Kemper Hall Gives Christmas Party**

The annual Christmas Party of Kemper Hall, Kenosha, Wisconsin, for the children of the Kenosha County Orthopedic School was held on December 14th. Fifty students of the County School were entertained royally with carol singing, a Christmas banquet, presents, and a Christmas play entitled the "Holy Night". Girls of Kemper Hall planned the whole party themselves, acted as hostesses to the guests, and staged the play.

\* \* \*

#### **Boys Conference Held In Detroit**

A conference centering around work for boys and young men in the diocese of Michigan was held on December 17th in St. John's Parish, Detroit. The conference was for Brotherhood of St. Andrew officers, clergy, the diocesan young men's council, and the "alumni" of the St. Andrew Brotherhood and it had for its specific purpose the presentation



of constructive ideas for chapter programs. A demonstration chapter meeting was held at the conference by the boys of the St. Andrew Brotherhood of St. Paul's Church, Jackson, Mich., in which many different types of activity were included.

#### Bishop Beecher Honored In Nebraska

Bishop George Allen Beecher, pioneer missionary and since 1910 missionary bishop of Western Nebraska, was given the 1939 Kiwanis Club distinguished service medal on December 15th. The award is given annually to some Nebraskan Kiwanian, and it was presented to Bishop Beecher in recognition "of almost a half century of service in the state."

#### Cincinnati Clericus Elects Officers

The Rev. E. H. Oxley, rector of St. Andrew's Church, Cincinnati, was recently elected president of the Cincinnati Clericus. The Rev. W. S. Snoddy, rector of the Church of Our Saviour, Mt. Auburn, is the new vice-president, and the Rev. Alanson Higbee, curate of the Church of the Advent, Walnut Hills, is the secretary-treasurer for the new term.

#### New Organ Given Vermont Church

A new organ has been presented to St. Peter's Church, Bennington, Vermont, in memory of Harry A. Wills, vestryman and member of the choir, by his brother, Wm. H. Wills, junior warden of the parish and lieutenant governor of Vermont. The instrument was built by the Estey Organ Co. of Brattleboro and includes the pipes of the old Hook organ built in 1857.

#### Chicago School Returns To the Church

A return to its former status as an institution wholly under the control of the Episcopal Church was announced recently by the Lawrence Hall School for Boys, Chicago, following an amendment of its by-laws which made Bishop Stewart chairman of its board of directors with power to approve or disapprove all future nominations to the board. New officers were elected after the amendment of the by-laws and five prominent Chicago churchmen were added to the board of directors. The school will be under the supervision of the social service department of the diocese of Chicago under the direction of Rev. Herbert W. Prince of Lake Forest. In commenting on the addition of Lawrence Hall to the diocesan institutions, Bishop Stewart said: "Lawrence Hall is not a mere institution. It is a genuine home. It is now completely under the auspices of the Episcopal Church and I hope

every churchman will take a real interest in it."

#### Massachusetts Diocesan Trust Described

The Diocesan Investment Trust, recently established in Massachusetts, is described in detail in the diocesan magazine, "The Church Militant", by Mr. Stoughton Bell, chancellor of the diocese and clerk of the Bishop and trustees. Through the Trust, an opportunity is offered whereby funds of Episcopal churches, missions, and all religious and charitable organizations of the Episcopal Church with-

in the diocese, may be invested, in combination with other diocesan funds, under the management of those skilled in the handling of trust funds. One of the greatest advantages of thus combining church funds is that derived from diversification of investments. No matter how small a mission may be which commits its funds to this Trust, that mission will have its proportionate share in a fund of several millions of dollars. The members of the Trust Investment Committee are twelve in number and include presidents, vice-presidents, and executive committee mem-

## 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 at 11; Evening Service  
and Sermon, 8.

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

### Grace Church, New York

Rev. Clifton Macon, D.D., Locum-tenens  
Broadway at 10th St.

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

Thursdays: Holy Communion, 12:30.  
Holy Days: Holy Communion, 11:45 A.M.

### 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 4:30 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., 4 P.M., Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays: Holy Communion at 12:15 P.M.

### St. Bartholomew's Church

New York

Park Avenue and 51st Street

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

Sunday Services

8 A.M.—Holy Communion  
11 A.M.—Morning Service and Sermon  
4 P.M.—Evensong. Special Music.  
Weekday Holy Communion at 10:30 A.M.  
on Thursdays and Saints' Days.  
The Church is open daily for prayer.

### St. James Church, New York

Madison Avenue at 71st Street

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

8:00 A.M.—Holy Communion  
9:30 A.M.—Children's Service  
11:00 A.M.—Morning Service and Sermon  
8:00 P.M.—Choral Evensong and Sermon  
Holy Communion Wed., 8 A.M.; Thurs.  
12 M.

### 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

Verv. 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, 10:00,  
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

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—

7:30 A.M.—Holy Communion

9:30 and 11:00 A.M.—Church School

11:00 A.M.—Morning Service and Sermon

8:00 P.M.—Evening Service and Sermon

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.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 North Shore of Long Island two  
miles east of Glen Cove

8:00 A.M.—Holy Communion.

9:45 A.M.—Junior Church and Sunday

School.

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



bers of the great financial institutions of Boston. They receive no compensation for their services. The income received from the common fund will be distributed equally, pro rata, among the shareholders. Additions to investments, or withdrawals on due notice may be made semi-annually.

\* \* \*

#### **Social Science Institute Elects Spencer Miller Jr.**

Spencer Miller Jr., industrial consultant of the national council, has just been elected a member of the National Institute of Social Sciences in recognition of "his services for the benefit of mankind." The National Institute, which was founded in 1865, is one of the oldest bodies concerned with making national awards for distinguished service to humanity. Mr. Miller is director of the Workers' Education Bureau; managing editor of the Workers' Educational Bureau Press; a member of the American Society of Mechanical Engineers, the American Federation of Labor, the World Association for Adult Education, the American Prisoners' Association and the Welfare League Association.

\* \* \*

#### **Massachusetts Church Dedicated Furnishings**

A new pulpit and clergy stalls were dedicated in Grace Church, Newton, Massachusetts, on December 10th in memory of the late Dr. Laurens MacLure, rector of the parish from 1907 to 1929. The present rector of Grace Church is the Rev. H. Robert Smith.

\* \* \*

#### **Mortgages Disappearing In Long Island**

Within a few months, mortgages aggregating \$70,000 have been cancelled from church properties in the diocese of Long Island. Last summer the colored congregation of St. Augustine's, Brooklyn, celebrated with joy the cancellation of a mortgage of \$47,000 from their property. At Michelmas, the people of St. Michael and All Angels' Church at Seaford commemorated the fiftieth anniversary of the organization of their

church by cancelling a mortgage for \$2,000, leaving the property free of debt. In November Christ Church, Babylon, by strong efforts paid off a debt amounting to \$16,000, and on St. Andrew's Day, St. Andrew's parish of Brooklyn, announced the payment of a mortgage of \$4,000, and commemorated their fiftieth anniversary with a parish dinner.

\* \* \*

#### **New Cincinnati Church Dedicated**

Bishop Hobson of Southern Ohio, dedicated the new edifice of St. Matthew's Church, Bond Hill, Cincinnati, on December 13th. Ground for the new building was broken last June 4th. Previous to this time an old frame building, now to be used as a parish house, had been used for services. Twenty clergymen had a hand in the elaborate dedicatory service.

\* \* \*

#### **Ecclesiastical Relations Council Constituted**

The Presiding Bishop officially constituted the Advisory Council on Ecclesiastical Relations to continue during his pleasure on December 18th. The duties of the Council, as defined by Bishop Tucker shall be "to ascertain all available facts and information and advise the Presiding Bishop, concerning the relationship of this Church with other Churches and religious organizations; to disseminate all such and other information as in the Presiding Bishop's judgment should be released for the edification or protection of the clergy and laity of this Church or those of any other Church or religious organ-

## CHINA



A letter was received from The Rev. Kimber Den on the thirteenth of December informing us of the opening of the first unit of a camp to care for Chinese children who are now without either fathers or mothers as a result of the Japanese Invasion. This noted Chinese Missionary who is famous throughout the world for his work with Lepers states that a Chinese child can be fed and clothed for an entire year for but

### Fifteen Dollars.

A cottage to house twenty children can be built and furnished for but

### Five Hundred Dollars

We present these facts to Church people, to parish societies, to parishes, believing that they will wish to respond at this Christmastide to aid their fellows in far away China.

Make checks payable either to "The C.L.I.D." or if you prefer to "The Rev. Kimber Den."

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If you came reverently, believing, with clean hands and a pure heart, to Our Blessed Lord's Birthday Eucharist, you brought Him a present, yourself. In return, He gave you at the same time, a present. What was it? Have you pondered enough to sense yours? Was it a desire to have more of Him? To learn more of Him? To know what it is all about, this Holy Catholic Church of His, its Sacraments, its beliefs and practices, its good manners, its symbolism, its art, its literature? Outside The Church incorporate, never was there an organization keener in its desire to help you draw nearer Him than we.

But, we are not priests,—just priests' helpers. The cure of souls is the priest's sworn and bounden duty, and his very great joy. If you would have greater joy in your religion, consult him first, get his advice, then come to us. We are to priests and people what a druggist is to a doctor.

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ization, and such other duties as may from time to time be assigned to it by the Presiding Bishop." Members of the Council appointed to serve until the next General Convention and until their successors are appointed are Bishops Oldham; Parsons; Perry; Wilson; the Rev. Bloodgood; Dunphy; Hammerskold; Hardy; Tomkins; Robbins; Mr. J. G. Mitchell; Mr. C. P. Morehouse; the Hon. O. S. Seymour; and Mr. E. K. Warren.

\* \* \*

### Science and Religion

#### Discussed by Professor Shapley

"The nation's outstanding scientists, astronomers, and theologians, have united for the first time to make, jointly, what interpretation is possible of man's relation to the universe, God, spirituality and the celestial forces, and where these combined forces are leading us", said Professor Harlow Shapley, director of the Harvard Observatory, when addressing the Episcopal Club of Massachusetts on December 11th. Professor Shapley showed by a series of slides that there is absolute evidence of evolution of all heavenly bodies. In his informal remarks, he gave his opinion that, contrary as it was to the idea held by many world leaders, he believed the present generation would produce men who would be as famous in history as Dante and Shakespeare.

\* \* \*

### Church Workers Conference To Be Held in New York

An informal two day conference, January 3rd and 4th, for church workers and executives in the social field to be held in New York has been announced by the Federal Council of

Churches. The conference will feature a few informal addresses by leading workers and discussion groups on pertinent topics with the whole assembly taking part.

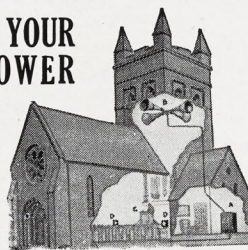
\* \* \*

### Needs of Youth in Warring World Listed

The American Youth Commission, of which Owen D. Young is chairman, recommended on December 3rd a program to safeguard the survival of democracy "in a world in which war may be the dominant feature of international relations for a long time." In previous reports the commission recommended that the federal government and other public agencies assume a greater role in providing part-time jobs and better health facilities for youth. The recommendations in the latest report were: 1. Immediate improvement of school programs to meet modern objectives to prepare young people for work, leisure, health, and citizenship in a democracy. 2. Reorganization of the financial and administrative systems in local and state educational units, with increased federal aid

### CHIMES FOR YOUR CHURCH TOWER

Write for new folder explaining this moderate cost, method of tower amplification and how to make your church tower into an automatic carillon. No obligation.



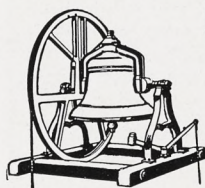
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to the states for education. 3. More adequate provision to help young people whose parents are too poor to keep them in school and, specifically, expansion of the programs of the NYA and the CCC. The report then

### THE MINISTRY OF CARDS

We all can't be in Holy Orders, but every one of us who calls himself Christian can exert a ministry all his own. To friends who are sick, lonely, depressed, unemployed, worried, indifferent, lapsed, not frequent in the Communion, embittered,—why not send them, as a friendly touch of thoughtfulness, some appropriate little card. There are numberless such lovely little things here in our large stock. If perhaps you have slipped into the rut of forgetfulness (shyness is the word the devil tells you to use) of others, snap out of it, and we'll tell you of our plan whereby you may actually see some of these cards before you buy them.

Am I my brother's keeper? And how!

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### When Children Need a Laxative

In children's little bilious attacks and common colds, a very important part of the treatment is to keep the bowels active. Mothers have found pleasant-tasting Syrup of Black-Draught very useful in such cases. In fact, whenever laxative medicine is needed, children will not object to being given Syrup of Black-Draught, and by its relief of constipation, recovery will be hastened. Sold at drug stores in 5-ounce bottles, price 50 cents. Also obtainable from the manufacturer—send 50 cents for one bottle to The Chattanooga Medicine Co., Chattanooga, Tenn.





showed the inadequacy of our present educational system, with 3,000,000 illiterate Americans and half of the population having no more than grammar school education. The commission also warned against cutting educational budgets in favor of defense outlays as the war in Europe continues. "In the larger view, the primary motive of any program of national defense is to protect our freedom and our democratic institutions. In this respect education is established in public policy not as a secondary interest but as the first line of national defense against that internal breakdown which in many nations has proved to be even more dangerous than external attack."

\* \* \*

#### Rhode Island Opens Religion Institute

Bishop Perry of Rhode Island has announced that he will open an institute for all interested in religion at the parish house of the Cathedral of St. John, Providence, on January 8, 9 and 10. Awards will be offered to church school teachers. The speakers at the sessions will be Bishop Bennett of Rhode Island and the Rev. Henry B. Washburn, dean of the Theological School at Cambridge, Mass.

\* \* \*

#### Current Trends in Civil Liberties

Mr. Charles I. Stewart, associated with the National Emergency Conference, of which Mrs. W. Russell Bowie of the CLID is chairman, is to be the speaker at a meeting of the Morning-side Heights chapter of the Church League for Industrial Democracy, meeting at Windham House, New York, on January 8th. He is to speak on civil liberties.

\* \* \*

#### New Jersey Parish Has Anniversary

Bishop Gardner, Archdeacon Gribbon and a number of visiting clergy took part in the celebration of the 30th anniversary of the Church of the Atonement, Laurel Springs, N. J.,

on December 19th. This church began when a few men bought a concrete block machine and went to work. The tradition of self-help has been carried on apparently since the dinner held as a part of the anniversary was held in a parish room which was recently remodelled and furnished by volunteer help. The Rev. Raymond H. Miller is in charge of the mission.

\* \* \*

#### Luther Tucker Returns to China

The Rev. Luther Tucker, CLID member who, as previously reported, was recently arrested while on his way from Shanghai to Japan by Japanese authorities for carrying what they considered revolutionary literature, has been tried and given a suspended sentence. He recently returned to Shanghai according to newspaper reports.

\* \* \*

#### Pensions for Lay Workers

The Church of England in Canada has adopted a pension plan for lay workers, with a retirement age of 50 for the women and 60 for the men. Workers contribute 5% of their salaries to the fund and the employing church contributes an equal sum.

#### CLERGY NOTES

(Continued from page 2)

vanced to the priesthood on December 22nd by Bishop Page.

SHERWOOD, GEORGE F., rector-emeritus of St. Jude's Church, Buffalo, N. Y., died on December 16th at his home in Buffalo. He was 80 years of age.

STROHSAIL, V. H., in charge of the Church of St. Mary the Virgin, Chappaqua, New York, was advanced to the priesthood by Bishop Gilbert on December 16.

WELSH, C. W., in charge of the church in South Groveland, Massachusetts, was ordained to the priesthood by Bishop Sherrill of Massachusetts on November 29th.

Send U. S. money gifts for Chinese Industrial Cooperatives to John B. Foster, Central China College, Hsichow via Tali, Yunnan, China. He is Episcopal missionary, lecturer in English literature.

WILL ANY PRIEST kindly give or sell very cheaply a chalice and paten and eucharistic vestments, also a cope for use in a small mission. Articles that have been used or discarded will be acceptable. Box M, Witness, 135 Liberty St., New York City.

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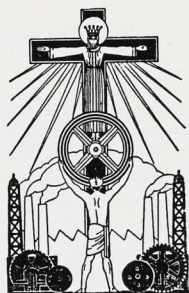
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# CLID

## MONTHLY BULLETIN



DECEMBER, 1939

### CONFERENCE

THE annual meeting of the CLID is to be held in Cleveland, Ohio, January 23, 24 and 25. At the same time and place, organizations of other churches that are similar in purpose and program are to hold meetings, thus allowing for joint meetings under the auspices of the United Christian Council for Democracy, for the purpose of expressing the voice of the Christian Religion concerning the war and its relation to the life and future of the American people. Organizations taking part are the Methodist Federation for Social Service; the Presbyterian Fellowship for Social Action; the Walter Rauschenbusch Fellowship of Baptists; The Unitarian Fellowship for Social Justice; the Congregational Council for Social Action (unofficial); The Evangelical and Reformed Council for Social Reconstruction; The Disciples Fellowship for Social Action and the Fellowship of Southern Churchmen. The industrial department of the Federal Council of Churches is cooperating unofficially.

All sessions are to be held at the Euclid Avenue Baptist Church, a large plant with an auditorium that seats 2,500 persons and with smaller halls for the meetings of the various organizations and the group meetings. The conference opens at 11 o'clock the morning of the 23rd, when the Rev. Clifford Stanley and Miss Vida D. Scudder will speak on "The Religious Basis of our Social Action". At 12:30 there is to be a luncheon, presided over by Mr. William F. Cochran, president of the United Christian Council for Democracy and Treasurer of the CLID, when brief reports will be presented on the work of these organizations. This is to be followed by the business meetings of the organizations.

On the evening of the 23rd there is to be a mass meeting at which Bishop Beverley Tucker will preside with addresses by Methodist Bishop Francis McConnell and a distinguished American soon to be announced. The A Capella Choir of Oberlin College, generally considered the best in the country, is to present a program of sacred music. Arrangements have also been made for the broadcasting of a part of this meeting, and also for the broadcasting of the din-

ner to be held the evening of the 24th when the speakers will be the Rev. Reinhold Niebuhr, the Rev. Harry F. Ward and the Rev. John Paul Jones.

The 24th is to be devoted entirely to commission meetings under two general headings: "The Christian Religion and War and Peace," and "The Christian Religion and Democratic Rights". Subjects to be considered are: "What forces are trying to involve us in war?"; "What part is our national economy playing in the war situation?"; "Is national self-righteousness a dangerous factor?"; "Can the United States exert its influence toward securing a conference of nations to arrange a democratic peace?"; "How can a peace be secured that will end aggression and imperialist domination?"; "How secure restitution for dispossessed nations and minorities?"; "How bring about disarmament?"; "How meet the economic needs of all nations by reciprocal arrangements?" Leaders in these discussions are to be the Rev. Norman Sibley, Presbyterian; the Rev. E. McNeill Potat, Baptist; the Rev. Joseph Fletcher, Episcopalian; the Rev. Harold Fey, Disciples; Professor Paul Lehmann, Evangelical and Reformed; the Rev. Gardiner M. Day, Episcopalian.

Subjects to be considered under Preserving Democratic Rights are: "The relationship of the Christian religion to the maintenance of religious and civil liberties"; "The economic effects of the war on the workers' standard of living"; "How to maintain the workers' right to organize and bargain collectively"; "How protect the National Labor Relations Act and the Fair Labor Standards Act". The leaders in these discussions will be the Rev. James Myers, Quaker and industrial secretary of the Federal Council of Churches; the Rev. Dale DeWitt, Unitarian; Professor Elmer Arndt, Evangelical and Reformed; the Rev. Howard Kester, Presbyterian; the Rev. Charles Webber, Methodist; The Rev. William B. Spofford, Episcopalian.

On Thursday morning, January 25th, the findings of these commissions will be presented at a meeting of the whole, and in the afternoon there will be the separate meetings of the various organizations at which their work for the coming year will be planned.

Arrangements have been made with a hospitality committee in Cleveland whereby those so desiring will be the guests of Church families during the days of the conference, and all expenses for the meetings are being kept to a minimum with the hope that nobody will feel unable to attend because of the expense. The conference promises to be an outstanding event in American religious life, and will be if the hundreds and thousands of people scattered throughout the country make every effort to be present. The CLID has played a leading part in sponsoring this interdenominational conference and it is hoped that all League members, and others of the Episcopal Church interested in its work, will be present. Elsewhere in this Bulletin is a form which the national office of the CLID urges you to fill out and mail at once. NOTE: these conferences have been planned to allow for the fullest amount of free discussion. Those mentioned in this story are merely those to lead off—YOU ARE IMPORTANT TO THE SUCCESS OF THIS CONFERENCE.

### CHAPTERS

MEMBERS in and around New York met the evening of December 1st, the speaker being Mr. Corliss Lamont. A committee headed by the Rev. Artley Parson was appointed to arrange for a series of meetings in New York during the winter. . . . The Morningside Heights Chapter met on December 11th at Windham House and heard Mr. Arne Randall, a native of Finland who recently visited that country. . . . The Catholic Youth Council for Social Action, affiliated with the CLID, is to hold a meeting the evening of January 2nd when the speaker will be the national executive secretary of the CLID. . . . Clergymen who are members of the CLID in and around Boston held a two day conference at Waltham, December 4th and 5th at which ways and means of applying Christian principles to social and industrial life was discussed. On the evening of the 5th the Boston chapter had a supper meeting in the crypt of St. Paul's Cathedral at which the national executive secretary spoke. . . . Students and faculty of the Philadelphia Divinity School met the evening of December 14th to hear of the purpose



and program of the CLID. That afternoon members of the Philadelphia chapter met and made plans to promote locally the forthcoming conference in Cleveland. . . . The Baltimore Chapter met on December 15th, with members of similar groups in other churches their invited guests. Plans were likewise made to promote locally the Cleveland Conference and to get a good attendance from Baltimore. . . . The executive secretary met with the Ministers' Association of Albany, N. Y. on December 18th as a part of the promotional work in connection with the Cleveland Conference. Meanwhile the Rev. Charles Webber, secretary of the Methodist Federation for Social Service, has been visiting cities in the middle west with the same end in view . . . to get large and strong delegations to attend the forthcoming interdenominational conference.

## INTERCESSIONS

O God the Father of whom all fatherhood is named;

*Have mercy upon us.*

O God the Son, Brother of all mankind;

*Have mercy upon us.*

O God the Holy Ghost, dwelling in all men;

*Have mercy upon us.*

From the sins that divide us; from all class bitterness and race hatred; from forgetfulness of Thee and indifference to our fellows;

*Good Lord deliver us.*

From the corruption of government and restraints upon our freedom;

*Good Lord deliver us.*

From unemployment and overwork; from the curse of child-labor and the ill-paid toil of women;

*Good Lord deliver us.*

From the luxury that enervates and the poverty that degrades;

*Good Lord deliver us.*

From intemperance and lust, from greed, from hardness of heart against Thee and our neighbor;

*Good Lord deliver us.*

That it may please Thee to unite all peoples in the bond of peace and concord;

*We beseech Thee to hear us good Lord.*

That Thy followers may be strong to achieve industrial justice and to bid the oppressed go free;

*We beseech Thee to hear us good Lord.*

That groups may fashion their dealings according to the law of Christ and make the least of these His brothers their common aim;

*We beseech Thee to hear us good Lord.*

That the masses may rise out of base anxieties to a full measure of life's opportunities;

*We beseech Thee to hear us good Lord.*

That the resources of the earth may

no longer be controlled for the profit of a few;

*We beseech Thee to hear us good Lord.*

That Christ's command "Ye shall love one another as I have loved you" may enter our lives with power;

*We beseech Thee to hear us good Lord.*

Son of God who hast made Thine own the cause of all who suffer wrong;

*Have mercy upon us.*

O Lamb of God that takest away the sins of the world;

*Grant us Thy Peace.*

## FINANCES

THE budget for the year 1939 that was adopted at the last annual meeting called for \$8,900. Less than \$5,800 of this amount had been raised up to December 15th. A similar budget for the coming year will be sent to all members at the beginning of the new year. In doing so the treasurer calls attention to the fact that there are unusual expenses in 1940; the Cleveland conference and the forum which will be held in connection with the General Convention, meeting in Kansas City in the fall. All members are urged to contribute as generously as possible to the 1940 budget.

## ELECTION

BALLOTS that present the nominations for officers for 1940-42 are to be mailed to all League members immediately after the new year. Each ballot will carry blank spaces for the writing of any names that are not offered the membership by the nominating committee. Members are urged to vote, and to vote promptly, in order that the results may be announced at the annual meeting in Cleveland.

## BULLETIN

THIS Bulletin can be made more interesting if members will mail in brief items about their activities along CLID lines. Every number should carry a column of "Personals" telling of the many things being done by our members in all parts of the country. Do not hesitate to tell us about your work or the work of others that comes to your attention. The CLID is a Fellowship of Christian people all of whom in one way or another are advancing the work. We want to hear about it. Chapters also are urged to appoint news correspondents to inform the national office of the activities of the chapter and of local members.

## CLEVELAND CONFERENCE

THE Church League for Industrial Democracy, in cooperation with similar groups in other churches, is sponsoring a Conference to be held in Cleveland, Ohio, January 23, 24 and 25, details of which will be found elsewhere in these pages.

It will aid the committees in charge of the management if those planning to attend will fill out the form below and return at the earliest moment.

### HELP MAKE THIS A GREAT CONFERENCE

CLID, 155 Washington Street, New York City

I am planning to attend the Conference and ask that the following reservations be made for me:

- ☐ Luncheon on the 23rd (50c)
- ☐ Dinner on the 24th (70c)
- ☐ CLID luncheon on the 25th (50c)
- ☐ I shall be glad to have my name before the Hospitality Committee for entertainment in the home of some church family.
- ☐ Send \_\_\_\_\_ copies of The Program which I will place in the hands of those who should be interested.

Name .....

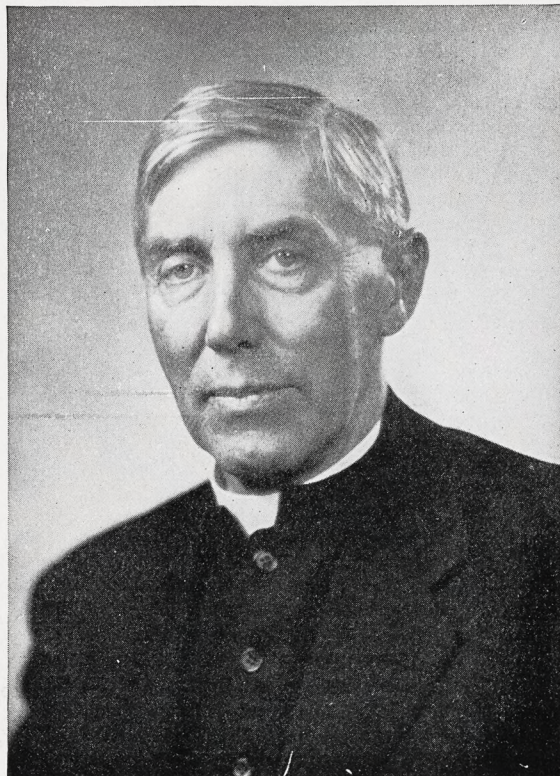
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## A Call from the Presiding Bishop

"I suggest that during this week (January 14 to 21) a tremendous effort be made throughout the Church to place Church publications in the hands of our people and that they be encouraged to subscribe to them and to read them. Every Church family should take and read regularly a Church periodical. It is with this object in view that I declare Church Press Week."

*Henry St. George Tucker,  
Presiding Bishop.*



THE WITNESS cooperates with this effort on the part of the Presiding Bishop and the National Council by making the following suggestions to rectors and parish organizations:

1. Order a Bundle so that THE WITNESS may be on sale each Sunday at the Church. Merely write on a card the number desired, with your name and address. The papers sell at 5c a copy; we bill quarterly at 3c a copy.
2. The Direct Mail Plan whereby you send us the names and addresses of those you wish to have receive the paper at their homes each week. Under this plan we also bill quarterly at 3c a copy.
3. Annual Subscriptions. The price is \$2 a year and we allow a commission of 50c on each subscription to parish representatives. Appoint a representative in your parish and have a canvass made. Sample copies and subscription blanks on request.
4. The number, once a month, that contains the Review of the News of All the Churches and an article by an outstanding non-Episcopalian. The subscriptions are but 50c a year and make excellent gifts to your friends of other churches. They Thus Learn of Us—We of Them.

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