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CLERGY NOTES

BARROWS, WILLIAM S., formerly in charge of the Church at Hot Springs, N. C. died on January 26th at the age of 78.

BECKERMAN, FRANK F., member of the City Missions Staff, Chicago, died on April 1st.

BROWN, R. D., rector of the Church of the Holy Cross, colored, for sixteen years, died suddenly following a heart attack on March 27th at the age of 66.

DAVIS, G. F., has been appointed vicar of St. Peter's Church, Albany, Oregon, and chaplain in the State Institutions at Salem.

HOLLOWAY, W. R., vicar of St. Andrew's Church, Alden, Pa., retired, after 18 years of service, on April 1st.

KITTENGER, J. RAYMOND, formerly of Hawthorne, Nevada, has been appointed in charge of St. Mark's, Plainview, Texas. He is also to serve as student pastor at West Texas State College at Canyon.

MENARD, V., former rector at Ellsworth, Kansas has become the curate of St. Peter's Church, Peekskill, N. Y., after a short pastorate in Wisconsin.

MYERS, H. V., was ordained to the diaconate, March 26th, at St. Paul's Church, Portland, Oregon. He was formerly in the ministry of the Methodist Episcopal Church.

PATTISON, HAROLD, rector of Christ Church, Oyster Bay, L. I. for seven years, has resigned from the parish, his retirement to take place on June 1st.

SOUTHWORTH, C. W., has accepted appointment as rector of St. Stephen's Church, Hartford, N. Y., and will assume his new duties on April 15.

SYKES, C., formerly vicar of St. Peter's Church, Plymouth, Pa., was appointed as vicar of St. Andrew's Church, Alden, Pa.

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FROM LAW TO LIBERTY

By

BISHOP JOHNSON

THERE are three spheres in which God operates; in nature, in history and in grace. In each sphere there is the same process. They are closely related but each has its own procedure. In nature there is the law of cause and effect. There "He maketh His sun to rise on the evil and the good and sendeth rain on the just and the unjust." In history there is an over-ruling of Providence by which order merges out of chaos. History is not merely a series of chronicles but God is working His purpose out of the conflicts which men produce. Otherwise there would be no science in history. In grace there is a personal relationship established between God and man in which man finds an adequate purpose in life and enters into a covenant relation with God; man becomes a partner with God. In each of these spheres there is a similarity of procedure in which from crude beginnings, through great upheavals, there is an orderly progress. In nature, starting from crude origins, by processes of flood and earthquakes, there has emerged a natural world of great beauty. In history, starting from crude beginnings through revolutions and conflicts there has emerged that which is called civilization. History has had and is having now, great upheavals out of which will spring a better order, called the Kingdom of Heaven.

In grace, there are the crude beginnings of Judaism and the advent of the Christ resulting in many martyrdoms and much tribulation looking toward a new Kingdom operating under a higher principle.

It would seem that as we contemplate these processes that there are certain conclusions that we can draw.

First, that a universe in which there is no mind to plan and no eye to see is unthinkable. So far as human observation carries us, we cannot think

of any orderly process without a background of intelligence and purpose.

Second, that this is a coordinated universe in which the same Creator who planted a hunger also created the satisfaction of that hunger. "Like as the hart desireth the waterbrooks, so longeth my soul for Thee O God!" He who made the thirst created that which would satisfy the thirst. So if we ask for bread He will not give us a stone.

Third, that this is a purposeful universe which will not end in an ash-pit or a cemetery, but in some adequate purpose that will justify its existence.

Fourth, that the same God who never deceives man's intelligence in his search for truth will also never betray man's love in his desire for righteousness. By the same token, we find a process in revelation similar in kind to the order in nature.

First in the Old Testament is the revelation of God's holiness; of the moral law and of the deadliness of sin. In addition the ritual of the temple and the works of the prophets looked forward to the coming of the Messiah.

Christ could not have come to Athens, they would have laughed at Him; nor to Rome, they would have imprisoned Him. He must come to Jerusalem where they crucified Him but where there was a remnant who would accept him.

The salutation of John the Baptist, "Behold the Lamb of God," was the culminating climax of Hebrew expectancy. As God revealed Himself as law in the Old Testament so He revealed Himself as love in the Gospels. As God reveals Himself as truth in the universe and as beauty in nature, so He reveals Himself as love in the Christ. It was only through a person that love could be revealed. When Christ finished His ministry, He told His disciples to await the coming of the Comforter who would impart eternal life to those who received Him.

In the Acts of the Apostles we learn of the Holy Spirit who is the Lord and giver of life. In the Epistles we read of the Church which Christ founded as the vehicle of His grace and pillar and ground of the truth, purchased with His blood and to be presented to the Father, a glorious Church.

To this Church we give our loyalty, as it is the Body of Christ; in it we labor with Him and through it we seek the glorious liberty of the

Sons of God without entering into controversy as to just what the Church is. We find that the Christian faith is founded on law, animated by love, guided by the Holy Spirit asking for our loyalty and inviting our labor, that we may obtain the glorious liberty of the Sons of God.

It is a reasonable hope that God has not deceived us but rather has provided for us a way of life eternal. There is an orderly procedure: law, love, life, loyalty, labor and liberty.

THE BIBLE AND THE HOME

By

LOUISE MCCOY NORTH

THE influence of the English Bible upon the English language and upon English and American literature presents an amazing array of evidence of the wide extent of the influence of the Word of God upon the words of men for the last four hundred years. It would be easy to prove that the home has been the chief center of that influence.

One thinks at once of those two masters of English prose, Robert Louis Stevenson and John Ruskin. Who can forget Cummy, the nurse whom Stevenson called "the angel of my infant life," the devout and devoted Alison Cunningham? "Very early she instructed him in the Bible," says his biographer, John Steuart, "reading aloud to him in particular the stories and battle pieces of the Old Testament." One valuable accomplishment Cummy had, she read with admirable feeling and appreciation; long afterward Stevenson called her reading "dramatic." While he was ill, as he mostly was in the winter months, the devoted Cummy whiled away the long hours of the sleepless night with select readings from the Bible. "The stories of Joseph and his brethren, of Saul and Jonathan and David, of Moses and Miriam, of numberless kings, warriors, and battles, how many young, ardent imaginations have they not fascinated and fired! Little Lou, listening enthralled, forgot his cough, forgot his fever, forgot his restlessness, and begged for more and ever more. Before he was able to read for himself, his nurse, it is believed, had read the greater part of the Bible to him three times." His first essay at authorship was at the age of six, when he wrote the History of Moses and the History of Joseph.

The mother of John Ruskin read to him and with him constantly, chapter after chapter,

genealogical and all, and required of him the memorizing of large portions of it. Arthur Christopher Benson says: "Ruskin owed much to his inflexible Bible training. One whose memory was so retentive, and whose ear for the music of words was so sensitive, gained an incredible mastery of cadence and serious rhetoric from the restrained economy and the noble passion of Scriptural traditions. To tell a story with austere simplicity and stately directness; to be denunciatory without ever being abusive; to be indignant without ever losing self-control; not to be ashamed of deep and grand emotion; never to deviate into commonness or verbiage,—these were some of the things that Ruskin acquired from his Bible reading."

That the Bible cadences have inspired the music of the poets, there is abundant evidence. No lines of Burns are more familiar than those in which he paints the scene of his childhood:

"When the priestlike father reads the sacred page."

Byron had a nurse who told him stories and drilled him in Bible knowledge. "Don't forget this," he once wrote to his publisher, "that I am a great reader and admirer of those books, and had read them through and through before I was eight years old—that is to say, the Old Testament; for the New struck me as a task, but the other as a pleasure." To that pleasure he owed himself indebted for his directness and vividness of style; and "indeed, there has been no British writer during the last three hundred years who did or would not own a similar indebtedness."

BUT, it is the mission of the Bible not merely to stimulate noble literature, but to transform and inspire life. Within the two hundred years preceding our perplexing era, three streams

of refreshing and recreating power permeated the English nation and spread their benign influence across the seas:—the antislavery movement through Wilberforce, the reform and philanthropic enterprise of Lord Shaftesbury, and the great impulse toward the life of the spirit which took its rise in the heart of John Wesley. To each of these men came in his childhood those spiritual impressions which only the Bible can give. The processes of religious education developed by the wise mother of the Wesleys may well be held in remembrance. When each child reached the age of five, the first lesson in reading was given, in which the Book of Genesis was the primer. At evening "the oldest took the youngest that could speak, and the second the next, to whom they read the Psalms for the day and a chapter from the New Testament." A similar plan was followed in the early morning, and then the little company trooped to breakfast. Mrs. Wesley every week had a special time "to discourse with each child apart." "Thursday with Jacky, for" she said, "I do intend to be more particularly careful of the soul of this child." And the influence of those hours remained with John Wesley in all his years.

The Bible is a personal book; it not only has its message to the world, to the Church, but to every person, and not least to the child. It is the birthright of the child to own a Bible, with his name upon it, always near at hand, to be cherished through the years. Many a lad has in his heart deep reverence for his mother's worn Bible. Sir James Barrie writes of Margaret Ogilvy: "She begins the day by the fireside with the New Testament in her hands—an old volume with its loose pages beautifully refixed, and its covers sewn and resealed by her, so that you would say it can never fall to pieces. It is mine now; and to me the black threads with which she stitched it are as part of its contents. Other books she read in the ordinary manner; but this one, differently—her lips moving with each word as if she were reading aloud, and her face very solemn."

How constantly the Bible places the home in the center of the picture of the ministry of Jesus! He took the little children into his arms; he was a loved guest of the household at Bethany, mindful of its cumbering cares and turning its great sorrow into joy; he solved the difficulty of an embarrassed host at Cana; he "sat at meat" with one who made a feast in his honor; his parables illuminated the scenes of homely life with divine truth; in the house of the ruler, he gave back the little daughter to her parents from the gates of

death; in his dying hour, he provided a home for his sorrowing mother; above all, he taught men to find in God their Father, "my Father and your Father," he said; and of those who shall do the Father's will, he said, "the same is my brother and sister and mother." He it is "of whom the whole family in heaven and earth is named."

THE two devastating experiences of this mortal life are sin and suffering, and to each the Bible brings its restoring and healing influence. How often when sin has broken up a home, scattered the children, and brought the father, down and out, to some rescue hall, the power of the Bible message "lifts the fallen," reunites the family, and builds again the home, to be henceforth a place of joy and peace. When sorrow invades the life, what a bulwark are "the exceeding great and precious promises"! In a Bible-loving home for many years bereavement followed bereavement; anxieties multiplied about health, finance, the future; but always the glowing words from the great twelfth chapter from Isaiah, the prophet of comfort, framed upon the wall of the mother's room, "I will trust and not be afraid," gave steadiness, courage, hope, and even joy. To the sons and daughters who went out into the world from that home the Word of God has been a "shield and buckler."

A marvel of the Bible is its transforming power; it changes a house into a home, a dwelling into a shrine, where God's presence hallows the daily life. In non-Christian lands the ideal home does not exist; the languages have no word for it. "For three thousand years," once said Ram Chandra Bose, "India has had households, not homes." The transforming of these "citadels of heathenism" into Christian homes through the teachings of the Bible and the home life of the missionaries goes a long way toward the accomplishment of the salvation of the world.

Here, in America, it was the pioneer mother who clasped her well-worn Bible in her arm as she traversed the perilous way to the new home on the frontier; it was the pioneer preacher whose saddlebags carried the Scriptures into many a wilderness cabin; and thus the Bible, which came across the sea from Christian England in pilgrim ships, became the foundation of the new nation's life. If this foundation "standeth sure," we need not fear for the future. It becomes, then, the demand of patriotism and, surely, of Christian consecration amid the perils of this later day, that those whose lives have been blessed and ennobled by "the ministry of the Word" should tirelessly and with enthusiasm see

the fulfillment of the supreme purpose of the Coverdale Commemoration, "to bring into our national and personal living at this critical time the great, wholesome, moral, and spiritual influence of the Bible."

Prayer Book Inter-Leaves

THE GOSPEL IN THE LITURGY

ON EASTER EVEN I attended a Pontifical High Mass in a Roman Catholic cathedral. This service is an interesting one, for it is the ancient Easter vigil, and it preserves many primitive liturgical features. It has, e.g., no Introit, or Creed, or Agnus Dei, for it antedates the period when these were introduced into the Mass. Yet the very antiquity of the service gave to it a certain measure of unreality. The twelve prophecies belong to the instruction of the catechumens, but there were no catechumens. The baptismal water was blessed, but there was no baptism. The paschal candle, originally lighting up the "great night" in the presence of the whole Christian assembly, lost much of its significance when it was lighted in broad daylight before a small congregation on a Saturday morning.

From thinking of the failure of the Roman Church to cultivate a living liturgical tradition my mind wandered off to the many ways in which that great communion is a reactionary and obscurantist influence in our modern life. I recalled its hostility to the child labor amendment, its sinister censorship of the American press and movies, its bloody hand in Spain, its self-seeking political intrigue all over the world. And then in a more Christian mood I recalled the fact that such a repudiation of the gospel is no monopoly of the Roman branch of the Church. How about our own shortcomings—our alliance with a favored social and economic class, our self-indulgent living, our cut-and-dried worship, our racial intolerance, our neglect of Christian unity, our ineffective missionary effort, our bankrupt Christian education, our indifference to theological learning? Such thoughts were depressing. But suddenly the Easter Alleluia rang out—"Praise ye the Lord!" and the Tract—"The truth of the Lord remaineth forever!" Then a deacon came down from the altar, knelt before the archiepiscopal throne, and held out a book for the Archbishop to kiss. It was the gospel book. That was a reassuring ceremony. Miserable sinners are we all—but still Christians—and in some degree we do recognize the risen Lord and the gospel.

The ceremonial surrounding the liturgical gospel is one of the most ancient and precious of all liturgical traditions. The gospel lectionary was the original New Testament. In the scripture reading the gospel always came after the prophecy and the epistle, in the place of honor, having the last word, so to speak, at every Eucharist. Only the gospel book could rest up on the altar. It was placed there by the deacon after a solemn procession. He read or sang from it in a special pulpit, the ambo. Incense was burnt before it. Lighted candles were held about it—to add dignity to the recitation of the words and deeds of Him who is the Light of the world. In the Middle Ages gospel books were beautifully illuminated and richly bound. They were the symbol, the efficacious symbol, of the Lord Himself. And throughout the Christian centuries the honor paid to the gospel has been an ever-unifying, purifying, and quickening influence within the Church.

The reformers stupidly abolished this ancient gospel ceremonial. Today most of our churches have no ambo, no procession, no gospel book, no incense, no paschal or other gospel candle. Many of our clergy minimize the gospel by rendering it unintelligibly, and with their faces to the wall. But a rubric which we owe to Bishop Cosin's wisdom requires that all the people shall stand when the gospel is announced. That significant ceremony should help us to say with St. Augustine: "Let us hear the gospel just as if we were listening to the Lord Himself present." It is something even to outwardly honor the gospel. All is not lost so long as archbishops continue to kiss gospel books.

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 may be sent.

Let's Know

By

BISHOP WILSON

KEYS

SIX times in the New Testament the word "key" is used. In every instance it signifies authority. The best known instance is that found in the 16th chapter of St. Matthew where our Lord is speaking to St. Peter about founding His Church and says: "I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Plainly this must be taken in conjunction with the words of our Lord spoken to all the Apostles two chapters later in the same

Gospel—exactly the same words “whatsoever ye shall bind on earth . . . etc.”

In both places the reference is to administrative authority. “Binding” and “loosing” were technical terms in common use among the rabbis and referred to interpretations of what was permitted or forbidden by the Law. Our Lord vested in the Apostles that authority of decision, interpretation, and direction regarding the affairs of His Church. In the course of history the Bishops have taken the place of the Apostles and that administrative authority has devolved upon them. That’s why the crossed keys usually appear in the heraldic crest of a Bishop.

All of this underlies the whole question of Church discipline. The Church itself provides the code of discipline and the Bishops are the executors to see that it is carried out. That code is comprised in the Constitution and Canons of the Church plus the rubrics in the Prayer Book. It is not a static thing. Changing conditions call for amendments to the code and new decisions are in order. The Canon Law of the Church is always a living instrument.

Church discipline has a difficult course to navigate. There are always two kinds of people to be reckoned with. There are the rigid-minded ones who believe that fixed rules should be established and inflexibly followed without regard to any mitigating circumstances. At the other extreme are those who might be called kind-hearted, loose-minded, or sentimental who believe that everyone should be excused and that no discipline is really necessary. The Church wisely avoids extremes and chooses a middle course. It recognizes a double duty—to maintain Christian standards and at the same time minister to people who make many blunders. Therefore the Church sets its standard but allows for a certain degree of discrimination. The Church is not here merely to lay down laws. It is also here to shepherd a flock—even including a percentage of black sheep.

That’s why I like the general provisions of our present marriage canon. It sets forth plainly the standard of Christian marriage and forbids the clergy to solemnize the marriage of a divorced person with a single carefully guarded exception. At the same time it provides that people who have married otherwise than the canon stipulates may lay their case before the Bishop who is empowered to admit them to the full sacramental life of the Church in spite of their infraction of the Church’s rule. This is not a matter of feeble compromise. The Church upholds and teaches the standard. But it recognizes the confusing

pressures of life and the frailties of human beings. It cannot abandon its principles but it wants to help struggling people rather than exclude them.

Talking It Over

By

WILLIAM B. SPOFFORD

I WOULD be more disposed to enter a crusade against the appointment of Bertrand Russell as a professor at the College of the City of New York if I found the protesters in the fight to change unjust economic conditions that do more to make for immorality than do any number of college professors, no matter what they teach. Young people, I presume, still fall in love. What are they supposed to do about it? According to Ordway Tead, an expert, there are today four million of them, through with their education, unable to find work. What is the use of talking about marriage, the home and all the rest of it, when these youngsters have no chance to marry? There are thousands—probably hundreds of thousands—whose only choice is between involuntary celibacy and adultery. That many of them make the wrong choice I have no doubt, but I say that the sin is on our heads, to be atoned only by entering the fight to give them another choice—a social order that will enable them to marry and establish Christian homes.

Music of the Gospel

ALL GLORY, LAUD, AND HONOUR

MODERN bishops do not expect to be imprisoned. And those who might, scarcely expect to be released by singing their own Palm Sunday hymn. Yet St. Theodulph, bishop of Orleans, was released by the emperor Louis because he sang at the prison window as the king passed by, the Palm Sunday hymn he had written. “All glory, laud, and honour” has been sung since by choir boys at city gates and cathedral doors, and it was probably welcome in this holy day in most of our churches this year. When you hear it, recall this good bishop who founded libraries, started schools, established free tourist hotels, who improved the clergy, built churches, and gave to the poor all the relief they got.

All glory, laud, and honour

To Thee, Redeemer, King!

To whom the lips of children

Made sweet hosannas ring.

—CHARLES G. HAMILTON.

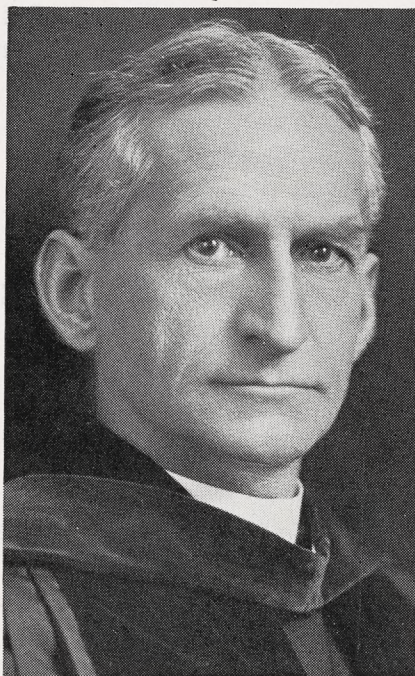
BRUNNER WRITES GREAT BOOK ON MAN IN REVOLT

Review by CLIFFORD STANLEY

Man in Revolt, by Emil Brunner,
Translated by Olive Wyon, Scrib-
ner's, 1939. 559 pp. \$6.00.

A few decades ago when atoms were being lionized, everything, including man, was explained in terms of them. Man was the highest and most elaborate of machines. This basic doctrine had many variant expressions. Behaviorism, for example, reduced man to a series of movements, which movements were in turn explained by environmental promptings. The evolutionary approach regarded man as the latest elaboration of a series. All of these elaborations were reducible finally to atoms, combining according to mechanical law. Freud had a somewhat different theory. For him, man is constituted principally by a master drive, the sex urge. Nietzsche, too, defined man in terms of one master urge, the Will to Power. Then there was another group who talked of the economic man. According to the Marxist the critical elements in human society are economic needs and the forms of production. All else is facade, window-dressing, "ideology." According to Nazi doctrines, man is primarily a matter of races of men and the individual derives his whole significance from state membership. This is, in turn, partly a reaction from liberalism, which knows only individuals and humanity. Thus all these theories and cults, however diverse, have one thing in common: a doctrine of man, an answer to the question, What is man? Men seek these cults and movements for many reasons but one of the chief reasons is a desire to possess their answer to the problem of man's nature. In view of this intellectual need and in view of all these conflicting answers, the question arises, has Christianity a theory of man's nature? Brunner thinks it has and in this book sets forth "a Christian anthropology."

According to Brunner, the Christian statement concerning the nature of man is two-fold. First, man was created by and in the Word of God. He is created by the Word of God. That is, his existence can only be accounted for by reference to the divine will, which will is expressed by a commanding word. But man is created in the Word. In man's case God intends that the Word shall not remain outside him as a molding force but that the Word shall mold him from within. He intends man to hear and understand the Word. So He speaks to man and evokes hearing.



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His Successor Is Elected

He displays meaning before man and evokes understanding. "Man does not live by bread alone"—he is not immersed completely in nature, as are the animals. "But by every word that proceedeth out of the mouth of God." The virtue of this interpretation of man is two-fold. First, it attempts to understand man not by examination of man alone but also by reference to God. Second, it recognizes that creation is continuous.

Man, then, hears God's Word and understands it. Because he *understands* the Word he is like God. Because he is like God, man is tempted to think that he is God. He is tempted to forget that the understanding is given to him. He declares independence. This impossible independence is sin. Sin is placed alongside of creation by Brunner as a second clue in the understanding of men. The universality of sin he finds in the Old Testament. The universality of sin is presupposed by the Gospel, which by offering salvation assumes that men need it. The universality of sin Brunner also finds by analysis of the structure of consciousness and of culture.

Man is like God and depends daily on Him. Man declares independence, saying in effect that he is God. Man's dependence and his independence contradict each other. Man "stands between the creation in the image of God . . . and sin, the false independence of God." (p. 478). He attempts to ride two horses going in opposite directions.

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Rev. Angus Dun, on the faculty of the Episcopal Theological School, Cambridge, Massachusetts, since 1920, has been elected Dean of the school, effective July first. He succeeds the Rev. Henry B. Washburn, who retires as dean on that date after a long and notable service. Angus Dun is a graduate of Yale and of the Seminary where he now becomes dean. After a short ministry at Ayer, Massachusetts, he worked for the war commission of the Federal Council of Churches. He then did postgraduate work in Germany and in later years in England and Scotland. He became an instructor in the department of theology at E.T.S. in 1920 and was advanced to a full professorship in 1928. He is married and has two sons, one a graduate of Yale and the other now a sophomore at Yale.

* * *

A Suffragan Bishop for New York

Well authenticated reports have been received that Bishop Manning is to ask for another Suffragan Bishop when the Convention of the diocese of New York meets the middle of May. At present there is one; Bishop Charles K. Gilbert, the office left vacant by the death of Bishop Arthur Lloyd having never been filled. A number of prominent clergymen are being mentioned for the office, but I have learned through experience, that to say who they are kills their chances, so I hold my tongue.

* * *

The Picture on the Cover

The picture on the cover is of a cross in the val d'Anniviers which leads up from the Rhone Valley in Switzerland, Canton de Vaud, which lies between the two small villages of St. Luc and Chandolin. It was taken by Miss Vida D. Scudder of Wellesley and an enlargement of it hangs over the mantle in the living room at Adelyrood, the center of the Companions of the Holy Cross.

* * *

Children to Present Lenten Offerings

The day of offerings when several thousand church school children will present their Lenten mite boxes will be signalized by seven presentation services in seven centres of the diocese of Massachusetts on April 14th. Centres chose this year with the accompanying speakers are: Boston, Trinity Church, Bishop Raymond A. Heron; Brockton, St. Paul's Church,

the Rev. Dr. Arthur L. Kinsolving; Fall River, Church of the Ascension, the Rev. Arthur F. Roebuck of South Portsmouth, R. I.; Lowell, St. Anne's, Franklin P. Hawkes, a superintendent of schools and prominent lay reader in the diocese; Lynn, St. Stephen's, the Rev. Leslie Glenn; New Bedford, Grace Church, the Rev. Stephen Webster; Waltham, Christ Church, the Rev. Phillips E. Osgood.

* * *

John Lewis Is Ill

The Rev. John Lewis, rector of St. John's, Waterbury, Connecticut, was operated on a week ago, and is about to undergo a second and more serious operation. He came through the first one very well.

* * *

Bishop Freeman Has an Anniversary

Bishop and Mrs. Freeman of Washington are to observe their fiftieth wedding anniversary on April 16th. There is to be a reception at the Bishop's house.

* * *

Bequest to Cathedral in New York

The Cathedral of St. John the Divine, New York, is to receive \$51,000 by the will of Frances Edwards Shelton, who died in Florence, Italy, on January 25th.

* * *

President Writes but Council Not Satisfied

The Federal Council of the Churches made public on April 2nd a letter from President Roosevelt reaffirming that the appointment of Mr. Myron C. Taylor "does not constitute the inauguration of formal diplomatic relations with the Vatican." President Roosevelt's letter also explained that the description of Mr. Taylor as having "the rank of ambassador" was used only to indicate that "for social purposes" Mr. Taylor has a rank "corresponding to ambassador." President Roosevelt's letter, which was dated March 14, was sent in reply to an inquiry made by Rev. George A. Buttrick, president of the Federal Council of Churches, on February 27, in which he had asked the President to state publicly that the interpretation made by a Vatican jurist on February 13 is contrary to the President's understanding. Dr. Buttrick's inquiry was made because the Federal Council's executive committee on January 26 had warned that if the appointment should "prove a stepping-stone" to diplomatic relationships, the Council "would feel obliged in good conscience to oppose it."

In making public the correspondence between Dr. Buttrick and President Roosevelt, the executive committee makes the following comment: "We are gratified to receive the per-



We ought to get advertising from a beverage concern for running this Off-Moment picture. It is the Rt. Rev. Arthur McKinstry, the Bishop of Delaware, enjoying his bottle at a recent summer conference in West Texas.

sonal and official assurance of President Roosevelt that 'this appointment does not constitute the inauguration of formal diplomatic relations with the Vatican.' This assurance, however, does not cover the entire ground of our apprehension. The unwarranted interpretation of the appointment to which Dr. Buttrick's letter called attention has not been explicitly denied. We reiterate our declaration of January 26 and reaffirm our eagerness to join with men of all faiths in endeavors for world peace. We also declare again our unswerving adherence to the historic American principle of the separation of Church and State."

* * *

A Great Churchman Dies

The Rev. Charles F. Andrews, English missionary to India, died in Calcutta on April 3rd in his 69th year. Mr. Andrews, a champion of Indian independence, was president of Rabindranath Tagore's Institution located 100 miles from Calcutta, and was also an intimate friend of Mahatma Gandhi. For thirty-five years

he has been a champion of labor and the oppressed classes in India, and is said to have visited most of India's 800,000 villages. He was one of the few Englishmen universally trusted by the natives, and Gandhi gave him the name of Dinahandbu, which means "Friend of the People." He was also the president of the People's Trade Union. He made two visits to the United States and spent much of his time while here with the late Bishop Paddock, who was an intimate friend.

* * *

A Large Class for Baptism

An impressive service was held in Christ Church, Adrian, Michigan, on March 31st, when twenty-eight girls from the Girls Training School were baptized by Rector James M. Horton. They were all members of Mr. Horton's class in religious education which he has conducted at this state school for the past four years.

* * *

Who Is Donald West?

A number of people have inquired as to who Donald West is, whose article appeared in THE WITNESS for April 4th. He is the pastor of a small church in Point Isabel, Ohio, and has five other small churches which he serves. He was born in a log cabin in Georgia in 1907. He never went to school until he was fifteen, but then he advanced rapidly, ending by being awarded a scholarship to study the cooperative movement in Denmark. He has identified himself with the laboring class and has done a great deal of work with the sharecroppers of the south.

* * *

Women Urge Change in Divorce Canons

Women of the Episcopal Church want the Church's laws regarding marriage and divorce, and re-marriage of divorced persons, liberalized, with increased attention by clergy and other competent leaders of instruction in preparation for marriage. This is revealed by a report prepared by a committee of women at the request of the House of Bishops of the Church, to cooperate with a Commission of the House which is studying the same questions, for probable action by the General Convention which will meet in Kansas City, Missouri, next October.

"The Committee is profoundly convinced that Christian marriage is the life-long union of one man and one woman," says the report. "Anything else is contrary to Christian teaching and to the best interest of society."

"Today the altered position of woman, the greater urbanization of the population, with the breaking of ties to a secure home, all tend to

weaken the roots of family life," the report continues, adding that it is prepared after two years of study, investigation and discussion. Large numbers of women throughout the Church were consulted and more than a thousand women shared in gathering the information.

"If a divorced person who has been in communion with this Church desires to remarry after a reasonable time and desires as does the partner of this second marriage, the blessing of the Church, this might well be bestowed when the parish priest or a suitable committee are assured, after examination of the circumstances involved, of the genuine desire and purpose of both participants to lead a Christian life," declares the report, thereby opposing the present law of the Church, which prohibits the marriage of divorced persons, except that of the innocent party in a divorce for adultery, and then only after specified investigations and decisions by the Bishop or an ecclesiastical court.

The Committee states further that "persons remarried after divorce should not for that reason be deprived of Holy Communion. Ex-communication is the most serious deprivation that can be inflicted upon a communicant of the Church. The Committee believes that the use of such a penalty in these cases is contrary to Christ's teaching of mercy."

"When a marriage has failed in spite of all efforts of the priest and the people concerned, it must be remembered that any divorce or annulment must be secured in a civil court; the Church does not make the laws governing these proceedings. The separation is complete between the civil laws and the ecclesiastical law," the report states. It is emphasized that "Marriage by the Church and marriage by the state are not synonymous; they are wholly different connotations which should be openly and formally recognized. Marriage is a relationship between a man and a woman which is legalized by the state and blessed by the Church. The importance of the religious 'Solemnization of Matrimony,' can be made manifest by separating it from the civil contract. Not enough thought or education has been given to the meaning of the religious ceremony, wherein the help of God is sought by the man and woman to enable them to live faithfully together, nor is the meaning of the civil contract understood. The time has come when we can draw this distinction and educate people to a definite understanding of both ceremonies."

"A civil ceremony is necessary in all cases, and it is the only one appropriate for those who are indifferent to the blessing of the Church.

That blessing should be given to those who desire it, and who seek and receive instruction for Christian marriage.

The report urges carefully planned instruction in preparation for marriage, believing "that adequate preparation for marriage should be as much the priest's responsibility as preparation for Confirmation." It recommends that instruction be given "through classes, addresses and discussions," with possible inclusion in the Book of Common Prayer of "an office of instruction for marriage." Individual counsel for people recently married is recommended to prevent failures in the marriage relationship.

"The opportunity of the Church to help develop the kind of men and women who can live happily together in the married estate begins with Baptism and the Church school," the report concludes, "and continues through its influence on the home and its training for Confirmation and responsible Church membership. Everything that the Church can do to foster wholesome and happy family life is valuable since it is in the home that character is molded and ideals instilled both by example and precept."

The committee of women has worked under the chairmanship of Mrs. Robert G. Happ, South Bend, Indiana. Other members are, Mrs. Henry Hill Pierce, New York; Mrs. Alfred M. Chapman, Mrs. Kendall Emerson, and Mrs. V. G. Simkhovitch, all of New York; Mrs. C. Leslie Glenn, Cambridge, Mass.; Mrs. William E. Leidt, Scarsdale, N. Y.; Mrs. Norman B. Livermore, Ross, California; Mrs. Henry J. McMillan, Wilmington, N. C.

* * *

A Unique Leap Year Proposal

Leap year proposals being in order, wives in the congregation of St. John's Episcopal Church in suburban Mount Prospect have decided to exert their feminine prerogatives along traditional lines, but with a unique sort of proposal—that their husbands become better acquainted with their church.

So on Wednesday evenings—popular date night—the wives are escorting their mates to church for a series of five lectures on the background and purposes of their faith which have been arranged by the woman's auxiliary of the mission.

The series started on April 3 with an address by the Rev. Paul S. Kramer of Seabury-Western Theological Seminary on "Why Have a Church?" "Why Have an Episcopal Church?" was discussed by the Rev. Percy V. Norwood, professor of ecclesiastical history at Seabury-Western on Wednesday, April 10. In ac-

cordance with the general educational theme of the series, Dr. Norwood recounted the history of the Episcopal Church from its beginnings. Speakers and their subjects on the following Wednesdays will be the Rev. John Huess, Jr., rector of St. Matthew's, Evanston, on "Why Be an Episcopalian?"; the Rev. John B. Hubbard, rector of St. Mary's, Park Ridge, on "Why Have a Prayer Book?"; and Professor C. G. Kuebler of Northwestern University whose subject is to be announced.

* * *

From Jail to St. Bartholomew's

Youthful and handsome Luther Tucker, Episcopal parson, last appeared in the headlines under a Tokio dateline. As secretary of the World's Student Christian Federation he was picked up by Japanese officers on a ship to China and spent two months in a police jail awaiting trial for spreading seditious literature and false reports. He arrived back in free America the other day and, of all things, his first public appearance was in the pulpit of Park Avenue's St. Bartholomew's Church where he preached last Sunday. He had little to say about his difficulties in Japan since his trial was a secret one at which his promise was given not to talk about it. But he did say that there was value in tribulation. He was allowed to read only the Bible so he read it in "big chunks" instead of the usual piecemeal fashion. He rather suggested that it might be a good thing for members of the congregation to go to jail if they could not be persuaded to read the Bible under less trying circumstances.

* * *

Accepts Appointment As Auxiliary Field Worker

"I believe that I can best serve my people, the Negroes, by helping them to realize and accept the Christian way of life," declared Mrs. Fannie Pitt Gross in accepting an appointment as field worker of the National Woman's Auxiliary. Mrs. Gross comes to her work with special training at the Bishop Tuttle School, Raleigh, and a master's degree from Teachers College, Columbia. Her work will consist of visiting women's groups, presenting programs, doing public speaking, teaching at conferences.

* * *

New Building for Library School

A new building to be used as a dormitory for teachers and students at the Boone Library School, Chungkiang, China, is to be named in memory of Mrs. Frederic Cunningham, sister of Bishop Lawrence of Western Massachusetts, and the other

Lawrences. Cunningham House is possible because the British Boxer Indemnity Fund has made the first grant of \$5,500 to the school for building purposes.

* * *

Rector Returns to Old Parish

The Rev. Ralph Higgins, rector of St. Mark's, Grand Rapids, Michigan, was the preacher last Sunday at St. Paul's Cathedral, Detroit, where he was formerly senior curate.

* * *

Ever Hear of the White Cane Movement?

It is a new one on me, but sounds like a good idea. It all started in Peoria, Illinois, when the Lions Club presented white canes to the blind. The movement spread rapidly and was later adopted as an international movement by the Lions, so that since 1932 many thousands of blind persons have received white canes from the organization. Several states have even passed laws requiring all vehicles and persons to stop when they see a person with a white cane. All of this is preliminary to the news that a special white cane service was held at St. Paul's Cathedral, Detroit, on Sunday last at which dean Kirk O'Ferrall preached and to which the Lions Clubs of the city were invited.

* * *

North Carolina to Have Executive Secretary

The diocese of North Carolina proposes to elect an executive secretary at its convention. It will be his job, among other things, to take care of the various funds of the diocese and to be the Bishop's right hand man generally.

* * *

Dean Powell Conducts Quiet Day

Dean Noble Powell of Washington Cathedral conducted a quiet day for the clergy of Georgia on April 2nd at St. Paul's, Albany. It was followed by the diocesan convention which was held at St. Thomas', Thomasville on April 3-4.

* * *

Detroit Parishes Are Merged

St. Barnabas and St. George's, Detroit, have finally been merged after a long period of deliberation and adjustment, and the two congregations now compose the mission Church of the Incarnation. The first service was held on March 31st and was in charge of the Rev. Clark L. Attridge, formerly in charge of St. George's with the plant of St. Barnabas' used by the new mission. The merger was made necessary by changes in neighborhoods so that both parishes faced a constantly decreasing field from which to build their memberships. The Rev. George St. John Rathbun, form-

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Our first issue of each month contains a Review of the News of All the Churches and also features an article by an outstanding non-Episcopalian, in addition to the regular features.

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Thus They Learn of Us— We Learn of Them

A Few Unsolicited Comments:

"The Witness is the only religious paper I read from cover to cover except our own denominational competitor. You are doing a wonderful job."—Carlyle Adams, Editor of the Presbyterian Tribune.

"It is a pleasure to note the interdenominational scope of your articles and the brotherly attitude taken toward our common tasks and aspirations. I've never found any paper written in clearer, easier-flowing language."—Rev. Asbury G. Stromberg, pastor of the Methodist Church, Queens Village, N. Y.

"The Witness has an excellence and literary refinement which does not need any comment. I write to thank you for making The Witness possible."—Rev. Donald S. Stacey, Hedding Methodist Church, Poughkeepsie, N. Y.

"You are producing a splendid paper and are to be highly commended. I read every word of it and profit thereby. There is nothing narrow about it. It is truly a witness to that spirit which is bringing all the churches together in the common service of the Kingdom."—Rev. Clarence W. Smith, pastor of the First Methodist Church, Pleasantville, N. Y.

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erly the rector of St. Barnabas, whose cooperation was wholeheartedly given to the merger, has gone east and plans to take up new work there.

* * *

Kansas Parish Receives a Bequest

St. Stephen's, Wakeeney, district of Salina (Kansas), is to receive one-fourth of an estate of more than \$17,000 by the will of Miss Hattie Kirby, who died in January in her 75th year. She was a member of the parish for 44 years.

* * *

Planning New Parish in Buffalo

The department of missions of the diocese of Western New York is making a survey of the East Kensington, Snyder and Amherst section of Buffalo to determine whether or not a new parish should be started. There are many church families living there, now connected with parishes in the city, with every indication that a strong parish might be organized.

* * *

Leader Wants a Bit of Personal Giving

"It will be a sad day for America when the only opportunity that the private citizen has to show his neighborliness is when he signs a check for his tax bill," said Sanford Bates, director of the Boys' Clubs of America in addressing the annual meeting of the Church Home Society of the diocese of Massachusetts on March 28th. He also said that in spite of the growing role of the government in social welfare there are strong and abiding reasons why the voluntary welfare agency will con-

tinue to play an important part. "Democracy is not a political prescription but a way of life," he declared. The Church Home Society is a social service organization for dealing with Episcopal children in need of help. Last year 676 children were aided; 99 foster homes for 198 boys and girls were provided, though two out of every three were satisfactorily aided in their own homes.

* * *

Otis Rice Lectures in Buffalo

The Rev. Otis Rice, chaplain at St. Luke's Hospital, New York City, gave a series of addresses recently at Trinity, Buffalo, on the general subject, "Christian Maturity, Task and Achievement." He also gave several other addresses while in the city, including one to the women of the diocese and to the parent-teachers association.

* * *

Bishop Jenkins Hits at Legislators

Bishop Jenkins of Nevada has something to say to the legislators of his state: "We prate much about the ravages of war, and who would defend them? But what of the ravages of social conditions nearer our own doorsteps? In a population of 25,000

persons, Reno has 1,500 cases of syphilis and three times that many people with some other form of venereal disease. And yet in spite of this condition it was the representatives in the state assembly from this county who were largely responsible for the defeat last year of a bill requiring that all applicants for marriage present a clean bill of health." He then goes on to quote a local newspaper editorial as follows: "These Renoites would prefer con-

We Keep Patiently Pounding Away At It

We in this business, can get a pretty good idea of how priests feel, as they work, teach, and implore their people, and wonder if results ever will come.

What we see, and feel, and know in The Church as we work day in and day out, can be summed up something like this:

Episcopal Homes without Bibles
Episcopal Homes without Prayer Books
Episcopalians who think that dimes and nickles are still legal tender in God's Holy Church (and we don't mean poor people either; they started giving quarters long ago)
Episcopalians who know very little about The Faith, but who wouldn't read even a helpful 5c tract for the world
Episcopalians who don't understand their Church and its practices, but who wouldn't ask questions for fear of showing their ignorance

What's to be done? Keep on plugging, keep on praying, keep on talking your religion whenever you get a chance. That's our method, and it is surprising the results that come from it, for you who read our weekly stuff in these columns surely know what we stand for and believe in. But it does bother us to see so many alleged Episcopalians just fiddling and playing with the most exquisite thing in the world, The Catholic Faith.

Isn't there something in Holy Scripture about the man who hid His Lord's treasure away in a napkin? Look it up some night, St. Matthew 25:24, in case you are a little rusty.

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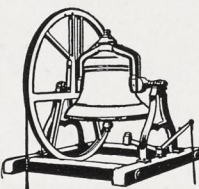
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* * *

A New Church in Japan

A new church has been built at Kamaishi, diocese of Tohoku, Japan, writes Bishop Binsted. The Japan committee of the Auxiliary in New York is interested in the project and is securing the final sum needed to complete the payment. Kamaishi is a mining community with some 20,000 workmen in normal times. A Christian layman and his wife, Mr. and Mrs. Fujimura have carried on work there for some time, holding classes, meetings and services, thus laying the foundations for a parish. There is a rector there now, the Rev. Mr. Yamazaki.

* * *

James Addison's Brochure On Missions?

Here is a communication from the Rev. Walter H. Stowe, the rector of Christ Church, New Brunswick, N. J., where he may be addressed: "The Rev. Dr. Addison's brochure, *Why Missions?* published by the joint commission of General Convention on strategy and policy, has been greeted on all sides as the best exposition of the subject within the compass of less than ten printed pages. In response to the offer set forth by our chairman, Bishop Stewart, in his cov-

ering letter to the clergy, whereby copies of the brochure would be sent to the leading laymen and laywomen of the Church whose names and addresses were sent to the secretary, some 15,000 copies have been printed and all but a few hundred have been distributed. But there must be an end to all good things. After May 1st next, no further requests will be filled and the type will be thrown down. If any parish or mission priest wishes to take advantage of this excellent educational medium for advancing the Church's program within his cure, at no cost to himself or his parish except the small labor of sending the names and addresses of his leading laymen and laywomen to the undersigned, let him delay no longer."

* * *

We Shout a Loud Amen

Here is a bit from Bishop Jenkins of Nevada: "The Church Press. Not again but all the time. I cannot understand how any Churchman, much less a pastor, can get along without the regular and diligent reading of the Church's trade-journals. I testify that I owe more to an unfailing reading of one or more—usually more—weekly Church papers than to any other pursuit in my practical ministry. If people read the doings of the Church and knew the meaning of her far-flung enterprise, financial support would never be a problem. But now, as Bishop Block said recent-



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ly, 'The Church of Jesus Christ is a pitiful spectacle when it must be supported by card parties, dances and raffles.' To which we agree of course, but to say so here is a good deal like bawling people out for not coming to church. The only ones to hear it are those who are there. Nevertheless you may perhaps be able to call this quotation by Bishop Jenkins to the attention of someone you know who never sees a Church paper. There is also always the chance for you to get someone started reading a Church paper through a gift subscription.

* * *

Bishop Seaman Conducts Preaching Mission

Bishop Seaman of North Texas, assisted by the Rev. H. H. Black, is to conduct a five day preaching mission commencing April 14th at St. Luke's, Stamford, which is located in the center of a number of missions, all of which are joining in the undertaking. . . . Trinity, Quanah, Texas, seats 100 people. On Easter there were 175 worshippers crowded into the building. . . . Miss Jeannette Young, advisor in education in North Texas, is assisting the clergy in a series of church school institutes.

* * *

My, How Things Do Get Around

Grace Church, Newton, Mass., had its windows treated so as to give them a soft glow instead of a glare. It was reported in the diocesan paper. The paper came into the hands of Missionary Mervin L. Wanner of Cordova and Valdez, Alaska. He was having trouble too . . . the glare of the snow through the church windows. He wrote to Massachusetts. Now the church's windows in Alaska have been treated with transparent glaze so that they also have a soft glow.

* * *

Vestryman Retires After Long Service

William White, who with a name like that must be a descendant of the first Bishop of Pennsylvania, retired as a vestryman of historic Christ Church, Philadelphia, the other evening after serving for forty-six years.

* * *

Religious Backing Sought By Cancer Society

Educational material on cancer control was sent out recently to two hundred and thirty-three leading Protestant, Catholic and Jewish seminaries by the American Society for the Control of Cancer, Episcopalian C. C. Little, managing director, announced. This was described as part of an effort to enlist the power of organized religion behind the fight against cancer campaign during April, which has been proclaimed

cancer control month by President Roosevelt. Religious leaders can be of especial help in overcoming two attitudes that block education in cancer control, false modesty and blind terror, it was said. The danger signals listed in this material are: 1. Any persistent lump or thickening, particularly in the breast. 2. Any irregular bleeding or discharge from any body opening. 3. Any persistent and unexplained indigestion. 4. Any sore that does not heal normally,

especially about the tongue, mouth or lips. 5. Any sudden change in the form or rate of growth of a mole or wart.

* * *

Jackson Talks in Charlotte

Rev. John Long Jackson, rector of St. Martin's, Charlotte, N. C. and bishop-elect of Louisiana, preached March 31 at St. Peter's, Charlotte, on invitation of the rector and vestry as a tribute to the interest of

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints' Days 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

Chapel of the Intercession

Broadway at 155th
New York City

Rev. S. 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, New York

Fifth Avenue and 53rd Street

Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 and 11 a.m. and 4 p.m.
Daily: 8:30 a.m. Holy Communion; 12:10 p.m. Noonday Service (except Saturdays).
Thursdays: 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.
Weekdays: 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.

St. Peter's to the expected departure of Mr. Jackson to his duties. The Bishop-elect, in introducing his Sermon, referred feelingly to the honor he felt in the invitation to preach and thanked those who had sent him personal tokens of esteem. He said his 25 years of ministry at St. Martin's had endeared the whole city to him, and that it would hold a very warm place in his affections and memories. Mr. Jackson leaves April 24 and will be consecrated as Bishop in the cathedral at New Orleans on May 1.

* * *

Rector's Family in Accident

The Rev. Dwight W. Hadley, Mrs. Hadley, and their 17 year old daughter were injured when their car skidded in Connecticut as they were taking Miss Hadley back to her school in Waterbury after an Easter vacation. The accident occurred on March 28 and the family was entered in the Griffin Hospital, Derby, Conn. Mr. Hadley received facial lacerations, Mrs. Hadley a broken nose, leg and brain concussion and Miss Hadley, a concussion. There is every expectation that they will make a speedy recovery. Mr. Hadley has been rector of the Church of the Epiphany, Winchester, for the past nine years.

* * *

League Favors Recall of Taylor From Rome

In its recent annual meeting the Protestant Episcopal Church League went on record as opposing the appointment of Myron Taylor from the United States to the Vatican. The league has for years devoted its energies toward protecting the constitutional integrity and canonical regularity of the doctrine, discipline and worship of the Church. It disapproved the lack of consent of the Senate in the appointment of Mr. Taylor and protested that the President's appointment practically violates the fundamental American principle of separation of Church and State, and might easily lead to a permanent violation of that principle.

* * *

Mission Work in China

The first American missionaries from our Church came out to China in 1835 and worked in South China. Shanghai was at that time a closed post and not open to western trade until 1843. It was in 1845 that Bishop W. J. Boone bought land in the Hongkew section of Shanghai and started work. The first Chinese convert was baptized in 1846 at Easter time and later became a clergyman. It was during the long episcopate of Bishop Graves which lasted from

1893 to 1937 that the greatest era of expansion took place. The Church spread into the cities and towns of the Yangtse valley until it was necessary to divide it into two districts and finally three. By 1935 there were 48 churches or chapels besides three hospitals in the Diocese of Kangsu. For a traveller who has but a half-day or a day to visit Shanghai, an interesting insight into the work of the Church can be had by visiting St. Luke's and St. Elizabeth's hospitals.

* * *

California Summer School to Move

The summer school of the diocese of California, which has met for a great many years at Asilomar, is this year to meet at Conference Point on the Nevada side of Lake Tahoe.

* * *

Attendance Problem Answered

St. Stephen's Church, McKeesport, Pa., has answered the problem of Low Sunday church attendance with a special service of presentation and recognition for the church school of the parish. At this service the schools are led by the vestry into the church with the banners and flags and the mite box offering is presented. For the second successive year this has proven very popular.

* * *

Money For New Chapel

St. Barnabas' House by the Lake at Northeast, Pa., has received \$30,000 for a new chapel which was sorely needed. Brother Willard is in charge of this home which is a branch of St. Barnabas' Free Home, Gibsonia, and maintained by the Order of St. Barnabas.

BRUNNER WRITES GREAT BOOK ON MAN IN REVOLT

(Continued from page 8)

A rapid review of the contents suggest the rich feast presented by this noble book. There is a discussion of individual and community, another about man and woman. The problem of soul and body is considered. There is a section on evolution. Man's relation to the cosmos is considered. Man in History is a very suggestive chapter. Finally there is a moving discussion of the problem of death.

Brunner declares that this book was written so as to be understandable by those not trained in theology. That is true but the book is by no means easy. One would have to work as hard with it as he would with the writings of those who popularize science or philosophy or economics. Since it is at least as valuable as such writings, and in my opinion more so, it is worth it.

CHINA



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

Fifteen Dollars.

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

Five Hundred Dollars

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

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

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