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# THE WITNESS



GOOD FRIDAY

PHILLIPS BROOKS: PREACHER



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## CLERGY NOTES

COCHRAN, D. R., student at the Graduate School of Applied Religion, Cincinnati, Ohio, was ordained to the Diaconate by Bishop Hobson on February 24th.

EASTMAN, F. S., after sixteen years at St. Peter's Church, Akron, Ohio, has retired and moved to West Stockbridge, Massachusetts, where he plans to hold missions and conferences for the St. Philip's Society for Teaching Missions.

EDWARDS, J. W., missionary in charge of St. Stephen's, Morganton, N. C., was ordained to the diaconate by Bishop Gribbin on March 3rd.

KEAN, C. D., assistant at St. George's Church, New York City, has accepted a call to become vicar of St. Barnabas Church, Springfield, Mass.

MEANS, STEWART, rector emeritus of St. John's Church, Hamden, Connecticut, died at his home on March 12th at the age of 88. Mr. Means served as rector of the parish for forty years.

MORRIS, R. M., was ordained to the priesthood recently by Bishop Hobson of Southern Ohio. Mr. Morris is a member of the staff of Christ Church, Cincinnati, Ohio.

NOCE, W. S., rector of St. Mark's Church, Erie, Pa., has accepted a call to become rector of St. Thomas' Church, Port Clinton, Ohio, effective April 1st.

THOMPSON, J. H., formerly rector of St. Thomas' Church, Minneapolis, Minn., became priest-in-charge of St. Mary's Mission, Hot Springs, Arkansas, on March 1st.

UNDERHILL, G. D., minister-in-charge of the Church of the Good Shepherd, Forrest City, Arkansas, and Grace Church, Wayne, Arkansas, was ordained to the priesthood by Bishop Mitchell on March 12th.

WHEELER, W. H., superintendent for many years of the Thompson Orphanage, Charlotte, N. C., has retired from the position.

WILLIAMS, W. F., rector of Calvary Church, Stonington, Conn., and archdeacon of the New London archdeaconry, received a gift of \$4,020 when he announced his retirement on March 10th.

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# THE WITNESS

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## PHILLIPS BROOKS: PREACHER

*By*

MRS. EDWARD STAPLES DROWN

IT IS hard to think of Phillips Brooks in a series of Bishops. His episcopate was so short, only 15 months. He had worn himself out in untiring service, and in his prime his magnificent physique succumbed to disease. It was sudden, yet those of us who knew him well had seen a change in 1889 when he returned from Japan. He died at 57 but "in a short time he fulfilled a long time."

Those years as Bishop were just a continuation of his life as preacher, pastor, and spiritual leader of a whole community. It was hard when I first realized the theological students had not known him. He was the strongest argument for the ministry. Now he is almost a myth. In my youth, Boston was dominated—nay glorified—by his majestic presence. For thirty years after, his birthday was commemorated each year by a service. Dr. Henry Sylvester Nash used as his text the words applied to the Risen Christ in the Apocalypse: "His voice was as the sound of many waters." He described water coming to a dry land when the springs fill and the little streams begin to flow bringing greenness and flowers in their train. So Phillips Brooks came to the old Christian doctrines which had become hard and dry and lo, they took on new life. There could not be a better description.

When he died we had a fresh realization of his greatness, as one often does in the large light of death. No one can forget the day when the news that he had gone came to a largely unprepared city. There was the sense of a whole community filled with a common grief. Mrs. Henry Higginson was walking from Cambridge to Boston and was caught in a traffic jam on Harvard bridge. A teamster leaned over from his seat and said in an awed voice, "Do you know what has hap-

pened? Phillips Brooks is dead." Then came the funeral with the crowds in Copley Square; the singing of "Oh, God, Our Help in Ages Past"; the Harvard students lined up in the yard as the funeral procession passed. Harvard students also carried his body on their shoulders. "They buried him like a king." All barriers of denomination were down. Roman Catholics and Unitarians felt that a great man had fallen in Israel.

A history of his life is unnecessary. His biographer gives a masterly description of his double inheritance. His religious genius came from his flame-like mother, in whom it almost verged on fanaticism. From his father came his balance, his genial human outlook on life.

William James in his "Varieties of Religious Experience" takes as his examples the extreme and the abnormal: thinking that in that way he gives best the power of the religious emotion. But to my thinking a far more telling example is such a man as Phillips Brooks, where a normal personality is raised to its highest power by the Spirit of God.

HE CAME slowly into his religious life. Confirmation was delayed beyond the usual age. His career began with a humiliating experience of failure as a teacher in the Boston Latin School, right after leaving college. Then after lonely months, he decided to enter the ministry. Characteristically, he told his secret to no one. There were abysses of reserve in his nature. The years at the Seminary in Alexandria, uncongenial as it was in many ways, were years of great intellectual and spiritual development, as any one who has read his note books will surely realize. He was largely self-taught, for the teaching with few exceptions was mediocre. He was a lonely youth working out his own salvation. These years and



the early years in Philadelphia were his formative years. There the experience of the Civil War and the character and life and death of Lincoln influenced him profoundly.

From the time he left the seminary, he began preaching with the same power as in his later ministry and that power never diminished. A great Church historian said that there had hardly been anything like it in the history of the Christian Church. He preached to one congregation for twenty-five years, with no decline. His word was with power. Of the faults of the popular preacher he had none. That most heady wine left him untouched. He was sometimes absurdly unconscious.

We think of him primarily as a preacher, but behind the preacher was the man. Young men fired with enthusiasm by some preacher will ask me, "Isn't he like Phillips Brooks?" It seems ungracious to say "No." He was *sui generis*. It is hard to tell the secret, for there are no peculiarities to take hold of. He was so normal. Nothing human was alien to him. Art, literature, study, reading, people, friends, all fed the stream. A rich and highly gifted manhood was consecrated to a supreme task. This was the instrument on which the Spirit of God played.

There were the rare physical gifts—the great stature singularly well proportioned and the beauty of face we know so well from the pictures. No one can forget the wonderful eyes, the mobile mouth and the magnificent head. He was an artist with words. You seemed to watch him as you sometimes watch an artist sketch in his background and the astounding picture of the spiritual life took shape before our eyes. And as we listened we seemed to see in him the embodiment of all he taught. "The God within him lit his face."

He preached in language understood of the people. His teaching was available for the child as well as the student. There was nothing controversial. He was loyal to his own Church and yet people of all shades of belief felt he belonged to them. His message was to man not to any social group. When asked to preach to workingmen, he said, "I have no especial message for workingmen." He preached, I believe, the same sermon in Trinity Church and again at States' Prison. His preaching had the simplicity of profundity. It was fundamental. It was eloquent, but the eloquence was without the weakness which so often attends it. Like his Master he combined the highest standard of conduct with understanding of the sinner. He was persuasive. He made you feel good by calling out the best.

Best of all he seemed to be looking into the face of God.

Can we get from his published sermons what we got from the spoken word? We, of course, have the memory of the great personality. But I met, in 1909, in the Canary Islands, an invalided English clergyman, who lived on his words, never having seen or heard him. A friend of mine in Australia found people there getting the same inspiration. But these were contemporaries or nearly so. His personality was still a living tradition. His message like all preaching was primarily for his own time. How far is it a message for our time? Much water has gone under the bridge since then yet I have sometimes read or lent a sermon to a young man and I am sure he has felt the same sense of assurance, the same feeling of the Mount of Transfiguration: "It is good for us to have been here."

In our day we would criticize the lack of social emphasis. The day for that was not yet. We know that he would not be indifferent to it. It was there in germ. We note his passionate and courageous opposition to Negro slavery, in the early years of his ministry, when it took courage in Philadelphia. We also feel sure that he never could have fallen into the error of many preachers of the social gospel who, in their emphasis on that side of truth, forget the foundation of God as Father revealed in Christ.

As people listened to the rush of words they often thought he spoke as the birds sang; but it was all the result of most careful preparation, begun on Monday morning. One marvels at the outlines made out with meticulous care; the number of pages assigned to each part of his subject as if to keep a tight rein on his fluency. This care was as great in his extempore sermons as in the written ones. And all written out in his beautiful handwriting. Behind the immediate preparation was a life time of reading and study of which we get a record in the Alexandria note books. And yet more the knowledge of his people and their needs, the work of the pastor was behind the preaching.

No one can ever forget him in the house of mourning. Someone said that you knew what Isaiah meant by "A man shall be a covert from the tempest." In Browning's rendering of a play of Euripides, you get the picture of Hercules coming into a grief-stricken house bringing comfort by his strong unselfish presence. It is very like Phillips Brooks. As pastor he was friend in the highest sense. There are many stories of this. I will tell two. He was in his study one evening with a group of intimate friends and was called



out—he was always on call—by two strangers, a man and his wife, not of his Church. The man had to go under an operation of a most critical character the next day. His wife asked what he would like to do and he said he would like to see Phillips Brooks. They came and saw him and he was with them the next day at the hospital where the result was fatal. So men and women turned to him.

A clergyman who was having trouble in his parish went to consult Phillips Brooks. They talked and in his presence the man forgot his problem. As he walked away he realized the fact, but he said to himself, "I think now I can settle my difficulty myself." So Phillips Brooks brought strength for life.

## *The Candle of the Lord*

By

PHILLIPS BROOKS

*The following is from a sermon preached in Westminster Abbey on the Fourth of July, 1880, and is presented as an example of the eloquence of the greatest preacher America has produced.*

MAY I ask you to linger while I say to you a few words more, which shall not be unsuited to what I have been saying, and which shall, for just a moment, recall to you the sacredness which this day—the Fourth of July, the anniversary of American Independence—has in the hearts of us Americans. If I dare—generously permitted as I am to stand this evening in the venerable Abbey, so full of our history as well as yours—to claim that our festival shall have some sacredness for you as well as us, my claim rests on the simple truth that to all true men the birthday of a nation must always be a sacred thing. For in our modern thought the nation is the making-place of men. Not by the traditions of its history, nor by the splendor of its corporate achievements, nor by the abstract excellencies of its constitution, but by its fitness to make men, to beget and educate human character, to contribute to the complete humanity, the "perfect man" that is to be,—by this alone each nation must be judged today. The nations are the golden candlesticks which hold aloft the candles of the Lord. No candlestick can be so rich or venerable that men shall honor it if it holds no candle. "Show us your man," land cries to land.

In such days any nation, out of the midst of which God has led another nation as He led ours out of the midst of yours, must surely watch with anxiety and prayer the peculiar development of our common humanity of which that new nation is made the home, the special burning of the human candle in that new candlestick; and if she

sees a hope and promise that God means to build in that new land some strong and free and characteristic manhood which shall help the world to its completeness, the mother-land will surely lose the thought and memory of whatever anguish accompanied the birth, for gratitude over the gain which humanity has made, "for joy that a man is born into the world."

It is not for me to glorify tonight the country which I love with all my heart and soul. I may not ask your praise for anything admirable which the United States has been or done. But on my country's birthday I may do something far more solemn and more worthy of the hour. I may ask you for your prayer in her behalf. That on the manifold and wondrous chance which God is giving her,—on her freedom (for she is free, since the old stain of slavery was washed out in blood); on her unconstrained religious life; on her passion for education, and her eager search for truth; on her jealous care for the poor man's rights and opportunities; on her countless quiet homes where the future generations of her men are growing; on her manufactures and her commerce; on her wide gates open to the east and to the west; on her strange meetings of the races out of which a new race is slowly being born; on her vast enterprise and her illimitable hopefulness,—on all these materials and machineries of manhood, on all that the life of my country must mean for humanity, I may ask you to pray that the blessing of God the Father of man, and Christ the Son of man, may rest forever.

Because you are Englishmen and I am an American; also because here, under this high and hospitable roof of God, we are all more than Englishmen and more than Americans; because we are all men, children of God, waiting for the full coming of our Father's Kingdom, I ask you for that prayer.

## *Let's Know*

By

BISHOP WILSON

FAMOUS SHRINES

PERHAPS the strangest Church in the world is the Church of the Holy Sepulchre in Jerusalem. It is really several Churches grouped together in a complicated composite structure. Dark grottos and corridors run hither and thither with flights of stairs connecting the many sections. The center of it all is a solid rock which is designated as the tomb in which the body of



our Lord was laid. There is also the Church of the Holy Cross associated with St. Helena who is said to have discovered the true cross in the fourth century. This event is marked by the Chapel of the Finding of the Holy Cross. Another chapel is that of the Raising of the Cross and next to it is the Chapel of the Nailing to the Cross. There is even one on the roof of the building called the Chapel of the Apparition. These various Churches and Chapels are parcelled out in the custody of the Eastern Orthodox Church, the Armenian Church, the Coptic Church, the Syrian Church, and the Roman Catholics.

The site of the crucifixion was "without the walls" of Jerusalem but it seems fairly clear that there were several sets of walls about the city in early days and what is now inside may well have been outside then. Certainly the early Christians would have known the location very well and the accuracy of it is indicated by the fact that the Roman emperor Hadrian built a pagan temple there about the year 130. Hadrian was seized with a desire to stamp out Christianity and one way which occurred to him was to desecrate places held to be sacred by the Christians. Thus he deliberately erected a temple to Adonis over the birth-place of our Lord and with similar irony built a temple to Venus on the site of Calvary. There it stood for two centuries until Constantine became a Christian and determined to supplant the pagan temple with a Christian Church. This was done about 336 A.D.

In the seventh century the Persians invaded Palestine and among other things destroyed the Church of the Holy Sepulchre. A new edifice was erected which stood until the Moslems wrecked it in the year 1010. Shortly after this several smaller buildings were constructed on the site which were incorporated, a century later, in the magnificent basilica erected by the Crusaders. A fire in 1808 partially ruined it and it was reconstructed two years later by the Greeks and Armenians. The dome over the central rotunda was finished in 1868.

The various Chapels are cluttered with all manner of decorations and relics, some cheap and some priceless. Services are held in half a dozen different languages and according to as many various rites. At first glance it all sounds confusing if not disconcerting. But may it not be something of a useful symbol?

Here is a conglomerate structure representing many periods of time. Here are various nations and races bound together in a common faith. Here is worship offered to Christ in many differ-

ent tongues. Here are gifts, some trivial and some important, coming as offerings from every corner of Christendom. Here pilgrims assemble from all points of the compass to pay their reverence to God at this most holy place. What else could illustrate with such dramatic inclusiveness the central fact of the Gospel that Christ died for all men everywhere and that He is truly the Savior of the world?

## *All These Things*

*By*

BISHOP JOHNSON

AS WE follow the Master through Passiontide and Easter we need to learn from Him the purpose of His life and teaching. It is true that He is a teacher come from God as Nicodemus confessed but it is also true that while Christ accepted St. Peter's confession that He was the Son of God, He did not accept the confession of Nicodemus that He was a teacher come from God. That was because such confession was inadequate, for while Christ was a teacher, He was also the source of life eternal and except a man be born again, he could not enter the Kingdom of Heaven. He was come that we might have a more abundant life for which this life was a preparation. It is true that He was a great teacher helping us to live a better life on earth but He was more than that. He was a second Adam from whom His disciples were to receive a new life by His victory over sin and death.

If it is once granted that this life is a preparation for a better life then it is no more futile to seek that life than it is for a college student to prepare for the life that lies before him, instead of confining himself to social and athletic interests while in college. There is a difference between seeking an education for the financial rewards that it may bring and seeking an education because one wants to broaden his intellectual horizon and deepen his mental processes.

In the same way one who follows Christ because He is seeking the Kingdom of God and His righteousness is not necessarily working merely for a reward but rather striving to acquire new dimensions. The criticism that Christians are seeking a crown and a harp is a shallow one and leaves out of consideration the true values that accrue to the sincere disciple of Christ. It is true that there are those who seek an education for financial reasons or in order to have a degree, but that does not consider the one who is a lover



of learning regardless of the temporary benefits. A student would be a fool to forsake his education because many students are seeking a college degree for financial reasons.

Seek ye the Kingdom of God and His righteousness and all these things (what you eat and wear) will be added unto you. That is entirely different from the temptation of Satan that "all these things will I give you if you will fall down and worship me." The distinction lies, not in indifference to our bodily needs, but in the emphasis which we put upon them in our search for truth. In the one case the rewards of the world are secondary; in the other case they are primary.

**O**UR Lord was intensely human and also truly divine. The seeker after righteousness finds in Him all that he needs to find in man and all that he needs to find in God.

There are two errors into which His disciples have fallen. One is to magnify the divine so that the human side is submerged resulting in a mechanical ritual and an indifference to ethical conduct. The other is to magnify the human side resulting in an indifference to worship and a contempt for the supernatural. Yet our Lord's death and resurrection, occurring as they do at the climax of His ministry, indicate that He came to give us "the forgiveness of sins, the resurrection of the body and life everlasting" which the creed properly puts as the objectives of the Christian life. St. Paul asserts this when he says "If Christ be not risen then is our preaching vain and your faith also vain. If in this life only we have hope in Christ, we are of all men most miserable."

While the Christian has a duty to this world and is to become the salt that savors it, yet when we substitute salt for bread we find it most unpalatable. Its function is to permeate but not to substitute itself as food. But when the salt has lost its savour then it is good for nothing but to be trodden under feet of men. And the salt has lost its savour, when religion becomes secularized and it is bound to be secularized when it places its first emphasis upon a social gospel at the cost of sacrificing the supernatural objectives. To love and worship God is the first commandment, and while to love your neighbor is the second, the order of the commandments are not to be ignored.

Man will never learn really to love his neighbor unless and until he puts God first. The fatherhood of God is the true source of the brotherhood of man. It is equally a mistaken zeal which so emphasizes worship that it ignores social justice or so emphasizes social justice that it depreciates the primary importance of worship. Godless lead-

ers soon become brutal tyrants, no matter what the smoke screen of social justice they may invoke.

As soon as the love of God and man's ultimate destiny are thrown out the window, then brute force is employed to destroy human liberty. There is nothing more pathetic than the zeal of sincere devotees to an ism who lose all sense of proportion in their drive for social justice.

It is only as we believe that God is love that there can be any international brotherhood. There can be no household of faith unless behind it is a parental love, which turns the other cheek and forgives the erring sons in His concern that they forgive one another. We need both the altar and the altar rail to remind us that the Lord hath made of one blood all nations of the world. And if we are deeply concerned over the injustices of social life, let us be sustained by the thought that God is not mocked and that perhaps Lazarus will receive what Dives has missed in God's own way and not in ours. "I go to prepare a place for you, that where I am you may be also" and by "you" He means those who travail and are heavy laden. Let us be patient until the curtain rings down on the last act.



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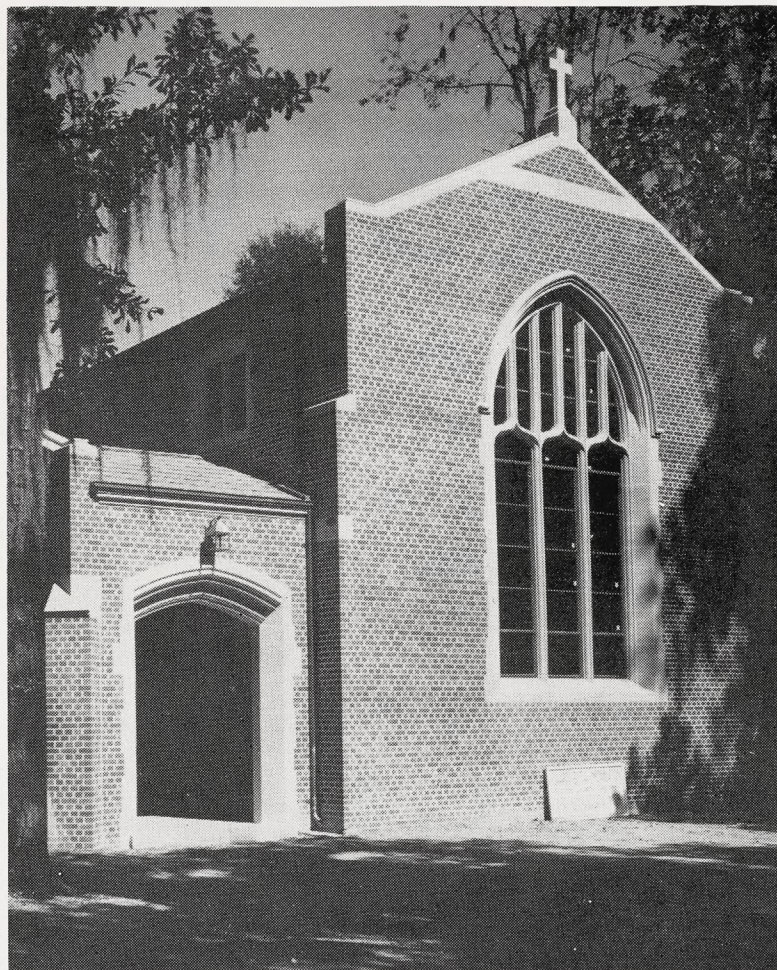


## FLORIDA DIOCESES BUILD BEAUTIFUL STUDENT CHAPEL

"With students lies the future!" Some high powered human dynamo of a college pastor has said that, and Churchmen throughout Florida believe it. The Bishop of Florida and the Bishop of South Florida gathered together Churchmen from both their dioceses recently to consecrate their own gift, the new Chapel of the Incarnation, strategically located at the entrance to the campus of the University of Florida in Gainesville.

Present were the two former chaplains, the Rev. Melville E. Johnson, now Dean of St. Luke's Cathedral, Orlando, and the Rev. Merritt F. Williams, now rector of St. Philips Church, Charleston; the student vestry of the Chapel of the Incarnation; students of the University of Florida; representatives of the two dioceses; the administrative officers and deans of the university; the building committee; the furnishings committee; the architects and builders; the vestry of Holy Trinity Church, Gainesville; the Episcopal faculty members; and the local clergy of other communions, pastors, college pastors, and presidents of student groups.

The Chapel is not only the fulfillment of a dream long held by far sighted Churchmen, but is also another step in the acceptance by the Church of its responsibility to education, especially in state universities. The Chapel represents an investment of more than \$25,000 in the building alone, practically all made up of countless small contributions coming from all parts of the state. The building is of solid brick and concrete construction, designed to last at least four centuries. It is native to Florida so far as it has been possible in all common sense to make it; in contributors, Florida Churchmen, in materials, Florida brick, Florida cement, Florida Black Cypress wood; in labor, Florida men; in construction, low cut windows, ridge ventilators, blower systems, for movement of natural air. It has been so designed that it can be enlarged, from its present capacity of 180 Chapel chairs, very easily—the arches for side aisles have already been built into the solid brick walls. Since there is no self-supporting congregation to take care of repairs, every item likely to need replacing or repairing has been eliminated—no paint, no wood in construction, save trusses for the roof, no plaster. Since the University's radio station is Florida's most powerful, the Chapel is fully equipped for broadcasting, all microphones concealed. The furnishings are by Payne-Spiers Studios, Inc.; the lighting by Rambusch; and



CHAPEL OF THE INCARNATION  
*At the University of Florida*

the chapel also has been built to accommodate the largest pipe organ built for a chapel of this size.

For years we have said that if we could move the services out of the Chaplain's living room into a Chapel adequate to the needs, we could double the congregations. That has proved to be true. In doing so we have lost some of the intimacy and friendliness of the living room, but we have gained in dignity and majesty and beauty.

Every parish has its peculiar and singular situation; every college congregation, even, has its "difference" from all others. The responsibility is the same—to meet men when they register, fresh from home, care for them while at school, enlarge their vision of God to be commensurate with their expanding culture, send them out from the University deeper Churchmen, keener Christians. The methods by which chaplains attempt to accomplish this must always be different. At the University of Idaho, where the writer was for some years, our congregation was snowed in, and stayed; and it was co-ed. Here under the Florida sun, my congrega-

tion evaporates on week-ends; and it is all men.

You have to hustle to catch college men. To keep them you have to be honest and true. To help them you have to be deep and keen. That is a large order, but every poor sinner of a chaplain knows that he has to head for that goal, if he is even to get to first base with his men.

At Florida we meet them, greet them, invite them, take from them on this wise. In July we write to every Florida clergyman, asking for the names and addresses of prospective freshmen. To each goes a letter of welcome from the Chaplain. In the first two weeks of school all religious groups have a week-end camp, orienting key freshmen to what they might expect in religion at the University. Our "Committee of Twenty-Five," now well-known for visiting, numbered forty this year, all upperclassmen. Every student Churchman was visited within the first few days after arrival on the campus—we meet them—and given an opportunity to pledge—we take from them—and invited to the services and to the Episcopal fac-

(Continued on page 16)



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Presiding Bishop and his associates did a great deal for the Church papers in January when they set aside a week as Church Press Week. It was well observed, but even so I doubt if any of the papers have been obliged to move to larger plants in order to keep up with the demands. The peak of WITNESS circulation is always during Lent when thousands of Church families receive the paper, due partly to the season and partly to a special series of articles that we always feature. Naturally we think the paper is as good the rest of the year. Naturally too we are anxious that these many who take the paper only for this short season have it in their homes every week throughout the year. We can't announce any special inducements at this time, unless possibly the fact that this is a General Convention year is a special reason why Church people should be informed of what is happening, and what will happen at Kansas City in the fall. We do plan, of course, many articles setting forth the various issues that will come before the Church at the General Convention. Perhaps our strongest inducement is the threefold one that we constantly parade—Quality, Brevity, Price. With articles every week by such leaders as Bishop Johnson, Bishop Wilson, Dean Ladd, and others we think we can claim Quality. Brevity also is a Virtue in these hurried days, and we do try to present articles and News briefly. But even so we are giving you sixteen pages every week, whereas papers at twice the price give you little more. Finally there is Price—two dollars for a sixteen page Church paper in your home every week of the year. What we earnestly hope is that most of you who are receiving the paper only during Lent will take a minute to write a check for two dollars and stick it in an envelope with your name and address and mail it this week to 6140 Cottage Grove Avenue, Chicago, Ill., so that there may come to your home every week a copy of THE WITNESS which we hope you have learned to enjoy.

\* \* \*

### That Call to Princeton

For a parson to resign from one of the largest parishes in the country, where his three immediate predecessors were elevated to the House of Bishops, to accept a much smaller parish is significant news. As we announced last week the Rev. Arthur Lee Kinsolving resigned as rector of Trinity Church, Boston, to



FREDERIC W. PAINE  
*His Death a Great Church Loss*

accept the rectorship of Trinity Church, Princeton. There will be many explanations of his action, most of them doubtless untrue. The real explanation is that this young parson, who has an enviable record as rector of historic Trinity, Boston, recognizes the great opportunity given him in being called to a parish that ministers to those being trained at a great University for the future leadership of the country. It is a recognition on his part, and also on the part of the vestry that called him, of the vital importance of college work. What that work means, and calls for, is well set forth in the story on page eight of this paper . . . which is far more than the story of the construction of a new chapel. So we take our hat off to Kinsolving for accepting this call to Princeton . . . we have no doubt at real personal sacrifice . . . and we also congratulate the vestry of Trinity Church, Princeton, for their vision of the work. It was ten years ago that the announcement was made that the youthful parson at Amherst College, Kinsolving, was to leave that college campus to accept Trinity, Boston. It was then that Professor Rufus Jones, one of the foremost Christians in the world said: "Everyone is thinking of Trinity, Boston, but I am thinking of Amherst College."

\* \* \*

### A Word About Frederic W. Paine

I cannot write very intimately about Frederic W. Paine, whose death we announced in the last number of THE WITNESS, since it was not my good fortune to know him well. But he was a member of the Advisory Board of the paper for many

years and never failed to encourage us to keep at it and to support the paper substantially, even though he very frequently disagreed with our policies. What he meant to the city of Duluth is too long a story to be recorded here, but he was behind every good work, though he always shunned publicity, preferring to remain an anonymous patron of many civil functions. He was devoted to his Church, serving St. Paul's, Duluth, both as senior warden and treasurer for many years. He was also on many diocesan committees and frequently represented his diocese at General Conventions. He was a great citizen and a loyal Churchman.

\* \* \*

### College Workers Meet in North Carolina

Fifty religious workers from various colleges in the state of North Carolina met in St. Mary's House, Greensboro, on March 7 to hold a one-day conference on their work. The meeting was under the leadership of Dr. Clarence P. Shedd of Yale Divinity School.

\* \* \*

### A Couple of Lively Parishes

I have been in a couple of very lively parishes recently if the size of Lenten congregations is any indication of vitality. One is St. Paul's, Pawtucket, Rhode Island, where Rector R. H. Seilhamer was a bit out of sorts because only three hundred or so turned out of a Friday evening to hear me do a bit of chin-wagging. The streets were banked high with snow and driving difficult, otherwise, so a vestryman told me, the church would have been packed. It is a live parish, with a grand parish house humming with no end of activities and with a Church school of several hundred with professional, paid teachers. Mr. Seilhamer, incidentally, has passed the twenty-five year mark as rector.

The other parish is Holy Trinity, Toronto, where I was giving noonday addresses during Passion week. The church has been jammed to the hilt each day. I asked the genial rector, the Rev. John Frank, if the war had had any effect on church going. He thought not but explained that Toronto was a good church-going town at all times and then added slyly, "Don't think for one minute that they are coming out just to hear you; they would be there no matter who preached, or if there was no preaching at all." One is no more aware of war in Toronto than in New York; few soldiers about and what discussion I have heard has been quite calm and reasoned and rather less British I should say than would be an equal number of good Episcopalians at home. They are quite prepared to go through with it,



but they are in without enthusiasm and recognize the whole thing as very messy business. Also, strangely enough, I have heard any number of people here say that we must stay out so that there may be one spot on earth reasonably sane that can pick up the pieces when it is over.

\* \* \*

#### Dean Johnson Rebuked by Canterbury Canons

Five canons of Canterbury Cathedral issued a statement on March 13th against the political activities of the Dean of Canterbury, the Very Rev. Hewlett Johnson. In the statement the canons dissociated themselves from "the political utterances of the Dean of Canterbury, which, as reported in the public press, have so often given the impression that he condones the offenses of Russia against humanity and religion." The canons declare that they hold it their duty to tell the Dean that his political activities "gravely impair the spiritual influence of the cathedral in the city and diocese of Canterbury; give grievous offense to many Christians throughout the world and in our view prove themselves to be incompatible with the proper discharge of the trust which has been committed to him." The canons declare themselves to be at one with the Dean in believing that it is the duty of Christians to further social reform, but they consider it a "dangerous illusion to hold that such reform will ever be achieved by the methods which have characterized the Soviet regime." The Dean told inquirers that he would later reply in detail to the canons' charges. He regretted that an issue had been raised during this critical time that could "only harm the established church and the faith in which I believe." "When the history of these differences is examined in a calmer and more restrained atmosphere than is possible today," he declared, "it will be found that I have done all in my power, compatible with my fundamental beliefs and my conscience, to smooth over the personal difficulties and differences in viewpoint." At the latest report no word had come on the whole matter from the Archbishop of Canterbury, although it is well known that his views on political matters are diametrically opposite of those held by the "Red Dean."

\* \* \*

#### Religion Emphasis Day Observed by Wayne Students

"Religious Emphasis Day" was observed by the students of Wayne University at St. Paul's Cathedral, Detroit, Michigan, on March 19th. The theme of the meeting was "Religion—A Way of Life," which was the topic used by the main speaker, Dean

### OFF-MOMENTS



The coatless gentleman with the little axe and littler saw is Bishop Jenkins of Nevada. He is building a mission church, a rather slow process one may gather with such tiny implements, but the fact nevertheless remains that the labor as well as the love of the genial Bishop of Nevada is built into many structures in that state.

William W. Whitehouse of Wayne University. All faiths and creeds were represented at the gathering and it is hoped that such a demonstration of religious fellowship and understanding between all faiths will become an annual affair.

\* \* \*

#### Alden Kelley Heads Continuation Committee

The Rev. Alden Drew Kelley, in charge of the National Council's college work, has been appointed chairman of the continuation committee of the University Christian Mission, by the executive committee of that body. Mr. Kelley's task will be to supervise the carrying out of the Mission's plans for 1940 and 1941. The University Christian Mission, during the last two years, has visited 46 colleges and universities, each visitation being for a week. Over 120 different speakers have participated.

\* \* \*

#### Episcopalian Chosen Washington's First Citizen

Coleman Jennings, active member of St. John's Church, Washington, D. C., was voted Citizen No. 1, of the nation's capital, by the Cosmopolitan Club which presented its Distinguished Service Medal to him. Mr. Jennings was at one time volunteer secretary for college work on the staff of the National Council and last year was elected to membership on the Council, but was obliged to decline because of other commitments. He is a member of the Forward Movement Commission, of the

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Washington Cathedral Council and of the Church Society for College Work. The citation said: "The man we honor today has given freely of his thought, time, ability and finances to bring relief to the under-privileged and to help them help themselves," referring especially to Mr. Jennings' work for the Washington Community Chest, of which he is head, and to his work in boys' clubs in the United States and England.

\* \* \*

#### Bishop Woodcock Dies at 85

The Rt. Rev. Charles E. Woodcock, retired Bishop of Kentucky, died late March 12th at his winter home in Fort Myers, Florida. He was 85 years of age. Bishop Woodcock was widely known throughout the Church, having been for many years in great demand as a Lenten speaker in all parts of the country. He served as Bishop of Kentucky for thirty full years, being consecrated in 1905 and retiring in 1935.

\* \* \*

#### Refugee Committee Holds Meeting

Constantly broadening activities, much of encouragement, and continued need for interest and cooperation in behalf of European refugees was reported by Miss Edith M. Denison, resource secretary of the Episcopal refugee committee, to the newly-organized Advisory Committee at its meeting in New York March 11th. Miss Denison said that continuing needs are "sponsors for affidavits, money for steamship passage, and for transportation out of New York to the place of resettlement, assistance regarding employment, hospitality and help for definite relief cases." Progress reported at the meeting included statement of plans for a regional conference and rally in Newark to bring refugees' problems to the attention of the community; invitations for Easter dinner which have been sent out to refugees; a scholarship offered by the University of Michigan, with other educational institutions considering scholarships for refugee students; growing work at Ellis Island by Miss Alice G. Palmer; constant cooperation with the other national refugee agencies; and increased activity in parishes and dioceses which are working on the refugee problem.

\* \* \*

#### Easter Luncheon in Arizona

All service clubs of Phoenix, Arizona, united in a joint luncheon for an Easter program on Wednesday of Holy Week, with Bishop Mitchell of Arizona and George Eastman, head of a Los Angeles building supply firm, as speakers. The theme was the application of Christian principles

to business. Mr. Eastman recently inaugurated a 15-minute devotional service for all his employees at the beginning of each business day.

\* \* \*

#### Clergymen Issue Birth Control Statement

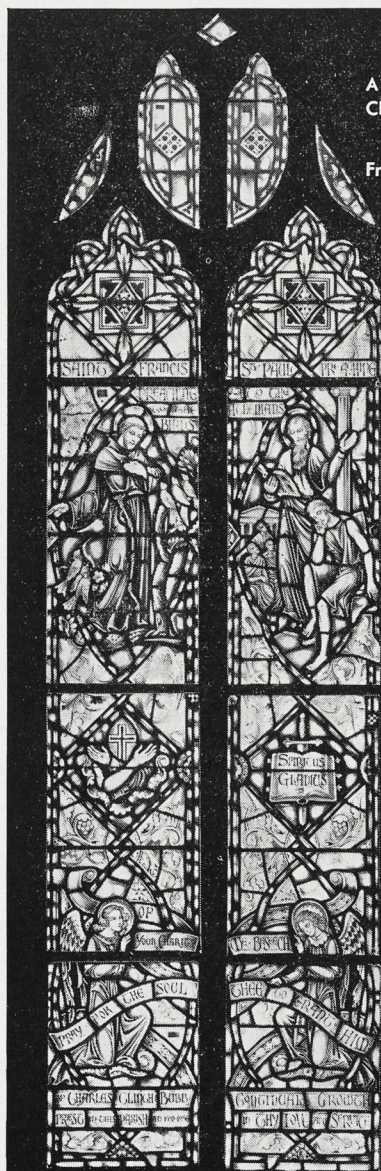
Birth control advice should be made available through the medical profession and public health agencies to all married couples who desire it, twenty New York City clergymen declared in a statement March 10th. The statement asserted that family planning through "scientific birth control seems to us an expression of moral idealism, dedicated to the protection of life and the promotion of family, health and security. The life of a child is a sacred thing. We hold that all children should come

into the world welcome and with an adequate birthright of love and care. We believe that birth control is among the measures leading to greater economic and social welfare and we consider it a basic part of such a program." Among the signers were the Revs. D. B. Aldrich, Henry S. Coffin, Harry E. Fosdick, John H. Holmes, Paull T. Sargent, Dean Arthur B. Kinsolving II and Rabbi Israel Goldstein.

\* \* \*

#### Chinese Preaches Easter Sermon

Dr. T. Z. Koo, a Christian Chinese, secretary of the world's Christian Students Movement, with headquarters in Geneva, will preach the sermon at the United Easter Dawn service to be held on Easter Sunday



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\* \* \*

### Comradeship Stressed By Elmore McKee

Men must have comradeship, and it should be had in terms of Jesus rather than in secular terms that have led to chaos, declared the Rev. Elmore McKee at St. George's Church, New York on March 10th. Jesus laid down the basis of comradeship as a religion when He chose His friends as He met them—John, the fisherman, the Roman centurion, the persons at the wedding feast, he asserted. "Let us take this comradeship into our business industry and government so that there be soil for it to grow. We realize that comradeship expressed in terms of secular ideals has failed. But the Church still has the heart of Jesus. It has the power to pull us together. It teaches us we are not individual atoms struggling to go up by our bootstraps in a hostile world to get to God, but that there is a horizontal and vertical comradeship binding us to men and God."

\* \* \*

### Two Vestrys in New Jersey Parish

Owing to a legal tangle there are at present two sets of vestrymen in Grace Church, Haddonfield, New Jersey. One set has accepted the resignation of the Rev. Augustus W.

Shick, rector of the parish for 21 years, and the other has refused the resignation and requested Mr. Shick to remain. There has been tension for some time and recently it was discovered that a revision of the by-laws of the parish was not properly filed in the county clerk's office in 1936. This furnished the ground for a special meeting attended by many at which the second vestry was elected. Bishop Gardner is attempting to settle the matter by negotiation and a settlement is in sight.

\* \* \*

### Bishop Ingley Is Radio's Easter Speaker

Bishop Fred Ingley of Colorado will be the Easter Day speaker on the Episcopal Church of the Air, at 10:00 to 10:30 a.m., E.S.T., which goes out over an extensive Columbia network. Bishop Ingley has chosen as his topic, "Easter's Message to a Troubled World," and will discuss the Christian remedy for present-day world ills. Music for the program will be supplied by a quartette from the choir of St. John's Cathedral, Denver, Colorado.

\* \* \*

### University of Life in New Jersey

A unique venture called the "University of Life" was launched last month at St. Paul's Church, Westfield, New Jersey, and has been run-

ning weekly ever since. Directed by a planning board of the local clergy of all denominations, the University calls for group suppers, services, and discussion groups for high school and college students of the city. Subjects under discussion are "Personal Problems," "Earning a Living in a Christian Way," "Creative Use of Leisure Time," "Ourselves and Others," "Building a Philosophy of Life," and "Winning Others to Christ." The Rev. Arthur F. O'Donnell is rector of St. Paul's Church.

\* \* \*

### The Travelling Missionary

The Rev. George Almo, Southern Ohio missionary to the deaf, is one of the most active of the clergy. During 1939 he traveled 22,596 miles ministering to the deaf congregations in the Diocese. Cincinnati, Middletown, Dayton, Piqua, Springfield, Newark, Westerville, Portsmouth and Waynesville received regular calls once a month; Bellaire received services quarterly; there were services in Columbus every Sunday; and he con-

## EASTER!

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That's what it all means, LIFE! "I am The Resurrection and The Life! He that believeth in me . . . shall never die." "I know that my Redeemer liveth!" But, don't forget, that our Easter should also mean something of what is found in that lovely phrase toward the end of our confession in the Office of Holy Communion,"—and grant that we may ever hereafter serve and please Thee in newness of life."

God grant that we all may truly find in this Eastertide that newness of life, just through serving and pleasing Him, and because we love His Dear Son, Our Lord.

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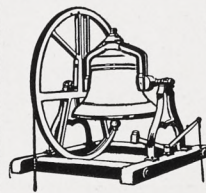
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\* \* \*

#### New Cantata Dedicated to Bishop Stewart

A new sacred cantata, composed by Dr. Leo Sowerby and dedicated to Bishop Stewart of Chicago, was presented for the first time by the choir of St. James' Church, Chicago, Illinois, on March 22nd. Dr. Sowerby was the organist and directed the choir. The cantata, "Forsaken of Men," was composed last year and is published by the H. W. Gray Co.

\* \* \*

#### Kentucky Church Celebrating Centennial

The Robert E. Lee Memorial Church of Lexington, Kentucky, started its three month centennial celebration on February 26th. This historic church, being known as Grace Church from 1840 to 1882 and then changed to the Robert E. Lee Church, has served the students of both Washington and Lee University and Virginia Military Institute. The Rev. Thomas H. Wright is rector of the parish.

\* \* \*

#### Mrs. James Sheerin Dead

Mrs. James Sheerin, mother of the Rev. Charles W. Sheerin, vice-president of the National Council, died in Hanover, New Hampshire on February 28th. She would have reached the age of 70 on March 21st.

\* \* \*

#### Parish Paper Half Century Old

"The Messenger," parish journal for St. Paul's Church, Pawtucket, Rhode Island, recently celebrated the fiftieth year of continuous publication of the news of the church. "The Messenger" was started by the Rev. Emory H. Porter fifty years ago this month, and has had regular publication ever since, under the same name, by the succeeding pastors, the Rev. T. B. Foster, the Rev. Marion Law, and the present rector, the Rev. Rob-

erts A. Seilhamer. Probably few parochial papers have such a long and continuous history.

\* \* \*

#### Russell Case: Pro and Con

The attacks upon the appointment of Bertrand Russell as professor of philosophy at the City College of New York are now becoming everyday occurrences. The most recent attackers have been Councilman Charles E. Keegan of the Bronx; Charles H. Tuttle, chairman of the administrative committee of City College; the Rev. Edward Lodge Curran, president of the International Catholic Truth Society; the Right Rev. Francis W. Walsh, representing Archbishop Spellman of New York; the Rev. Henry Darlington and the Metropolitan Baptist Ministers Conference. The Baptist Ministers Conference protested "the use of the good name of the College of the City of New York as a sounding board for the immoral and destructive views of Bertrand Russell." It charged that "the preferring of intellectual brilliancy to moral influence in the selection of a professor is a betrayal of public trust."

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However, there is another side to the story. Equally distinguished persons are rallying to the defense of the appointment. Four leading educators have issued statements expressing their views on the appointment. Dr. John Dewey, emeritus professor of philosophy at Columbia, said, "There is no institution of higher learning in America that would not be glad to command his teaching services." He added that Mr. Russell is one of the most distinguished philosophers of the English-speaking world, and that his work in mathematics and logic "is already classic." The three other educators are Dr. Alfred North Whitehead of Harvard, Dr. Curt John Ducasse of Brown and Dr. William Pepperell Montague of Columbia, all past presidents of the American Philosophical Society. The Liberal Ministers Club, composed chiefly of Unitarian clergymen, adopted a resolution on March 11th praising Professor Russell's "basic sincerity and scholarly distinction," and declaring that he would be a "fortunate addition" to one of the city's colleges. The Campus, undergraduate newspaper of City College, clearly put their side of the case when they assailed opponents of the appointment for "deliberate misconstruction of the facts" and held that the religious beliefs of teachers had nothing to do with their jobs.

\* \* \*

#### Liberal Evangelical Conference Dates Set

The program committee of the Liberal Evangelicals met at the Percy Silver House, New York City, on March 6th, and arranged for the annual spring conference to be held at St. Stephen's Church, Wilkes-Barre, Pa., on May 22-23. Among the subjects which will be discussed at the meeting will be the proposed marriage canon, the concordat and other proposals on church unity, the church and social security, the missionary work of the church, and the task of the liberal evangelical today. Since the death of the Very Rev. Philemon Sturges, the vice-president of the Liberal Evangelicals, the Rev. Anson Stokes of Trinity Church, Columbus, Ohio, has become acting president.

\* \* \*

#### Bishop Blake Lectures on Civil Rights

Bishop Edgar Blake of the Detroit area of the Methodist Church spoke on The Church and Civil Rights on February 25th as a part of a lecture series being sponsored by the Detroit Civil Rights Federation.

\* \* \*

#### Bishop Fenner to Head Rural Conference

Bishop Fenner of Kansas has been chosen director and chaplain of the

national conference on rural church work to be held at the University of Wisconsin, Madison, from June 24 to July 5, it was announced on March 21st. This will be the 19th such conference organized and conducted under the auspices of the National Council's department of Christian Social Relations and it will be held concurrently with the Town-Country Leadership Training School of the University of Wisconsin. Members of the Episcopal conference will at-

tend the sessions of the interdenominational group in the college of agriculture, and in addition will hold separate conferences in one of the fraternity houses. The conference is planned for clergy, church workers and others specifically interested in work in the rural field.

\* \* \*

#### New Director for St. Barnabas' House

Miss Mary Levering Bolster, formerly director of the Ontario Chil-

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New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' Days 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

### Chapel of the Intercession

Broadway at 155th  
New York City

Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

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

### Grace Church, New York

Rev. Louis W. Pitt, Rector  
Broadway at 10th St.

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

Thursdays and 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 West 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. 12:10 P.M., Noonday Service. 5:15 P.M., Evensong and Address (except Saturdays).

Thursday: 11 A.M., Holy Communion.

### Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

### St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.

Weekdays: 8, 12:05 Noon.

Wednesdays: 11 A.M. Holy Communion and 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 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. 12:35 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.



dren's Home at Canandaigua, New York, was appointed as executive director of St. Barnabas' House, temporary shelter for women and children in New York City, on March 11th. For five years Miss Bolster was a case supervisor in the Home Relief Division of the Department of Welfare, New York, and later acted as case supervisor for three months for the service bureau for Negro children of the New York Children's Aid Society.

\* \* \*

#### First Negro Voter Honored

A service was held in St. Peter's Church, Perth Amboy, New Jersey, on March 10th dedicating a memorial tablet to Thomas Peterson, the first Negro voter under the fifteenth amendment of the constitution. The service was sponsored by the Perth Amboy Negro History Club. The Rev. Louis H. Berry, rector of St. Philip's Church, Newark, declared in his sermon that the right of franchise for the Negro is just the same as for any people, a privilege that is holy. He honored Tom Peterson on being the first to exercise this right and said he stood prominently as "one who was the first fruits of a so-called political democracy." The Rev. George H. Boyd, rector of St. Peter's, acted as host to the immense congregation which convened from all over the state.

\* \* \*

#### German Pacifist Exiled

Still another famous personality has been exiled from Nazi Germany. This time the victim is Dr. Wilhelm Solzbacher, chief lecturer of the American Peoples College at Getz in Tyrol. Dr. Solzbacher has been the organizer of several conferences for Franco-German, German-Belgian and German-Polish reconciliation. He was on the Council of the War Resisters' International and is still a member of the Council of the International Fellowship of Reconciliation. In 1932 he was organizing secretary of a disarmament crusade of European youth which held over 150 meetings

in various European countries, particularly in France and Germany. We welcome him to the "Refugee's Honor Roll."

\* \* \*

#### Daughters of King Announce Conference

Evangelism in a changing world will be the topic for consideration at the triennial national convention of the Order of Daughters of the King which will be held in Kansas City, October 4 to 8, just prior to the opening of General Convention. The tentative program includes a training institute with leaders from the national departments of Christian Education, and Christian Social Service and Promotion. The institute's purpose is to aid delegates in planning and developing chapter programs and training members to greater effectiveness in evangelistic work.

\* \* \*

#### Blue Ridge College Establishes Mission

Prior to September, 1939, there was no Episcopal work at Blue Ridge College, New Windsor, Maryland—now there is a full-fledged mission there. Thanks to the work of Miss M. M. Galt, dean of women, and the Rev. C. E. Berger, rector of the Church of the Ascension, Westminster, an altar and new communion set have been donated, altar linens are soon to be received, and a missal stand is in the making. Fifteen per cent of the students at the college are Episcopalians and Mr. Berger states that they are showing conscientious interest and putting forth every effort to aid in the undertaking.

\* \* \*

#### Stick to Preaching Christ and Him Crucified

Methodist Bishop Clare Purcell of Charlotte, N. C., was challenged the other evening from the floor while speaking at a Methodist mass meet-

ing in Philadelphia as a part of the Methodist Advance campaign. "Why do not preachers stick to preaching Christ and Him crucified?" was the question. The Bishop's answer was that "We cannot ignore the social implications of the Gospel. The Church must speak out on war, poverty, injustice, intemperance and disease."

\* \* \*

#### University Offers Course on the Church

The University of Southern California is to give credit to any student who will study his own Church and its background. The lecturers for the course are professors who are members of the various Churches, with each one first being approved by officials of his Church.

\* \* \*

#### Catholics Make Gains in England

The Roman Catholic population of England is given as 2,406,419 in the 1940 edition of the Catholic Directory, an increase of about 170,000 over 1938.

\* \* \*

#### Christian Endeavor Leader on National Problems

The war might have been avoided, according to the Rev. Daniel A. Poling, head of the Christian Endeavor speaking recently in Chicago, if the victorious powers in the last war had

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given the German Republic a chance to live. He then suggested that we might wait too long in America "to re-create living conditions within our national life."

\* \* \*

#### **Pierre Ceresole Is Condemned**

Pierre Ceresole, internationally known pacifist and founder of Service Civil—the movement which performs tasks of healing and heroism without reward, in order to demonstrate its constructive interests—was condemned recently at the Swiss city of Neuchatel to pay a fine of 100 Swiss francs and costs amounting to slightly more than half that sum. His offense consisted of going out to the street during a test blackout, setting up lighted candles, and attempting to give a talk, one part of which comprised a message he had received from Scandinavian pacifists regarding the light of faith and good will that may penetrate the darkness of present civilization. The tribunal agreed that the principles avowed and practiced by Ceresole were meretricious, but that he nevertheless must be adjudged guilty of an offense.

#### **FLORIDA DIOCESES BUILD BEAUTIFUL STUDENT CHAPEL**

(Continued from page 8)

ulty reception for student Churchmen—we greet them.

The third Thursday evening of school, the Bishops in Florida give their annual freshman banquet, thus transferring the allegiance of the freshmen from those they have known, to the work of the Church at the University.

We visit on this wise. The infirm-ary every day. Every known method of pastoral calling has been tried. We adapted this one to our needs, and it works—Parson's Day. At the beginning of the school year, the entire list of some three hundred and more student Churchmen are assigned two or three to a day, exclusive of week-ends, holidays, and exams, as Parson's Day for that two or three. Here is the way it works. John Jones in October receives a letter, telling him his Parson's Day is March 9th. On March 8th, the Chaplain looks him up, reminds him. March 9th he and the Chaplain make their Communion together at 7:30 a.m., and agree on an hour later in the day for instruction on any topic of religion John chooses. This keeps the Parson on the hot spot, for students ask everything under the sun, from science and religion, Genesis and astronomy, the Bible, to the Divinity of Christ and the reality of the Incarnation, and how to make marriage successful. But for those

who are not afraid of the truth, as if the truth could be other than Christian, it is a process that always gives the Chaplain more than he is able to give the students. Let no one copy this, thinking that it is easy; it works you like a horse—seeing three today, looking up three for tomorrow, every day, besides the routine duties—and every parson knows that upwards of 150 calls a month is not listed under the "easy" column. But it does bring results. And in the final analysis, it makes the life of a college pastor a happy one, simply because it is a fruitful one.

College religion packs an awful wallop, because it is fraught with such potentialities. The public opinion of the next two decades is to be molded by the men and women now in college. Tomorrow's Vestrymen and responsible laymen and Church School teachers are now in the training. Tomorrow's peace treaties, international relations, government legislation, social customs and morals, are today resident in students with whom we work. If we are to be true to tomorrow, we have to speak, preach, and practice truth today. And that's hard. But it is worth the try.

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Hail festal day, to endless ages known

*Venantius Fortunatus, circum 530-609 A.D.*

Welcome happy morning

*Venantius Fortunatus, circum 530-609 A.D.*

Come, ye faithful, raise the strain

*St. John of Damascus, 749 A.D.*

The day of resurrection . . . *St. John of Damascus, 749 A.D.*

Jesus Christ is risen today . . . *Latin 14th Century*

The strife is o'er, the battle done . . . *Latin*

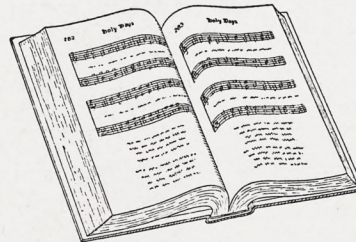
At the Lamb's high feast we sing . . . *Latin*

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