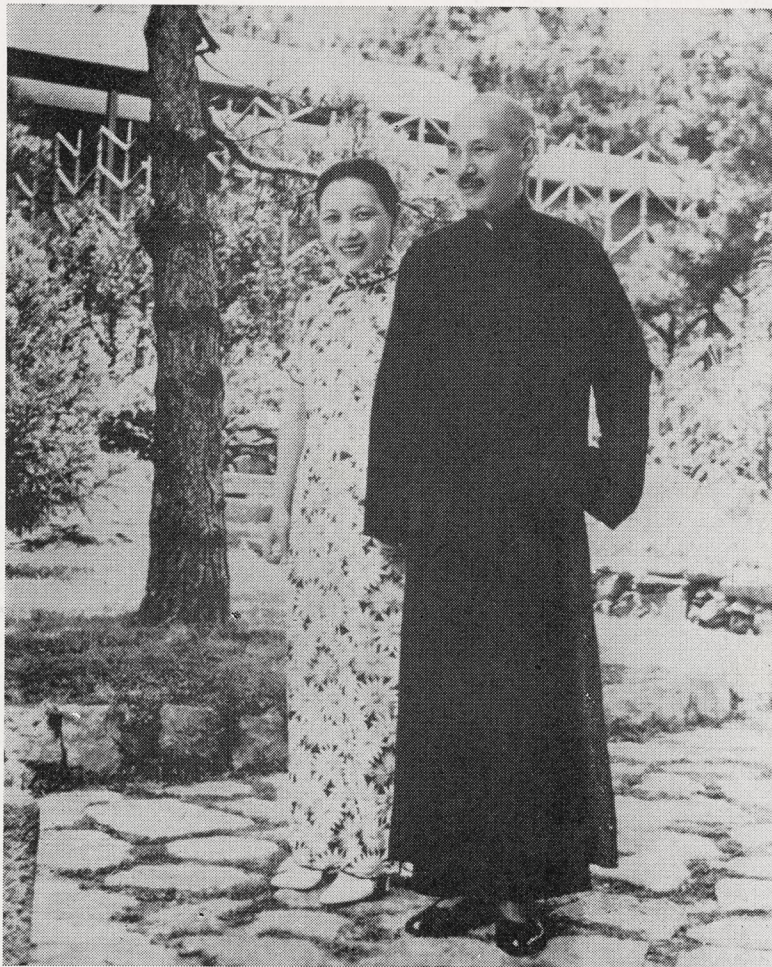


February 29, 1940  
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# THE WITNESS



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She Is Praised for Her Work with Children

## KEMPER: APOSTLE TO NORTHWEST



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## CLERGY NOTES

BECKER, R. T., was instituted as rector of Trinity Church, Covington, Kentucky, on February 4th.

COOPER, F. M., rector of Calvary Church, Ashland, Ky., was chosen Ashland's outstanding citizen for 1939 by the Junior Chamber of Commerce.

D'ESSIPRI, MICHAEL, was advanced to the priesthood on February 4th by Bishop Mann at the Church of the Ascension in Pittsburgh. Mr. D'Essipri will continue for the present in charge of All Saints' Mission in Aliquippa, Pa.

DUVALL, L. O., priest-in-charge of Atonement Mission, Carnegie, Pa., and St. Mary's Church, Pittsburgh, will become priest-in-charge of St. Mary's Church, Pittsburgh, April 1st, giving his full time to that growing work started by Bishop Whitehead as a pro-cathedral.

HATHEWAY, C. H., retired priest of the diocese of Albany, died in Hudson, New York, on February 11th. Bishop Oldham of Albany officiated at the funeral.

SHUMAKER, E. F., for the past two years rector of Trinity Church, Sharpsburg, Pa., has been appointed priest-in-charge of St. Mary's Church, Charleroi, Pa., and Trinity Church, Monessen, Pa., effective April 1st.

WILLEY, J. S., rector of St. Martha's Church, New York, has accepted a call to the rectorship of St. Peter's Church, Butler, Pa., effective March 1st.

YOUNG, J. M., JR., rector of Christ Church, River Forest, Ill., has been elected to succeed Bishop H. R. Brinker at St. Bartholomew's Church, Chicago, on March 1st.

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
FRANK E. WILSON  
WILLIAM P. LADD  
GEORGE I. HILLER  
CLIFFORD L. STANLEY  
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## KEMPER: APOSTLE TO NORTHWEST

*By*

FRANK A. McELWAIN

*The Bishop of Minnesota*

THE General Convention of 1835 marked a real advance in the official attitude of the Episcopal Church towards the missionary cause. Bishop Doane of New Jersey in his sermon declared that the whole Church was a missionary society, and resolutions and canons were enacted which made this the official opinion of the Church. More than that, there was a "man to match the hour." The same convention elected Jackson Kemper, rector of St. Paul's, Norwalk, Connecticut, as the first "missionary" bishop of this Church. His official title was Bishop of Indiana and Missouri. This does not mean that there was no missionary work carried on west of the Alleghanies before this. Bishop Chase's heroic labors alone are a sufficient proof to the contrary. But now the responsibility was assumed corporately. Moreover, circumstances had in a measure prepared Bishop Kemper for his work. Twice during his assistantship to Bishop White at Christ Church, Philadelphia, he had taken long trips on horseback into what was then "The West." On the second of these he got as far as northeastern Ohio. Again, shortly before his election and consecration as Bishop, he took a trip as far as Green Bay, Wisconsin. He knew what frontier conditions were; he understood the people; while great distances and hard living had no terrors for him.

Accompanied by a young clergyman, he went out to his field in November, 1835. In Indiana he found one clergyman but no church building. He travelled through the state marking those settlements that seemed to give promise for the future. In some way, expected river transportation up the Mississippi failed the Bishop, and he and his companion jogged across Illinois in an open wagon, using their trunks for seats, reaching St. Louis in December of that year. Here he found exactly the opposite condition from that in Indiana—a church but no clergyman. He assumed

the rectorship of Christ Church and devoted most of his time for the next few months to strengthening the church life in St. Louis and seeking an assistant minister.

As one reads the record of the next nine years, one marvels at both the energy and patience of the Bishop. Building a college in Missouri, travelling across that state to Fort Leavenworth, crossing into Iowa while he was helping Bishop Chase in Illinois, going up into Wisconsin which had been added to his charge, making a visitation for Bishop Otey in the deep South, welcoming the associate Mission at Nashotah, and finally giving Missouri into the hands of Bishop Hawks—this is but the barest outline of his work. He tells us in his journals that it is his intention to spend a week at every parish or mission station visited. This fills in the outline and gives us a picture of our apostolic missionary whose love for Master, Church and people knew no bounds.

In 1846 at Nashotah he re-established his home, broken up through all these years since his consecration. Here he brought his daughter and later his sisters and his son joined him. Henceforth he is largely identified with Wisconsin, and one by one the fields under his care are organized as separate dioceses electing their own Bishops.

STILL for many a year as he releases responsibility in one place, we see him taking new duty somewhere else. In 1848 he visited the work of a missionary at Stillwater, Minnesota, and when later on Breck began his work in that territory, first among the Ojibways, later in St. Paul and Faribault, Bishop Kemper cared for the work there and presided over the convention that elected Bishop Whipple.

One more missionary field was to receive his fatherly guidance and care. We have already noted that once while making visitations in Mis-



souri he touched Kansas at Fort Leavenworth. A clergyman from Connecticut volunteered for service in that territory during the years '55-'56 when it was being struggled over by northern and southern sympathizers. He came to see Bishop Kemper at his Wisconsin home and was bidden to wait there while the Bishop spied out the land. Passing through Omaha, where he preached to a population largely in tents, he entered Kansas and, in spite of the civil turmoil, held services, organized congregations, acquired property in ten different places. Returning home, he then sent the missionary priest on his way with instructions which were based on personal knowledge. In 1864 he took part in the consecration of Bishop Vail for Kansas.

From 1859 on, however, his work was concentrated in Wisconsin. At the General Convention of that year he resigned his title as Missionary Bishop, speaking with great emotion as he did so. The Committee on Domestic Missions summarized his work as follows: "When Bishop Kemper was appointed Missionary Bishop, in 1835, with jurisdiction over Missouri, Indiana, Wisconsin, and Iowa, neither of which was an organized Diocese, there was but one of our clergy and one church in Missouri, one clergyman and one church in Indiana, and neither church nor clergyman in Wisconsin or Iowa. Twenty-four years have passed away, and by God's blessing on the Church, he now sees Missouri a Diocese, with its Bishop and twenty-seven clergy; Indiana a Diocese, with its Bishop and twenty-five clergy; Wisconsin, his own Diocese, with fifty-five clergy; Iowa a Diocese, with its Bishop and thirty-one clergy; Minnesota an organized Diocese, with twenty clergy; Kansas but just organized as a Diocese, with ten clergy; and the territory of Nebraska, not yet organized as a Diocese, with four clergy; in all six Dioceses, where he began with none, and one hundred and seventy-two clergymen where he was at first sustained by only two. (Greenough White, *An Apostle of the Western Church*, New York: Thomas Whittaker, 1900, pp. 176f.)

For students of the Church's missionary work it is worth while to seek to get behind the outward story of Bishop Kemper's life and discover something of his method. Fundamentally it was a pastoral method. He had been a diligent priest seeking to know his flock and their needs. He applied the same principle to his mission field. No matter where he went or how busy he was he never failed to do those personal things for people which bind them not only to their priest, but to the Church.

Then he recognized the need of a ministry of western men. This accounts not only for his personal efforts but for his encouragement of others' work at St. Louis, at Nashotah, at Faribault and at Racine. No matter if some of these foundations failed to endure materially, their fruits are still with us.

Then there was that imperturbable spirit which nothing daunted and which spoke of an abiding faith and a consecration which was as complete as one ever finds on this earth. Through the disasters of two bad financial panics and through the turbulence of two years, he kept on his way, allowing nothing to shake his confidence in God's guidance and love. Added to these qualities there was that keen recognition of opportunity and the seizing of it which marked the bold pioneer for God. The Church in the West and more especially in the Northwest owes under God its foundation and possibilities to Bishop Kemper.

Those who wish to read further about Bishop Kemper's life and work can do so in White's *An Apostle of the Western Church*. New York: Thomas Whittaker, 1900. *The Historical Magazine* for September, 1935, is also a reference on the life of Bishop Kemper.

## Talking It Over

By

WILLIAM B. SPOFFORD

THE STORY is told of an influential and powerful family, living in Pennsylvania. Their elaborate home was filled with guests over a week-end with most of the conversation about the international situation and the many "isms" that abound in the world—fascism, communism, nazism, capitalism—with the discussion heated at times, as it is apt to be when people discuss matters of vital concern. Came a lull in the conversation and one of the guests asked the nine-year old daughter of the household a question: "I wonder, my dear, if you can tell me what 'a red' is?" To which the child made immediate reply: "Of course, a red is anyone with whom mother disagrees."

Several hundred people of the various churches met in Cleveland recently to discuss the relationship of the Christian Religion to the various problems that confront us, domestic and foreign. Days before the conference met newspaper headlines screamed that we were "reds", with lengthy quotations from pronouncements by members of the American Legion, the Christian Front and similar organizations. Handbills were distributed at our meetings, warning the public against attending and promising \$1,000 reward if any statement in their handbill was proven false. One enterprising person discovered forty-seven mis-



statements in the blast and so sought the \$1,000 but so far has been unable even to locate the officers of the "Constitutional Educational League", which was the name of the organization behind which these ladies and gentlemen did their hiding.

**W**HETHER OR NOT any of us who attended the Cleveland conference are "red" would depend, I presume, on your definition of the word. I speak only for myself, as a clergyman of the Episcopal Church, but if to be concerned because there are today nine or ten million people unemployed makes me a "red" then I presume I must accept the label. There are today in this country, according to Dr. Mark May, the head of the school of human relations at Yale, close to five million young people between the ages of sixteen and twenty-three, through with their education, seeking jobs without finding them. It means that fathers and mothers have made sacrifices in order to prepare their children for life, only to find that society offers them no place. And when thousands of these youngsters met in Washington, as they did a couple of weeks ago, to discuss their problems they too were accused of being "reds". Today seventy per cent of the peoples of this world live in nations at war, with all the horrors that this means to beings that we of the Churches call the Sons of God. If to desire a decent living for those in want; if to desire a place in life for my own daughter of college age; a place in life better than a front line trench for my son of military age—a place in life for the sons and daughters of millions of American fathers and mothers—if that makes me a "red" then I must accept the label, though I shall continue to call myself a follower of that Jesus who came into the world to tell people how to live the abundant life and the life of brotherhood.

**T**HERE ARE, certainly, many reasons for war and the breakdown of economic life. The problem is complex. But I believe, with many loyal Americans, that the chief cause is that the system which has performed a worthy task in history by solving the problem of how to produce enough to satisfy the needs of men, is failing today because it has not discovered yet how to distribute this abundance. The Archbishops and Bishops of the Roman Catholic Church in their recent pronouncement recognize this fact. We can produce—we have the three essentials for abundance—adequate machines, abundant raw

materials, man power and skilled technicians—and yet in spite of this we have misery and want. Our economic system is failing not because it cannot produce wealth but because by the very nature of the system it cannot distribute the wealth as it is created. You may not accept this analysis; many good and sincere people do not and I respect their opinions. But I would say to them that it *may* be the correct analysis, and if it is, it makes a tremendous difference in your life and the life of your children. Certainly as intelligent people we owe it to ourselves, and to them, to examine into the matter most carefully and not dismiss the whole matter by simply hurling the "red" charge at the heads of those who do hold a different opinion than your own.

**W**E ALL, I am convinced, want the same thing; we want a decent standard of living and we want the assurance that this standard will be continued through our days. We want an opportunity for our children for education and culture, with an honorable place for them in life. We want security in old age, free of the haunting fear of bread lines and doles. We want a world in which we can go to bed at night without the fear of bombs dropping on our homes; a world in which we can educate our children without the fear that the day will arrive when a heavy hand will be laid on their shoulders and our sons placed in trenches to kill other men's sons. Our churches stand for these things. You can read the encyclicals of the Popes or the recent pronouncement of the American Bishops of the Roman Church; you can read the official pronouncements of the Protestant Churches; you can read the official pronouncements of our General Conventions and the Pastorals of our Bishops. They all say these things because they believe in a Purposeful God; a God whose will for man was revealed in the life and teaching of Jesus Christ. And there is nothing vague about that revelation — it means a world in which the sacredness of every human being is recognized so that he and his family may have that abundant life the New Testament talks about; a world in which there shall be brotherhood between all classes of men and men of all nations. The Church League for Industrial Democracy, which was officially a part of the Cleveland Conference, was attacked there. It is nothing new for us to be attacked; we have been before and we will be even more as this struggle for a new life develops throughout the world. Better men have been attacked before us without selling out. And if I properly know the mind of



the CLID it will remain true to its convictions and continue to press toward that divine society to which all followers of Jesus Christ are committed.

## Prayer Book Inter-Leaves

### LITURGY IN THE MIDDLE AGES II

IN THE liturgy of the primitive Church there were no prayers to Christ; all prayer was directed to God the Father, *through* Jesus Christ, *in* the Holy Spirit. Thus the Eucharist had a trinitarian background, as Baptism had, with its creed and its triune baptismal formula. This is still true of our Prayer Book Eucharist, though there are three Reformation collects addressed to our Lord. This primitive tradition was lost in the Middle Ages, and Eucharistic worship tended to become Christocentric. At the end of the VII century the Agnus Dei was added to the service, and at about the same time sentimental theologians launched the idea that every part of the Mass should be related to some event in our Lord's earthly life, an idea which eventually produced a farrago of childish symbolism, some of which still survives in our devotional manuals. The neglect of the first person of the Trinity led to the abandonment of Old Testament psalms and lessons, and the oblivion of the third person of the Trinity was a natural consequence of the fact that the Roman Mass had no invocation of the Holy Ghost. In the XI century a quarrel over leavened and unleavened bread broke out between the Eastern and Western Churches, and strange as it may seem, this absurd and disgraceful episode contributed greatly to the Christocentric development. It fixed the attention of the Western Church on bread, on the body of Christ, on the words "This is my body", on the advent of the body of Christ to the altar at the moment when the priest uttered the mystic words as the central act of the Mass, the only part that really mattered. It was an easy transition to the idea of the holy sacrifice as reproducing the death of Christ, and as furnishing security against the pains of purgatory and the flames of hell.

There is still space to touch upon one other aspect of medieval "liturgical decay". Primitive Christianity was a religion of sacrifice, but it was also one of joy. The disciples were "filled with joy and with the Holy Ghost". (Acts xiii. 52). This was because their faith was fixed on the risen Lord. Their joy contributed greatly to their victory over paganism. But with the fall of the Western Empire a difficult time began, a

time characterized by invasion, war, hunger, anarchy, frustration, untimely death. General gloom settled upon the world, and the distracted Christian believer turned toward penitence, fasting, humiliation and asceticism as the best approach to an avenging deity. This attitude of mind finds expression in many of the medieval collects, e.g., that for the fourth Sunday in Lent.

In the first centuries the crucifixion had been inseparable from the resurrection, but now crucifixion reflects the mind of the age better than resurrection, and the crucified Jesus supersedes the risen Christ. Constantine had identified the place of the Lord's grave in Jerusalem, and had built over it the church of the *Resurrection*. But in the XI century it has become the church of the *Holy Sepulchre*. Warriors took the cross, set out to capture Jerusalem, and brought back with them a vivid realization of the sufferings of Calvary. The influence of the crusades was far-reaching. In the early period, there had been few crosses or crucifixes, and none upon the altar. But now on every altar appears a crucifix, and not in the earlier style which depicted the living, reigning, Christ, but one representing the man of sorrows, crowned with thorns, and dying in agony. This over-emphasis upon the death of Christ passed on into Protestantism. It is reflected in our Prayer Book Eucharist. It is a part of "the lost radiance of the Christian religion."

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem Street, New Haven, Connecticut, to whom questions and suggestions can be sent.

## Institutions

By

BISHOP JOHNSON

FROM the very inception of the Gospel there have been cults which assert that matter is unreal; that the body is evil; that the structure of the Church is unimportant. St. John in his Epistle speaks of those who deny that Christ came in the flesh and calls them anti-Christian. To them the Cross is a stumbling block and the resurrection of the body is an absurdity. Whereas the Gospel asserts that Christ suffered on the Cross and rose from the dead and founded the Church which St. Paul calls His body and asserts that it is the pillar and ground of the truth.

The most serious danger to both Church and state lies in the growing contempt for the sanctity of institutions and a consequent absence of loyalty which is the finest quality in human nature. Institutions constitute the distinction between our civilization and barbarism. The savage has



no home, no Church, no state. In the Old Testament we note the process of creating the Kingdom of Israel. First the family of Abraham; then the priesthood of Aaron; then the Kingdom of David. It is upon this foundation that Christian civilization arose. Upon this tripod rests the liberty of the Anglo-Saxon nations and in the disintegration of these factors lies our greatest danger today.

Of course neither the family, the Church, nor the state are perfect for they are all composed of people who are more or less sinful and selfish and who are far more anxious to receive than they are to give. Those who see only the injustices of society are anxious to revolt against the existing order, without realizing that any new order that they create will be composed of those who are even more sinful and selfish than those whom they displace. One questions the ability of the critics to substitute better structures than those which they overthrow.

So far the outlook is not assuring, and the result seems to be a reversion to the savage state of taboos and totems, tribal hatred and racial persecution. As Erasmus wisely remarked, "The way to cleanse a vessel is not first to break it in pieces."

We are in Church and state the victims of zealous reformers who have attempted to cleanse the vessel in exactly that way, and the result is one of bewilderment and confusion. They are taking the bread of their children in order to provide implements of war. Our ancestors used their wealth to build beautiful cathedrals, whereas this generation is using it to build battleships which will soon be obsolete.

**B**ACK of all human relations lies the sanctity of the family and the basic principle that those whom God hath joined together, no man may put asunder. Granted that many causes for divorce seem to be justifiable, yet it is better that individuals suffer for their mistakes than that the sanctity of the family be destroyed.

In the same way the structure of the Church is sacrosanct. It is true that in certain times and places those who have been the ministers of the Church have woefully misrepresented the Gospel of Christ; yet the confusion caused by zealous reformers has more than outweighed the permanent good that has been accomplished. The Christian Church today is a house divided against itself because men have substituted their own creations for the structure of the historic Church. The same thing is true in the state, where the principle of selfish interests would destroy the

existing order in order to benefit their own group.

Back of all the hate and fear which we are facing today is the contempt for the sanctity of institutions. Man did not create man and as a creature he is subject to the laws that govern human relations and those laws are as inexorable as the laws of chemistry. Just as soon as we are contemptuous of the sacred character of basic institutions, we become lawless and everyone does that which is right in his own eyes; for law has as its basis the sanctity of the family, the Church and the state as the instruments through which we hope to obtain peace and prosperity. When this is ignored we revert to barbaric cruelty.

I believe in the sanctity of the body and that we shall be like Him in His resurrection if we keep His commandments. I believe in the historic Church as the witness of the faith and the instrument of sacramental grace. I believe in the state as the existing order by which law is administered and that we will never get anywhere by breaking the vase in order to cleanse it.

The remedy for injustice lies in the determination of individuals to keep the vows upon which our membership in these institutions is based. The same individuals will be the units in any other order that is created and will cause it to fail. Sodom will not change its spots under any system which men will devise.

## *Music of the Gospel*

THERE IS A GREEN HILL

**T**HE wife of a country rector can scarcely be classed among the idle rich. When Cecil Frances Humphries married William Alexander, he was rector of miles of mountains and bogs in county Tyrone. Nurses were unknown, and poverty and sickness were the concern of Mrs. Alexander. Later her husband became Bishop and then Archbishop of Armagh, but all her life she carried the same concern for the underprivileged. Her poems came from intervals between gardening, nursing, visiting. No simpler explanation of the atonement and no richer has ever been made than: He died to make us good. All theories of the atonement bow down before that profound certitude.

There is a green hill far away,  
Without a city wall,  
Where the dear Lord was crucified  
Who died to save us all.

—CHARLES G. HAMILTON.

Next week: O Sacred Head Surrounded.



## FLEMING JAMES WRITES BOOK ON OLD TESTAMENT

*Personalities of the Old Testament* by Fleming James; Charles Scribner's Sons; \$3.00. A comprehensive study of the Old Testament developed through analyses of the more prominent and powerful personalities in it. Professor James has sympathetically treated the Old Testament characters so that they are born anew and take on a more vital spiritual meaning. A must book for all those who are interested in the biography of the Church or the study of the Bible.

*The Framework of Faith* by Leslie Simmonds; Longmans-Green & Co.; \$2.50. The first in a series of six books designed to meet the challenges of the new generation with the challenges of Christ. Mr. Simmonds attempts to answer the challenge whether or not the Christian religion, founded as it is on the Christian creed, can continue to provide mankind with a true philosophy of life and the inspiration for human progress. He goes right down to rock-bottom and discusses faith in its entirety. Good start for what looks like a worthwhile series.

*Remembering Christ* by W. Russell Bowie; Abingdon Press; \$1.50. A fine collection of twelve sermons dealing with Christ—with what He did or said, with what He was and is. They are among the best sermons that Dr. Bowie has preached and will prove to be a source of inspiration to all.

*Abba* by Evelyn Underhill; Longmans-Green & Co.; \$1.00. A group of meditations based upon the Lord's Prayer. Miss Underhill has taken each clause of the Prayer and made it the central subject of a free meditation, in which its significance for the spiritual life is specially stressed. The Lord's Prayer is treated by the author as a complete instruction on the nature of man's communion with God.

*Modern Man and the Cross* by John C. Schroeder; Charles Scribner's Sons; \$1.50. Dr. Schroeder here seeks to find in the Cross its real meaning. He recreates the original significance of the Cross and reveals its vitally important place in our modern world. He sees in its unconditional realism, the bulwark of a sound and workable faith. A book that is notable for its vigor, clarity and profound understanding of human nature.

*The Idea of a Christian Society* by T. S. Eliot; Harcourt, Brace & Co. \$1.50. A group of three lectures which deal with the organization of Christian values and a direction of religious thought to criticism of various political and economic systems.



REV. A. J. MUSTE  
*Speaks at Life Aims Conference*

Mr. Eliot compares graphically the true Christian Society and the society in which we are now living. An invigorating study that is worth any one's time.

*Pacifist Handbook*; edited by the Fellowship of Reconciliation; 10¢. A series of questions and answers dealing with the pacifist view point and serving to inform pacifists upon the trials that they will have to meet when they are confronted with war. A startling pamphlet which is of value to anyone—pacifist or not.

### TEXAS RECTOR SETS PRECEDENT

The Rev. Claude A. Beesley, rector of the Church of the Good Shepherd, Wichita Falls, Texas, has successfully passed the intermediate examination in science (economics) of the University of London. So far as is known, this is the first time that this examination has been written in the United States. It included papers in economics, economic geography, economic history, French, banking and currency, constitutional history and kindred subjects. The examination was written last July and the results were received on Mr. Beesley's silver wedding anniversary, January 23rd.

### BROOKLYN CHURCH HOLDS SOCIAL FORUM

All Saints' Church, Brooklyn, has been sponsoring a series of lectures and discussions on social and economic questions during the month of February. Among the experts in those fields who served as leaders were Professor J. C. Drury of N. Y. U., Rev. Dr. J. H. Carpenter, Mr. A. E. Kazan, Mrs. Wilbur Phillips, Mr. Spencer Miller and Mr. R. J. Smith.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Roman Catholic Vicar Apostolic of Nanking, China, Bishop Paul Yupin, has just sent a message to America in which he gives his impressions of conditions in China since his return from the United States two months ago. He pays glowing tribute to the work of Madame Chiang Kai-Shek for the great work the wife of the head of the Chinese government is doing in establishing homes for children. Madame Chiang Kai-Shek, pictured on the cover with the Generalissimo of the Chinese forces, received her college education, as most Americans know, at Wellesley College and is a personal friend of many of the Church. Bishop Yupin does not mention those co-operating with Madame Chiang Kai-Shek except by implication, but he does speak of the fine work being done by missionaries of all churches, which we are sure would include the Rev. Kimber Den, missionary of the Episcopal Church who has established camps for children that have been orphaned by the war. Mr. Den, who was on furlough in the United States a year ago, has now established several camps, caring for several hundred children and more will be cared for as funds are received. The cost for the care of a child for an entire year, clothing, food and shelter, is but \$15. The Church League for Industrial Democracy, 155 Washington Street, New York, is collecting funds for this work, which are forwarded to the treasurer of the diocese of Shanghai, and by him relayed to Mr. Den by the safest route thus preventing the funds from being intercepted by the Japanese.

\* \* \*

### Conference of Laymen Meet at Hobart

Determination to form a permanent group to promote the cause of Christian scholarship in the colleges and universities, and the appointment of a continuing committee to carry out the program of the group until they meet at Hobart next year, were the outstanding developments of the conference of laymen at Hobart College, Geneva, New York, held on February 18th, according to a statement by Dr. William Alfred Eddy, president of the college. "The group," Dr. Eddy explained, "was purely informal, selected from outstanding scholars on a dozen college and university campuses, and met to discuss the problem of maintaining the historic Christian tradition as a vital part of humane experience of which every university scholar and



college teacher should take account." Members of the continuing committee of the conference are Dr. Theodore M. Greene, professor of philosophy at Princeton; Dr. Hoxie N. Fairchild, professor of English at Columbia; and Dr. Eddy. Next year's conference will have a slightly enlarged membership to assure representation from other academic fields.

\* \* \*

#### **Maryland Auxiliary Presents Colored Singer**

The Woman's Auxiliary of the Maryland Home for Friendless Colored Boys, an Episcopal institution, is presenting Ann Brown, famous Negro singer, in a benefit performance on March 12th in Baltimore. Miss Brown is a native of Baltimore and a graduate of the Juillard School of Music in that city. She was acclaimed by critics throughout the country for her interpretation of "Bess" in Gershwin's folk-opera "Porgy and Bess." She has recently appeared on many radio programs and recently appeared in "Mamba's Daughters."

\* \* \*

#### **Lenten Mission in Sewickley**

The Rev. Clifford Chadwick, rector of Trinity Church, Hamilton, Ohio, conducted a Lenten mission at St. Stephen's Church, Sewickley, Pa., lasting from February 14th through the 18th. Twelve meetings and services were held during this period, concluding with a "family service" which packed the church. Mr. Chadwick used several films and recordings made available by the diocese of Southern Ohio.

\* \* \*

#### **Business Men's Religious Conference**

Bishop Mitchell's non-sectarian business men's religious conference, held at Phoenix Junior College, Phoenix, Arizona, on the evenings of February 25, 26, and 27, brought a large group of men together to hear speakers and panel discussions on subjects referring to "the improvement of human relations and the preservation of American standards by strengthening the religious structure."

\* \* \*

#### **Rapid Growth of Negro Communicants Seen**

"In the light of the remarkable growth in Negro communicants of the Church, during the lifetime of the American Church Institute for Negroes, it is not unreasonable to anticipate that within another hundred years or much less, there will be more Negro communicants of this Church in the United States than white communicants at the present time," according to a statement by the Rev. Robert W. Patton, director



W. RUSSELL BOWIE  
*Publishes Book of Sermons*

of the Institute, to the National Council. "Should this prove true," he concluded, "I predict that the presence in our Church in such numbers of a people so endowed with a deep consciousness of God, will not only enrich our Church services, but impart passion and reality in great measure to the daily lives of the average member of our communion. God knows we need it. We need them and their contribution to translate what is too often a cold conventional loyalty among us into something more deeply human and therefore more divine."

\* \* \*

#### **Revival of Religion in China**

The one bright spot in the black clouds that hover over China is the way men are turning to religion. Reports from travellers, letters from missionaries, whether in Free or Occupied China, bring the same story of unprecedented opportunity. In January 1938 the picture was one of utmost gloom—it seemed to be a case of beginning again, and under far more adverse conditions. Instead of that, in a few months enthusiastic letters and reports began to come in.

Bishop Roberts of Shanghai expresses the feeling when he writes: "A new chapter has been written in the history of Christian missions in China. Even though many Christians from this diocese have wandered inland and may never return, there already seems to be almost enough candidates on the way to baptism to make good the number of those who have gone away."

\* \* \*

#### **Successful Girls Vocational Conference Held**

The vocational conference at Dalton, Mass., which closed February 18th, after three packed days, gathered more than 50 carefully selected women from a dozen colleges and universities in the east to have presented to them the opportunities for work in the Church and philanthropic agencies. To most of them it was a revelation, conference leaders agreed. They were told of work in medicine and nursing, as parish secretaries and workers, work in colleges and with youth generally, work in mission fields, where, Mrs. Harper Sibley said, "there is no need for amateurs and lukewarm Christians, but a boundless field for people with train-



ing, consecration and zeal." The conference was the first of the kind to be held in the east, resembling in some respects the St. Paul School conference on the ministry, but limited to college women chosen by their rectors or student pastors.

#### **New Rules for Retirement of Missionaries**

New rules concerning the retirement age of missionaries in the domestic field were adopted by the National Council at the February meeting. For women workers the age of 63 were fixed, with extension year by year under the responsibility of the bishop of the diocese or district, allowable. Retirement at the age of 68 is compulsory however. For men the retirement age has been set at 68, with a similar extension rule applying up to the age of 73.

#### **Arms and the Student**

A most comprehensive study of the college student and his opinions on armed conflict has just been completed by the newly formed American Committee for democracy and intellectual freedom. The survey followed three basic questions: 1—Are there any reservations to the almost unanimous opposition to American entry into the present war? 2—What do students regard as the elements of an adequate program to keep America out of war? 3—What are undergraduates doing to give effective expression to their anti-war sentiments.

The survey shows clearly that the college student at the present time wants nothing to do with the war. When asked "Under present conditions should the United States enter the European war as an active fighting agent?", the negative side swept the decision with a 97.1% of the total. However when the war was brought nearer home, the vote went down. The results of certain qualifying questions were: Would you be willing to fight if:

- 1) the United States proper were attacked. No— 8.6%
- 2) any U. S. territorial possessions were attacked . . . . . No—35.0%
- 3) any country in this hemisphere were attacked . . . . . No—59.0%
- 4) if U. S. maritime rights were violated. . No—68.0%
- 5) if it were apparent that France and England were in danger of defeat . . . . No—69.0%

When the subject of an adequate program to keep America out of war was broached however, disagreement appeared on every issue. While it is generally believed there is no danger of an attack on the United States,

### **OFF-MOMENTS**



**Last week we presented a pretty summer scene. This week we offer you a winter scene. It is the wife of the Bishop of Arizona, Mrs. Walter Mitchell, in a rather undignified position for a Bishop's wife.**

nevertheless a large majority favors increased armaments and voluntary military training, although there is strong opposition to compulsory R. O. T. C. The matter of loans to belligerents has produced divided sentiments, as has the proposal for requiring a national referendum before declaring an overseas war. Certain current issues which have aroused sharp discussion outside the campuses—e.g., transfer of ship registry—seem to have entirely escaped proper student attention.

In regard to effective anti-war expression, there is strong feeling among the students that they must express their unwillingness to fight a war now before it is too late. The propaganda techniques used so successfully to bring us into the first world war have been well publicized of late, and school papers are exposing them. Editorials and correspondence columns in collegiate journals are urging the need for an organized student peace-movement, and the recent conventions of various student groups have produced many anti-war resolutions.

At the time of the survey, however, no broad peace campaign had developed on the campuses of the nation. Abortive attempts at organization have been springing up in Princeton, Antioch, Northwestern, U.C.L.A. and other colleges, but as yet none have developed into a nation-wide power.\* The National Student Federation of America and the American Student Union have both adopted resolutions condemning participation in the present conflict. Three different—and, to a certain extent, incompatible—reasons help explain the failure of anti-

war sentiment to grow into broad anti-war organization. First there is a feeling of security, based on the almost 100% peace sentiment in the country, on the anti-war statements by government officials, churchmen, educators, plus a feeling that the experiences of the last war have taught the U. S. a lesson. Secondly there is the opposite attitude—a fatalistic belief that whatever students may think or do, future developments are beyond their control. The third reason consists of the many disagreements on points of policy towards specific issues such as loans to Finland.

This report is encouraging in that it shows that the youth of the country do not want to fight and they are thinking about the question. But it also shows that they are rather bewildered and confused by the same points that floor their elders. They are inclined to feel that the course of events is too swift for them, but it seems that they are thinking about bucking the current of opinion being formed by the press, pulpit, and governmental chambers.

#### **Special Appeals By Speakers to Stop**

Pointing out the danger that special appeals by visiting missionaries and others may interfere with regular giving in parishes, the National Council at its February meeting passed a resolution that speakers filling engagements made by the speaker's bureau refrain from appeals for contributions unless agreed upon with the bureau and the parish in advance. Missionary bishops and bishops of aided dioceses, and all other missionaries, were also requested not to make appeals through either public addresses, or the mails without the approval of the National Council or of the Presiding Bishop, second vice-president and the secretary of the department involved.

#### **Women Workers Chosen By National Council**

Three women workers in the domestic mission field were appointed by the National Council at its

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February meeting. Miss Virginia B. Gesner, of Brookline, Mass., will teach at the mission of the Good Shepherd, Fort Defiance, Arizona. Miss Ethel H. Malone, social worker in a large industrial organization and in a home for delinquent girls, was appointed to undertake teaching, religious education and social work at St. Barnabas' Mission, Jenkinsville, S. C. Miss Olive Meacham, for six years missionary in Liberia, was appointed United Thank Offering worker in religious education for the District of San Joaquin.

\* \* \*

#### Georgia Tornado Skips Church Property

Report has come from the Rev. H. S. Corey, rector of St. Paul's Church, Albany, Georgia, that the catastrophic blow that hit that town two weeks ago skipped completely the church property. None of the church members were injured, but many of them suffered heavy property losses. Some of the members of St. John's, the negro church, lost their homes and personal effects, several had slight injuries, and many had close relatives that suffered serious injury and death. The early hour of the storm, before people were at work and on the streets, and before morning fires were lighted in homes and the prompt services rendered by various relief agencies all contributed to a great saving in life and property loss.

\* \* \*

#### Life's-Meaning Conference At Antioch College

The tenth annual life's-meaning conference for college students was held at Antioch College, Yellow Springs, Ohio, on February 17th and 18th. The purpose of the conference is to provide an opportunity for students to hear and talk with men of varied fields of interest and experience whose lives have been significant, so that they may be able more understandingly to evaluate life's possible meaning for themselves. The leaders at this year's meeting were Mr. Guy E. Reed, vice-president of Harris Trust and Savings Bank, Chicago; Mr. Ordway Tead, chairman of the Board of Higher Education, New York City; and the Rev. A. J. Muste, director of the Labor Temple, New York City. Bishop Paul Jones was host and sponsor of the conference.

\* \* \*

#### News From the Pacific Coast

The 22nd Annual Synod of the province of the Pacific will be held from April 30th through May 3rd according to an announcement made by the Provincial Council which met in Sacramento on February 14th. The Very Rev. F. A. Rhea, dean of Boise, Idaho, has been selected to

fill a vacancy on the Council left by the removal to Boston of the Rev. Charles B. Otis. Bishop Parsons of California was designated synod preacher and Bishop Sanford of San Joaquin was asked to be chief speaker at the synod banquet. Bishop Gooden of Los Angeles has arranged a pre-synod program of religious education for April 30th.

\* \* \*

#### Negro Pastor Honored

The Rev. Samuel J. Martin, rector of St. Edmund's Church, Chicago, was elected an alternate deputy delegate to the General Convention at the 103rd Annual Convention of Chicago which was held recently. This is the first time in the history of the diocese that a colored priest has been so honored.

\* \* \*

#### Iowa Church Celebrates Centennial

Christ Church, Burlington, Iowa, celebrated its centennial on February 1, 2, 3, and 4. The festival was held in honor of the Rev. John Batchelder, first rector of the parish who out worked, out prayed, and outlasted itinerant divines in order to organize the church. Headliners on the program were Bishop Longley of Iowa and the Very Rev. R. F. Philbrook, dean of Trinity Cathedral, Davenport, Iowa.

\* \* \*

#### Landon Says Churches Have Over-expanded

The appalling financial situation of the Churches has been caused by too much over-expansion was the opinion of Alf. M. Landon, speaking before a laymen's council of the Chicago church federation on February 9th. "We, as laymen, must assist the churches," said Mr. Landon, "so that they, like business concerns, may shape their financial policies to meet the new situations. We must face problems of retrenchment, so as to be in shape for advance that will finally come."

\* \* \*

#### New York Church Completes Building Program

A building program undertaken in 1930 by Emmanuel Church, Little Falls, New York, has finally been successfully completed. The program called for the rebuilding of the rectory at a cost of \$8,500; the construction of a parish house at \$18,000, and the erection of a choir

## 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

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house and installation of a heating plant for \$5,000. The entire venture was financed by parishioners. The Rev. F. L. Titus is rector.

#### Archbishop Roper Dead

The Rt. Rev. J. C. Roper, former Anglican Archbishop of Ottawa and Metropolitan of Ontario, died January 26th in Toronto at the age of 81. Bishop Roper was very well known in this country for his work at Trinity College, Toronto, and at General Theological Seminary in New York.

#### Lenten Preachers in Albany

Preachers at the united Lenten noonday services in St. Peter's Church, Albany, New York, include the Archbishop of Brisbane, the Most Rev. J. W. C. Wand. Other preachers on the six week program are the Rev. Benedict Williams, the Rev. D. K. Montgomery, the Rev. Grant Noble, the Rev. Hamilton Kellogg and the Rev. L. Bradford Young.

#### Detroit Brotherhood Honors Washington

An assembly meeting and dinner, commemorating George Washington as a patriot and Churchman, was held at the Church of the Messiah, Detroit, Michigan, on February 22nd. The meeting was sponsored by the Brotherhood of St. Andrew of the diocese. The guest speaker was William P. Lovett, executive secretary of the Detroit Citizens' League and chairman of the diocesan sub-

#### 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.



committee in Christian research on the influence of motion picture and radio on family life. He spoke on "George Washington—In whom Religion and Patriotism combined to form a Worthy Life."

#### Church Enthusiasm Plus

It sounds somewhat unusual for an Episcopal congregation to be so large and so enthusiastic that it removes three sides of the church in order to have an opportunity to participate in the service. But that's the story told by Bishop Burton of Haiti on the return from his first visit to the island. The occasion was the confirmation of seventy-five candidates in one of the village churches.

#### Florida Rector Boosts Church Papers

The Rev. William F. Moses, rector of All Saints', Lakeland, Florida, is out to add the names of one hundred families of the parish to the list of those who subscribe to Church papers. A parish representative has been appointed and is at the job. Among the combinations offered, printed in the leaflet announcing Lenten plans, is a combination of THE WITNESS and Forth (Spirit of Missions) with both papers offered for one year for \$2.25. THE WITNESS is described as "Progressive and liberal in the best sense of the word,

filled with valuable articles, news and editorials."

#### Bishop Mosher Honored in Philippines

A Book of Remembrance and a purse of money were presented to Bishop Mosher by the convocation of the Philippine Islands which met in Manila late in January. Bishop Mosher's resignation will be acted upon by the House of Bishops next fall, and the convocation chose this means of expressing appreciation of his long service to the Islands. As a lasting tribute the convocation decided to name the new diocesan library "The Bishop Mosher Library" and books are being supplied with a book-plate bearing the name.

#### Archbishop of Brisbane Preaches in Chicago

A distinguished recent visitor to Chicago was the Most Rev. William Charles Wand, Archbishop of Brisbane, Australia, who came to the city on February 3rd to deliver the Hale sermon at Seabury-Western Semi-

### As One Layman to Another

Don't get the idea that what you are now going through in the way of Lenten discipline is supposed to be folded up after Easter, and put away in moth balls until next year. Lent is just a training-camp for the sort of thing you should be doing all year through.

Do you have any of the means or aids which The Church provides to help you practice what She teaches? There is where we come in, and there, as one layman to another, we can help you, for we know by experience what has helped us most,—and a penny postcard gets the same attention here as a letter.

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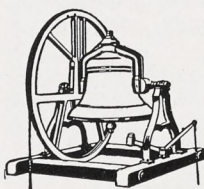
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nary. Archbishop Wand also preached at the morning service at St. Luke's Pro-Cathedral on February 4th. One of four Archbishops of the Anglican Church in Australia, Archbishop Wand is making a short visit in this country before going to England. He is head of the Church in the Province of Queensland and one of its outstanding international leaders.

\* \* \*

#### All Bills Paid for 1939

"With fine collections and constant economy in every field of work, the Episcopal Church closed its fiscal year with all bills paid," was the announcement issued by Lewis B. Franklin, treasurer, on February 13th. Collections of money from the dioceses throughout the Church were 100.3 per cent of the amounts expected, one of the best records ever established by the Church. Of 98 dioceses and missionary districts meeting expectations, only seven failed to pay 100 per cent and overpayments by others brought the average up to the 100.3 mark.

\* \* \*

#### Clergy Retreat in Kansas

On January 31st, February 1st and 2nd, Dean Rowland F. Philbrook of Trinity Cathedral, Davenport, Iowa, conducted a retreat for the clergy of the Diocese of Kansas, at diocesan headquarters in Topeka. Besides the Kansas clergy, several of the clergy of the district of Salina also attended.

\* \* \*

#### Lenten Services in Buffalo

St. Paul's Cathedral in Buffalo, New York, is having well-known preachers at noon-day services during the season of Lent: the Very

Rev. Austin Pardue; the Rev. William S. Chalmers, the Very Rev. Sidney E. Sweet; the Rev. Lynn Harold Hough, the Very Rev. Kirk B. O'Ferrall, the Rev. Earle B. Jewell, the Rev. Ralph W. Sockman, the Rev. Phillips E. Osgood and the Rt. Rev. Cameron J. Davis. All of these services are broadcast over a local Buffalo station. The Cathedral has also planned a special hour for each Saturday in Lent with the Buffalo Oratio Chorus and special soloists taking part.

\* \* \*

#### New Editor for Christian Century

Harold Fey, for a number of years the executive secretary of the Fellowship of Reconciliation, has resigned to accept a position on the editorial staff of the Christian Century.

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## MONTHLY BULLETIN

FEBRUARY, 1940

### CHAPTERS

THE BOSTON CHAPTER has appointed Gibson Winter, student at the Cambridge Seminary, to be its representative at the Massachusetts headquarters of the CIO. A conference has also been had with the local Chamber of Commerce and with the Central Labor Union, and plans made whereby the Chapter will keep informed of their activities. . . . The Cincinnati chapter has elected the following officers for 1940: President, Dr. D. Ratcliff, professor at the University of Cincinnati; Vice-president in charge of program, the Rev. Wayne S. Snoddy of the Church of Our Saviour; Vice-president in charge of membership, Mrs. O. W. McElfresh; Secretary-Treasurer, the Rev. R. B. Mason, secretary of the Graduate School of Applied Religion; Directors: Rev. Joseph F. Fletcher, Rev. E. L. Souder and Miss Ethel Ideson. . . . The Morningside Heights Chapter, New York, has five scheduled meetings for this winter. On January 8th the speaker was Mr. Charles I. Stewart who spoke on Current Threats to Civil Rights. At this meeting a resolution was signed by most of those present and sent to the Speaker of the House of Representatives urging that the Dies Committee be discontinued. Also a resolution was sent to Senators Wagner and Mead supporting the Anti-lynching bill. The Chapter met next on February 12th when there was a panel discussion on The Church and War with four speakers taking part; the Rev. Edward R. Hardy, the Rev. George Rath, Miss Adelaide Case and Miss Elizabeth Spofford. There was unanimous agreement by all present that the present war should not be supported, with apparent agreement that the task for America is to maintain democracy at home and to solve the problem of unemployment. The next meeting of the Chapter is to be on March 11th when the Rev. James Myers of the Federal Council of Churches will speak on Trade Unionism. On April 8th the Chapter is to discuss the Place of Minority Groups in America with a leading Negro and a Jewish Rabbi for the speakers, while the final meeting is to be held May 13th when a member of



EDWARD L. PARSONS  
*Unanimously Elected President*

the CLID will speak on The Church's Attitude toward the Jew. The Chapter is also now sending to all members a monthly multigraphed bulletin. . . . The Lower Manhattan, New York, Chapter was organized on January 11th with a meeting in the parish house of the Church of the Incarnation, with the Rev. A. B. Parson presiding as president. A second meeting was held on January 30th when the Rev. John Gass, rector of the Incarnation, spoke on Social Implications of the Lord's Prayer; and a third meeting was held on February 27th when the discussion was based on the book, *Christianity and the Social Revolution*, followed by general discussion. Other scheduled meetings of the Chapter are March 26th when there will be a further discussion of the above topic, led by the Rev. A. B. Parson and the Rev. Worcester Perkins. On April 30th there is to be discussion of the Church and Current Legislation and on May 28th the Church and the

Problem of Relief. These meetings are held in the afternoon, opening with a short devotional service followed by tea and the meeting. All are held at Percy Silver House of the Church of the Incarnation, 208 Madison Avenue. The Morningside Heights and Lower Manhattan Chapters also combined in requesting that the clergy preach sermons on Keep Out of War on Sunday, February 25th, with a large number signifying their intention of doing so. The findings of the recent Cleveland Conference were sent with the letter making the request. . . . The Cincinnati Chapter reports that over \$1600 has been raised for refugees. It was raised as a memorial to the late rector of Christ Church, the Rev. Frank Nelson.

### MEMBERS

THE Rev. Shirley B. Goodwin of New Bedford, Mass, has prepared an excellent Peace Questionnaire which was recently distributed in local churches. A copy of the questionnaire, with a report of the results can be secured from Mr. Goodwin. . . . Miss Lucy Randolph Mason, CLID member who is Southern public relations representative of the CIO, wishes to call the attention of our members to an article called *Labor Looks South* that appeared in the autumn number of the Virginia Quarterly Review (Charlottesville, Va.) written by John L. Lewis. She also recommends the biography of Sidney Hillman, written by George Soule, and published by Macmillan (\$2.50), as the thrilling story of one of the world's foremost labor leaders. . . . The Rev. Burdette Landsdowne, rector of the Good Shepherd, Boston, has organized a group in his parish called The Job Hunters. It is a group of unemployed men working together to help themselves and each other get jobs. Each individual is helped to make an inventory of himself so that he may discover what sort of work he is best fitted to do; handicaps are eliminated when possible; an office is maintained where records of the individuals are kept and of firms having jobs available; personal interviews and group conferences are held for the purpose of



building morale. On the Advisory Committee, in addition to Mr. Landsdowne, are Miss Susan Ginn, director of vocational guidance in the Boston schools and Mr. Ernest Thompson, both members of the Boston chapter of the CLID. (Note: we are anxious to have more personal notes on the activities of members. Won't you please send them in?).

## CONFERENCES

THE CLID was represented by an official delegate at the Conference for Inalienable Rights, held in New York on February 12. The decisions of the conference are to be followed up through continuation committees in order to press for action through Congress and to arouse the nation to the threat against civil liberties in our present situation. A series of similar conferences are to be held in different parts of the country. The conference went on record as being opposed to the anti-alien bills now before Congress; to the activities of the Dies Committee. Opposition was also expressed to the movement against the Jews; to the activities of Coughlin, the Christian Front and the Silver Shirts. They also expressed themselves as favoring the extension of the immigration laws and for the strict adherence to the present Wagner Act. There were 395 delegates attending the conference, claiming to represent a membership of nearly a million and a half persons. A resolution was passed commending the recent conference of the United Christian Council for Democracy and lauding its findings. . . . A Conference for Foreign Born Rights is being held this week in Washington, D. C. with the CLID officially represented by the Rev. A. T. Mollegen, member of the National Committee and a member of the faculty of the Virginia Seminary. . . . A Conference for Civil Rights was held in Detroit on February 9-10 under the auspices of the Civil Rights Federation, which is headed by two clergymen, the Rev. J. H. Bollens and the Rev. Owen A. Knox. The headline speakers were Congressman John M. Coffey of Washington State and Bishop Edgar Blake of the Methodist Church. The conference, largely attended, went on record as opposing the anti-alien bills, the Dies Committee, the Smith Committee investigating the National Labor Relations Board and favoring the anti-lynching bill now before Congress. . . . The Fruits of Tolerance was the theme of a conference held in New York on February 20th by the Descendants of the American Revolution, to which a number of CLID members belong. The chairman was Edward Everett Hale, president of the organization and the speakers included a Catholic, a Jew, a Negro and a Protestant.

## OFFICERS OF THE CLID

Elected by the membership for 1940-43

### President

BISHOP EDWARD L. PARSONS of California

### Vice-Presidents

REV. WALTER RUSSELL BOWIE of New York  
RT. REV. CHARLES K. GILBERT of New York  
MISS CAROLINE B. LAMONTE of New Jersey  
REV. J. HOWARD MELISH of Long Island  
PROF. VIDA D. SCUDDER of Massachusetts  
RT. REV. BEVERLY D. TUCKER of Ohio  
MISS MARY VAN KLEECK of New York

### Treasurer

MR. WILLIAM F. COCHRAN of Maryland

### Assistant Treasurer

REV. PAUL T. SHULTZ JR. of Massachusetts

### Executive Secretary

REV. WILLIAM B. SPOFFORD of New York

### National Committee

PROF. GERTRUDE BUSSEY of Maryland  
PROF. ADELAIDE CASE of New York  
REV. GARDINER M. DAY of Pennsylvania  
MISS ELIZABETH FRAZIER of Pennsylvania  
MRS. THOMAS FLEMING JR. of California  
REV. JOSEPH FLETCHER of Ohio  
REV. JOHN GASS of New York  
MISS ELISABETH GILMAN of Maryland  
REV. EDWARD ROCHE HARDY JR. of New York  
RT. REV. ARTHUR HUSTON of Washington State  
REV. FLEMING JAMES of Connecticut  
REV. ARTHUR LICHTENBERGER of Massachusetts  
MR. STANLEY MATTHEWS of Ohio  
HON. MAUREY MAVERICH of Texas  
REV. A. T. MOLLEGEN of Virginia  
REV. NORMAN B. NASH of New Hampshire  
MRS. REINHOLD NIEBUHR of New York  
RT. REV. MALCOLM PEABODY of New York  
REV. WILLIAM RUSSELL of New Jersey  
RT. REV. EUGENE C. SEAMAN of Texas  
REV. GUY EMERY SHIPLER of New York  
MRS. MARY SIMKHOVITCH of New York  
REV. CLIFFORD STANLEY of Missouri  
REV. ROBERT SMITH of New Jersey  
MRS. CHARLES TAFT of Ohio  
REV. LAWSON WILLARD of Long Island  
REV. CHARLES WILSON of Missouri  
REV. BRADFORD YOUNG of New Hampshire

## MEETING

SATURDAY, April 6th, has been tentatively set as the date for the annual meeting of the CLID members living in and around New York City. There will be a business meeting and a discussion of The Fight for Democracy in America, with prominent leaders taking part. Please save the date. Further announcement as to place and time of meeting, together with the detailed program, will be sent to all members in and around New York in good time. A meeting of the newly elected National Committee of the CLID will be held the same day.

## P R A Y E R

MERCIFUL FATHER, we come to thee confessing the sins of our civilization, in which we all have shared. We have been so bent upon our selfish ends that we would not stop to have mercy. When we have seen those whom the injustices of the world have bruised and beaten, we have passed by on the other side. We have built round ourselves the walls of privilege, within which we might not hear the passion of exploited men, the weeping of women, the bitter cry of children robbed of happy youth. O God of truth, make us understand. O God of judgment, wake us to repentance. O God of mercy, make us fit to ask for thy forgiveness before it is too late. . . . Amen.

Bv W. Russell Bowie, in  
*Lift Up Your Hearts.*



# EASTER MEMORIALS



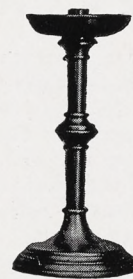
**CANDLESTICKS**

9" .....	\$20.00	pr.
12" .....	25.00	pr.
15" .....	26.00	pr.



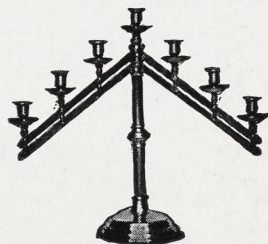
**ALTAR CROSS**

12" .....	\$22.50
18" .....	37.00
24" .....	55.00



**CANDLESTICKS**

9" .....	\$17.00	pr.
12" .....	25.00	pr.
15" .....	30.00	pr.



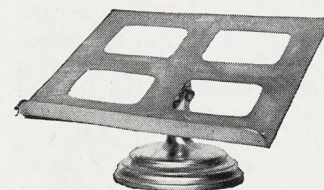
**CANDELABRUM**

	<i>round</i>	<i>hex.</i>	
7 lights..	\$52.00	\$57.00	pr.
5 lights..	47.00	52.00	pr.
3 lights..	39.00	43.00	pr.



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round or hex. base	



**VASES**

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including Aluminum container.		

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Design at right—18 in. ....	65.00
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