

May 9, 1940
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THE WITNESS



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Chicago's Bishop Dies Suddenly

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CLERGY NOTES

COLWELL, H. W., has been extended a call to become rector of the Free Church of the Ascension, Troy, New York. At present Mr. Colwell is rector of St. Stephen's Church, Beverly, New Jersey.

CURTIS, A. P. C., who was rector of Grace Church, Sheboygan, Wisconsin, died on April 29 at the age of 78. He was stricken on way to officiate at funeral of ex-Governor Walter J. Kohler of Wisconsin.

HAWLEY, W. A., for the past six years rector of the Church of the Ascension, East Cambridge, Massachusetts, assumed duties on May 5 as rector of All Saints' Church, Methuen, Massachusetts.

HEALD, G. A., was ordained to the priesthood by Bishop Sherrill of Massachusetts in Christ Church, Cambridge, on April 25. The Rev. C. Leslie Glenn presented Mr. Heald for ordination, read the Epistle and preached.

KELLOGG, N., formerly rector of Trinity Church, Bristol, Rhode Island, died April 28th, in Portsmouth, New Hampshire, at the age of 59. The burial office was said in St. John's Church, Portsmouth, New Hampshire, April 30th.

ROTH, H. W., dean of the Cathedral in Milwaukee, Wisconsin, has accepted election as dean of the Cathedral of All Saints, Albany, New York, effective next September.

WILLIAMSON, T., rector of St. Peter's-by-the-Sea, Narragansett Pier, Rhode Island, will take two weeks' leave of absence, the first half of May. The Rev. William Pressey will substitute for him.

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WILLIAM P. LADD
GEORGE I. HILLER
CLIFFORD L. STANLEY
ALBERT T. MOLLEGEN

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L'ENVOI

By

BISHOP JOHNSON

IT IS not my desire to prolong a family debate but Spofford and I have different premises and therefore we draw different conclusions and our arguments do not meet. For example there is a great difference between the statement which he attributes to me to the effect that "unemployment is not the business of the Church," when I maintain it is not the responsibility of the Church for three reasons. First, because the clergy have no expert knowledge in economics. Second, because the radical as a rule desires to exploit an institution which as a rule he does not believe in or support. Third, because when he gets in the saddle he desires the freedom of action for which he loudly contends and which, the conditions being removed, he refuses to extend.

I do not approve of the capitalistic system as in any sense ideal but before we scrap it, we have the right to ask what system is to be substituted for it. Whatever Christ believed, He was not a revolutionist; "think not that I am come to destroy the law, I am not come to destroy but to fulfill." Radicals seek to change over-night that which should be altered gradually and intelligently. It is because I have no confidence in the wisdom of radicals that I am not impressed by their assurances which I believe will result in chaos as in the case of Europe today.

When Spofford protests against the interference of judicial and administrative agencies of the government with college administrations I thought of Russia and the freedom which such agencies enjoyed under a radical regime. It is not easy in these days to be a conservative and yet he has never been more needed to balance the boat. There is nothing exciting about the whole truth. It does not make for partisans. If

one can take some fraction of truth and present it as a remedy for all evils then you get action. "Because I tell you the truth therefore you will not believe me," was the Master's reaction to the partisans of Jerusalem. In my experience half truths are even more dangerous than whole lies because they produce advocates who have a maximum of assurance and a minimum of wisdom. And this results in the right to suppress that portion of truth which has been rejected by the radical. I can enjoy liberalism under a conservative government. The discussion is interesting. But I am fearful when the radical gets into power that there will be no debate. A bullet is such a conclusive argument but it is not convincing. Now I do not think that the inhabitants of the U. S. A. greatly differ from those in Europe. A large proportion of our people come from Europe and will under the same conditions have the same reactions. Capitalism is not a beautiful system and it probably will have to depart—I am no protagonist of it. But compared with the substitutes which so far have emerged in Europe it is preferable. No I have never been either to Russia or to Germany but I have read about Finland and Norway—and the methods used are not reassuring.

I AM not indifferent to unemployment. It is the cancer of our present situation. But if I have no confidence in the remedy proposed, the last condition of that patient will be worse than the present. And if wars are to continue, there is an end of a decent prosperity for all. I confess that the problem is a difficult one and just because it is difficult I do not have any confidence in the ability of theorists to solve it.

If because the views of Mr. Russell should

prove to be dirt are we to keep quiet for fear the dirt will spread. That would be fatal to all house-cleaning and would close the mouths of all prophets. Moreover the college in question is an institution supported by the state. If Harvard chooses to employ Mr. Russell there can be no interference by the state. Certainly if the state supports, the state is responsible for that which it supports particularly if a teacher advocates the violation of the laws of the state. I have no desire to advertise the matter further than the fact that as editor of *THE WITNESS* I am to a certain extent responsible for its utterances and if Spofford had said nothing about the issue, it would have been all right with me. But to say something and to leave out the vital issue requires that I go on record. I am sorry to be critical of the managing editor. If there is a harder job than publishing a Church paper I do not know what it is. It is doubly hard to edit a liberal paper for a conservative group—particularly as the liberal refuses to dig down and the conservative is prone to blow up. But the conservative needs to know what the liberal is thinking instead of reading what he already approves.

Whatever value there is in *THE WITNESS* is due to hard work which the managing editor has done and is doing. Though I do not agree with him, I have never found him disagreeable. As I have told him, when the radicals get in power they will shoot me first and him shortly after and from this view he did not dissent. Perhaps this debate is timely as it helps to bring out the important issues that the Church has to face.

I merely want to state that because I do not believe in the Concordat does not mean that I am opposed to Church unity—and because I have no confidence in academic theories about the state does not mean that therefore I am not concerned about unemployment. All I have to say in conclusion is that the fact of unemployment does not justify any indifference to the sanctity of marriage and to the witness which the Church must make thereto.

Another Answer

By

WILLIAM B. SPOFFORD

PEOPLE apparently like a debate, judging by the number of letters that have come in here recently. Perhaps it would have gone over even bigger if we had really rolled up our sleeves instead of hurling compliments at each other. However that is all right with me; Bishop Johnson

deserves them and I need them to build up my sinking morale.

The Bishop says that unemployment is not the responsibility of the Church "because the clergy have no expert knowledge in economics." Perhaps so, though it brings to mind a night years ago when I sat into the small hours with the late Studdert-Kennedy, drinking tea of all things. We were discussing the place of the Church in this world of ours and he said; "No man can today be a good theologian without also being an economist. Neither can a man be a good economist without being a theologian." What Bishop Johnson says about the clergy's lack of economic knowledge may be correct, though I rather suspect it is one of the myths fostered by the laity to keep the parsons from saying unpleasant things about this industrial world. I'll stake the clergy against the laity any day on either theology or economics. In any case, all of us, clergy and laity alike, better start smarting ourselves up on both, for things are moving fast these days and we've got to come up with the right answers if we are to survive.

"The radical as a rule desires to exploit an institution which he does not believe in or support" and "because when he is in the saddle he denies that which, the conditions being reversed, he refuses to extend." Yes, my own experiences have made me suspect that at times, but I have tried not to allow it to slow me up too much. I remember some years ago Ed Hardy, of the General Seminary faculty, got mixed up in a strike and, if I remember correctly, got a couple of teeth knocked out. Friends, sympathizing, informed him that he "was only being used." To which he gave what seemed to me a good Christian answer; "It is a good exercise in humility to be used for a cause in which you believe."

WHAT other people believe is of course important, but not as important for you as what you yourself believe. If I believe in freedom and justice it is up to me to fight for these things, quite regardless of what the other fellow thinks. There are occasions when I suspect that those with whom I fight are going to pin my ears back once they attain power. I haven't any illusions about man—well maybe I have—anyhow, just because he won't give me that freedom which he now seeks for himself is no reason why I should not fight for his freedom now. I believe in freedom whether he does or not. And of course there is nobody in the Church who believes in freedom more than does Bishop Johnson. He has disagreed with me for twenty-three years and yet

has given battle to rather important people in the Church in defending my right to speak my piece—as he is doing in this instance.

“What system is to be substituted for it?” to which I reply; a system of production for use rather than for profit. There recently appeared in this paper (March 14th) an article by the Rev. Joseph F. Fletcher. He wrote: “The economic system of production and distribution under which the highly industrialized nations of the world conduct their material life will not permit peace. Our economy is an expanding economy operating in a world of contracting markets and consumer power. The widening gap between our ability to produce and our ability to consume creates poverty and insecurity at home and forces more desperate trade abroad. The desperate effort to sell growing export surpluses abroad, and to establish monopoly markets as ‘spheres of influence,’ occurs at the same time that these foreign supplies are themselves being industrialized and exploited by countries which are no longer willing to remain raw-material partners in an international exchange.” And that’s the nub of the whole business, put in a brief paragraph, and if you do not understand it I earnestly urge you to make every effort to do so, for whether the world we know is to live or die depends largely on that understanding. There is no theorizing there—it is a plain statement of fact, out of which inevitably comes war, starvation, pestilence and famine, in spite of the fact that God has given us all the material things we need to build a world of peace, brotherhood and security. But it can be done only by abolishing capitalism and establishing a system of production for use, thus allowing the balancing of consumption with production.

THE chaos in Europe, distasteful to Bishop Johnson and to all the rest of us, is due, not to radicals as he says, but to this very economic system which Father Fletcher so ably describes. Present rulers either can’t understand it—or what I rather suspect—refuse to understand it because they know that it means the end of their power. It is not the radicals who seek changes over night but the conservatives who won’t accept changes when they come. And you don’t have to leave the United States and talk about Russia, France, Spain or any other foreign country to back up that statement. Just ask some member of your parish who is in the higher income brackets what he thinks of relief for the destitute; of the TVA; of SEC, or any one of scores of purely reform measures that were enacted, not to destroy the profit system, but to save it.

Bishop Johnson and I want the same thing. We believe that God rules this world, and that His will for man is revealed in the life and teaching of Jesus Christ. That means a world in which the sacredness of every human being is recognized; it means a world of brotherhood; it means security in an abundant life for all. We can today, perhaps for the first time in history, due to our ability to produce in abundance, have these things. And we are going to have this kind of a world—I firmly believe that. How long it will take, and at what price in human suffering, depends on our ability to convince people not alone of its desirability but of its inevitability. We can, if we will, move peacefully from where we are, with war and starvation the lot of man, to a world of peace, abundance and security. I believe with all my heart that God and His Christ want the Church to be at that job. And because I love the Church I want her to be everlastingly at the task, for I know full well that if we fail the job will pass into other hands.

Prayer Book Inter-Leaves

SOME NOTES ON PROCESSIONS

THE procession is one of the most characteristic and significant of Christian ceremonies. To be a pilgrim is the vocation of the Christian. Like the children of Israel in their escape from Egypt, he is in flight from the bondage of sin and death. He is looking forward and going forward toward the Kingdom of God in this world and the world to come. To belong to the Church is to have joined the Christian procession.

In Christian art procession is a dominant motive. We see this already in the rhythmic movement of the Ravenna mosaics. And in the medieval cathedral we are lifted into the realm of action and purpose just as in the Greek and Roman temple we are given a sense of repose. Christian music such as the great chorales springs from the same root. And so does, in fact, the whole historic Christian civilization of Europe in contrast to the unchanging religious and social order of the non-Christian world. Mr. Middleton Murray even argues that Christianity begot the machine age. And if so the swift-moving aeroplane would be our newest Christian symbol.

The sacraments are processional in character. They could not be otherwise for they show forth Him who came on earth to do the Father’s will and passed through the grave and gate of death to resurrection and ascension. In the ceremonial of the two great sacraments processions have, as

a matter of fact, played an important part. In the early Church when the catechumens were baptized at Easter they went from font to altar in a festal procession. This year I attended an Easter vigil service in a Russian church, and at midnight the priest came out from the altar and led the choir and congregation, carrying candles, banners, crosses, and icons, three times around the outside of the church. This is an ancient ceremony. Rogationtide reminds us of the processional litanies begun in Gaul in the sixth century. The Palm Sunday procession was a dramatic event in the Middle Ages. The crusades were a gigantic procession. Today we have Salvation Army processions, and many others, survivals, revivals, and new creations, among the latter being our popular but rather meaningless processional hymn singing.

Processions and pilgrimages were overdone in the Middle Ages, and the Prayer Book almost ignores them. Cranmer probably meant that the Litany should be sung in procession as a prelude to the Sunday Eucharist, but we have allowed that good custom to lapse. And we think so little of public baptism that we neglect the glorious opportunity it affords for a procession to and from the font—one acolyte with a candle, another with a pitcher of water, another with a towel, followed by choir, sponsors (one carrying the baby), and the clergy. Some churches are reviving the offertory procession at the Eucharist, some have a procession at the gospel, and it is a seemly custom that the priest should be accompanied by an acolyte bearing a lighted candle when he administers the Holy Communion. At Morning Prayer, if a layman is to read the lesson, he might be conducted from his pew to the lectern and back again by a verger. And in that connection I should like to suggest that many of the clergy make a great mistake in starting toward the lectern before the choir has finished the preceding psalm or canticle. This is not only irreverent and gives an unpleasant impression of haste, but it eliminates what should be a dignified "procession" to the important function he is about to perform. Finally, we might recall that one of the chief purposes of the ancient procession was to go to a certain church or place to pray. The priest as being the leader in prayer naturally went ahead of his flock. Our rule that the clergy should always go last is modern, and is in some ways unfortunate. The older practice is preserved in the Oxford and Cambridge colleges.

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

Let's Know

By

BISHOP WILSON

SALT

SALT is one of the necessary elements in human life. Therefore, as one might expect in the orderly course of nature, there is plenty of it and usually it is easily obtainable. All running water carries a greater or less degree of salt. Where pools or lakes are deprived of an outlet the salts accumulate. Probably the reason for salt water in the oceans is that for endless years all streams and rivers have eventually run off into one of the seven seas and have carried with them their share of salt from the lands of their origin. In smaller bodies of water which have no outlets the accumulation is more rapid and much more concentrated. For instance sea water is about three per cent salt while the water of the Dead Sea is something like twenty-two per cent. In places where old lakes have dried up large deposits of rock salt have been left which can be mined for human use.

In very early times salt was recognized as a preservative against corruption. It was a fitting emblem of incorruption and was always offered by the Hebrews with their sacrifices. When people entered into a covenant they sealed it with a sacrificial meal and salt was an important item in such a meal to indicate the lasting intention of the promises made. "To eat of his salt" implied enduring friendship and peace.

Said our Lord to His disciples, "ye are the salt of the earth." By the spiritual power which He gave them they were to be a purifying influence to preserve the world against the abounding corruption. And He warns them that they must not allow this salt to lose its savor.

On another occasion He referred to it as a symbol of concord and harmony. When dissension was in danger of appearing among His followers, He counselled them "have salt in yourselves and have peace one with another."

He adds another application in line with the accepted custom of using salt with the sacrifices. "Everyone shall be salted with fire, and every sacrifice shall be salted with salt." Just as He replaces the old sacrifices with the new principle of sacrificial living, so He substitutes fire for salt in the symbolism of it. And fire is the symbol of the Holy Spirit. It is the Holy Spirit operating thru the Church which is to be the purifying and preserving element in His Kingdom.

There is a good thought in it as we approach the Feast of Pentecost. The Holy Spirit has

operated and does operate thru the Church. In the break-up of the Roman empire it was the Church which preserved the best that remained out of the wide-spread disaster. It was the Church which salvaged the remnants of civilization out of the Dark Ages. Again it was the Church with its Christian standards which rode thru the upheaval at the end of the Middle Ages. The fire of the Holy Spirit cannot be quenched. It is still here when we need it again very badly. Forces of corruption, dissolution and destruction are running riot over the world today and most of us become thoroughly bewildered over the situation. Our old loyalties have been sadly undermined and we need something to cling to. Well—it is the same Church, animated by the same Holy Spirit, which has proved itself at other critical junctures.

It makes a good Whitsunday text—"everyone shall be salted with fire." And we must make sure the salt does not lose its savor.

Church Going

By

GEORGE I. HILLER

I GO to Church, but not because of the preaching, nor of the music, nor yet for the sociability. I do not go simply because it is a habit, though it is an established habit with me. I go with no thought of being inspired to something new, because I am rather tired of new things, new orders and new deals. I go with no thought of my example, though I am continually reminded that my example makes others think. I go with no thought of getting something for myself though invariably I do feel better for the experience. I go with no idea of being superior to my fellow men who do not go, because I am continually confronted with examples of sacrifice and service on the part of non-Church goers which put me to shame.

I go because in the midst of a busy life, in a week crowded with cares and worries of one kind and another, it is the only opportunity I have of remembering my God; because my prayers have a reality I cannot find any other way. I go because in the worship of the Altar, I am able to concentrate as I cannot do at any other time. I find a relationship with Jesus in the sacramental worship which I cannot find in any other way. There is nothing selfish about it, I simply feel as if I wanted to know Him better. I have tried to explain it to others—I have failed, they felt I was mystic or hypocritical. Perhaps so, but in the experience of practical every day life, when I find one whom I like, I want to know him better.

Neither the Scripture nor nature give me any such consciousness of Jesus' personality and presence as I get from worship and so in practice I seek Him in worship.

I confess that sometimes that experience is marred by the failure of the preacher who injects the idealism of a philosophical lecture; sometimes by a choir whose object seems to be that of advancing my musical education; sometimes by the Church which seems to have more machinery than anything else. But despite such interruptions, I can still find no better way than worship to know and relate myself to Him.

Perhaps I am old-fashioned, perhaps I do not put up a logical argument for going to Church—really I am not trying to do so; in fact, I would give it up if someone would show me a better way. Not a better way to live, not a more pleasant or easy way to improve myself; I would appreciate that help too, but a better way to know Jesus the Christ, the greatest teacher who ever lived and who lived and died in the one idea of drawing men unto Himself. I feel that drawing power. Therefore, as St. Paul said, "For me to live is Christ." I go to Church because I have not found a better way to attain my heart's desire.

Not that I succeed, because "my reach still exceeds my grasp," but I know what I want and other leadership offers only glittering substitutes.

Suspended Animation

OLD Dicky Morris laid down his newspaper and glanced over his spectacles at Mrs. Dicky. "That," he remarked, "reminds me of our new Rector."

"What on Earth are you talking about?" demanded Mrs. Dicky.

"About this piece in the paper. Some Professor claims that he can freeze a man in a cake of ice and keep him alive for a hundred years. 'Suspended animation,' he calls it."

"What has that got to do with our new Rector?"

"Well, just at present, the young man is so busy in trying out all sorts of schemes to get some life in the old parish that he hasn't noticed how cold our people really are to anything that looks like progress. Mark my words, it will be only a question of time before the whole parish freezes up on him and suspends his animation."

"That's right," agreed Mrs. Dicky, "and, iced up in this out-of-the-way place, I am afraid that the hundred years will be up before any other parish takes an ice pick and digs him out."

THE CHURCHMOUSE

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Bishop George Craig Stewart of Chicago died suddenly in his automobile on May 2 while he was being driven to keep an appointment on the South Side. Sixty-one years of age, he was rector of St. Luke's, Evanston, for twenty-five years, being consecrated Bishop Coadjutor in 1930, becoming diocesan the same year upon the death of Bishop Griswold. He came into the Episcopal Church from the Methodists in 1903, and was considered one of the outstanding preachers of the Church. He was a leader in national Church affairs, being a member of the National Council for many years, and was a power in General Conventions both as a member of the House of Deputies and later in the House of Bishops. He was the author of a number of books and was also for a short time an associate editor of THE WITNESS which he also served, from the founding of the paper, as a member of the Advisory Board.

* * *

Thank Offering Presented in Philadelphia

The United Thank Offering of the diocese of Pennsylvania is being presented today, May 9th, at a service at St. Stephen's Church, Philadelphia. The Rev. George Trowbridge, rector of St. Paul's, Chestnut Hill, is the preacher.

* * *

Young People of Province Meet

The annual convention of the young people of the Province of Washington is being held this weekend (May 9-12) at Shrine Mont, Orkney Springs, Virginia, with delegates from all the dioceses of the province.

* * *

Mass Meeting for Missions in Philadelphia

A mass meeting for missions is the feature of the convocation of West Philadelphia, which is composed of twenty-three parishes, meeting today (May 9) at Grace Church. The speaker is the Rev. Hector Thompson, who heads the Indian Work at Ethete, Wyoming.

* * *

Convention of Pennsylvania

More than 700 delegates from 208 parishes assembled at Holy Trinity Church, Philadelphia, for the 156th annual convention of the diocese of Pennsylvania, presided over by 79-year-old Bishop Taft. Bishop Taft delivered his annual address at a mass meeting in the evening, which was followed by a sermon by Bishop Wyatt Brown of Harrisburg. The



HURA MATSUI
Pleads for China

Rev. E. Felix Kloman, rector of Christ Church, reporting for a commission on Church Unity, recommended that the General Convention continue the Commission on Approaches to Unity which is responsible for the Concordat. A commission on social security reported that they disagreed with the National Council on the matter of including lay employees of the Church in the federal social security act, favoring instead the plan of insurance offered by the Church Life Insurance Corporation. A minority report was presented, however, signed by Miss Margaret Maule, which declared that "The inclusion of lay employees in the federal plan is socially desirable and financially possible" and the report urged the diocese to support the position taken by the National Council.

* * *

Chicago Seeks Money for Debt

Faced with a debt of over a million dollars, the diocese of Chicago has organized a drive, directed by a committee of 125 laymen, hoping thereby to liquidate the debt in five years.

* * *

Church Unity on Pacific Coast

April 21 was Church Unity Day in the diocese of California, with widespread exchange of pulpits throughout the diocese, between Presbyterians and Episcopalians. At Grace Cathedral there were two addresses, Episcopalian Bishop Noel Porter and Presbyterian Jesse Baird, with music by the combined choirs of the Cathedral and the Calvary Presbyterian Church. The following day 59 parsons, equally divided between the two Churches, held a fellowship dinner with brief addresses by three

Presbyterians and three Episcopalians.

* * *

Deputies President Has An Anniversary

ZeBarney Phillips, rector of the Epiphany, Washington, president of the House of Deputies and chaplain of the United States Senate, heard himself praised by a dozen fellow parsons at a luncheon given in his honor on May first. The occasion was his birthday (age unknown) and the 40th anniversary of his ordination to the priesthood.

* * *

Hathaway Gets Hero's Medal

The Rev. St. Clair Hathaway, rector at Williamsport, Pa., received a medal for bravery on April 27th from the Carnegie Hero Fund Commission. The reward was for having saved Mrs. Scott R. Wolford, a member of his parish, from drowning.

* * *

Laymen's League of Southwestern Virginia

The Laymen's League of Southwestern Virginia recently made a pilgrimage to Boys' Home near Covington, and at the suggestion of their president, Mr. Baldwin G. Locher of Glasgow, made plans to sponsor boys by taking the responsibility for their expenses.

* * *

Convention of New Jersey

The convention of the diocese of New Jersey was held at Trinity Cathedral, Trenton, on May 7-8, opening with a service followed by a fellowship dinner. Announcement was made of the resignation of Miss Edith Weller, for fifteen years the head of St. Mary's, diocesan school, because of illness. Her successor is Miss Florence Newbold of Philadelphia, for a number of years the executive secretary of the Girls' Friendly Society.

* * *

Japanese Author Pleads for China

Hura Matsui, Japanese-born author, has devoted her last three years to lecturing on behalf of China. Speaking last Sunday in New York, she declared that "My people are suffering in this war as well as the Chinese. The Japanese people get nothing from this war. We would like to have peace." Miss Matsui, the author of a recent autobiography, *The Restless Wave*, has been very active in raising funds for China relief.

* * *

New York CLID to Visit Housing Project

The members of the Morningside Heights Chapter of the Church League for Industrial Democracy are

to visit the Red Hook Housing Project in Brooklyn on May 11th. A meeting of the chapter was also held on May 6th at Windham House where plans were made on how best to aid the labor movement. On May 10th a number of clergy are to meet, under CLID sponsorship, with Mr. Joseph Barnes, foreign editor of the New York Herald-Tribune, who will speak on the present situation in Europe.

* * *

New Directors for Church Corporation

Charles D. Dickey and Robert C. Hill have been elected to the board of directors of the Church Properties Fire Insurance Corporation, an affiliate of the Church Pension Fund. The new directors will fill the vacancies caused by the recent deaths of Robert S. Brewster and Col. George W. Burleigh. All other directors were re-elected. Mr. Dickey is a vice-president of J. P. Morgan & Co. Mr. Hill is president of the Consolidation Coal Co.

* * *

Dedicate Clerestory Window

On May 12th the third clerestory window will be dedicated at the Church of the Heavenly Rest, New York. This window, the gift of John Atkinson Hance on the occasion of his fiftieth year as vestryman and warden of the church, represents "The Christian Festival in the Church."

* * *

Observe Church's 75th Anniversary

St. Mark's Church, Green Island, New York, the Rev. Eugene L. Nixon, rector, observed the seventy-fifth anniversary of its founding, April 24 and 25. Bishop Oldham of Albany preached at the anniversary service on the evening of St. Mark's Day.

* * *

Hold Annual Auxiliary Meeting

A great meeting of the Woman's Auxiliary of the diocese of Albany, attended by more than three hundred delegates, was held April 24 at St. John's Church, Troy, New York, the Rev. Gray M. Blandy, rector. Among the addresses was one by William B. Newell, a full-blooded Mohawk Indian, who for many years has been engaged in missionary work among the Seneca and Shinnecock tribes.

* * *

The Lord's Prayer in Drama Form

Medieval mystery dramas were presented on April 27 at the Church of the Incarnation, New York, when the petitions of the Lord's Prayer were dramatically portrayed on a platform before the altar. Seven scenes, in



FELIX KLOMAN
Reports on Church Unity

which seven churches participated under the auspices of the religious drama council of the Greater New York Federation of Churches, illustrated the prayer in a manner last popular in the fifteenth century. "Thy Will Be Done," the Song of Miriam, was depicted by St. Bartholomew's Church; "For Thine Is the Kingdom," by players of the Church of the Incarnation. The dramas were preceded by a regular afternoon religious service conducted by the Rev. John Gass and the Rev. Robert W. Searle of the New York Federation of Churches. Seven hundred persons attended.

* * *

Gilbert Preaches at Hamilton College

The world might have averted its present turmoil had Christians been more alert, Bishop Gilbert of New York said on April 28 at the Hamilton College Chapel. "We know now that while Christians slept tares were being sown in the field of life," he said. "We are now reaping the harvest. A new philosophy of life has taken root, a philosophy that discounts or repudiates values and ideals with which we had hoped and expected to build God's purpose into the life of the world."

* * *

Price Criticizes Education

The Rev. James Harry Price, rector of the Church of St. James the Less, Scarsdale, New York, cracked down on modern education recently at the Cathedral of St. John the Divine, New York. He charged that modern education is influenced too much by experimentalism; tested too much by science, and so secularized that it neglects the fundamental

truths of life. He said that only in the Church and in the home can children learn about the most important things in their lives.

* * *

Western North Carolina Convention Held

"Nature signed this region with the sign of the Cross," said Bishop Gribbin of Western North Carolina, commenting on the physical outline of the valley to the 18th annual convention of the diocese, delivered at the Church of the Holy Cross, Valle Crucis. In drawing lessons for the future from the past history of this well-known missionary outpost, he pointed out that Valle Crucis was the first school in Western North Carolina where practical agriculture had been taught. He declared that church schools had given the Church and nation most of our leaders and that in schools operated by the Church students pay a larger proportion of the cost of education than they do at Harvard or Yale. Delegates elected to the General Convention were: Clerical, James P. Burke, Hendersonville; William S. Stoney, Morganton; Wood B. Carper, Jr., Fletcher; William C. Cravner, Asheville; Lay: William M. Redwood, Asheville; Francis E. Field, Asheville; William L. Balthis, Gastonia; F. P. Bacon, Tryon.

* * *

Hold South Florida Convention

Bishop Wing concluded his address to the 18th annual convention of the diocese of Florida at Fort Pierce by declaring that "God has given us capacities and resources. But He asks us to place them, as did Christ His body, upon the Cross in order that through love and sacrifice we may serve the world. I believe the world can be saved by the Church. It need not be a wealthy Church but it must be a Church that will take the world as it finds it and save it." The convention highlights were the opening service held out-of-doors; the diocesan dinner where four hundred listened to an address by Bishop Moreland, and the round table conferences.

The delegates elected to the General Convention were: Clerical: Edgar L. Pennington, J. Mitchell Taylor, Martin J. Bram and John B. Walthour. Lay: Sydney G. Gray, William E. Tylander, Morton O. Nace and the Hon. T. Pieton Warlow.

* * *

Mrs. Reinhold Niebuhr Serves College Committee

Mrs. Evelyn Niebuhr, wife of the Rev. Reinhold Niebuhr of Union Seminary, will give part-time service to the National Council as a volunteer, as assistant secretary for college work. Her offer of such assistance

was received by the Council at its April meeting and accepted. The Council confirmed also the appointment as college workers of Miss Mary Powers, for Louisiana State University, Baton Rouge, and Miss Helen Trumbull to succeed Miss Katherine Grammer in the province of New England.

* * *

Iowa Convention to Meet May 12-14

The eighty-eighth convention of the diocese of Iowa will convene in St. Paul's Church, Des Moines, May 12. After Bishop Longley calls the convention to order some of the speakers will be Bishop Keeler of Minnesota, Dean Roberts of St. John's Cathedral, Denver, the Rev. Charles W. Sheerin, vice-president of the National Council, and Mrs. G. Decker French, who will represent the Woman's Auxiliary.

* * *

Osaka Diocese Self-Supporting

The first diocese in the Holy Catholic Church in Japan, the diocese of Osaka, has arrived at self-support, it was announced by the Presiding Bishop at a meeting of the National Council. He had been so informed by Bishop Naido of Osaka, who was consecrated to that office immediately following the earthquake of 1923 and who is one of the first two native Japanese to be elevated to the episcopate.

* * *

Clergymen Back Religious Education Project

Clergymen from all sections of Suffolk County, New York, have signified readiness to cooperate in the teaching of religion and character building as a normal part of school education. It was explained that the courses are given in the church buildings but on regular school time. The courses are elective and the students receive credit for attendance and work. The Rev. Bayard H. Goodwin, rector of St. Mary's Church, Amityville, New York, is secretary of the organization promoting the project.

* * *

Cathedral Association Meets

Bishop Freeman of Washington asked leaders from every state in the country to attend the annual conclave of the National Cathedral Association. The Association has for forty-two years been helping to erect and maintain Washington Cathedral which is the most beautiful example of Fourteenth Century Gothic architecture on the American continent. The cathedral is now more than two-fifths completed. The committees for Washington Cathedral according to Bishop Freeman, "feel more keenly



KENNETH SILLS
New National Council Member

than ever the urgent necessity of strengthening the Christian ministry at the Capital. It is still true that our first line of defense is the moral integrity of our people. Greater than battleships and standing armies is the stabilizing influence of great spiritual ideals."

* * *

Seminary Alumni Organized

The Long Island alumni association was organized on April 25 at the meeting of the twenty-six alumni of the General Theological Seminary. Officers elected were: the Rev. Arthur R. Cummings, Church of the Resurrection, Richmond Hill, New York, president; the Rev. Lauriston Castleman, St. Paul's Church, Glen Cove, New York, secretary; the Rev. George A. Robertshaw, treasurer.

* * *

Publications

Chairman Resigns

The Rev. Howard Harper, The Plains, Virginia, has resigned as chairman of the Association of Church Publications, the affairs of the Association are now being handled by the secretary, the Rev. G. R. Madson, Paris, Kentucky.

* * *

Forward Movement Commission Arranges Conferences

Three conferences arranged by the Forward Movement Commission of the diocese of Michigan were held in various regional centers. The principal leader at each of these conferences was the Rev. David R. Covell, travelling field secretary of the Commission. The Forward Movement Commission was charged several years ago at General Convention

with the responsibility for developing methods of re-vitalizing the Church and re-awakening its membership to a new sense of spiritual values.

* * *

\$1,000 Gift on 50th Anniversary

All Saints' Memorial Church Providence, Rhode Island, had a celebration in honor of the 50th anniversary to the ministry of the Rev. Arthur Morgan Aucock. Mr. Aucock spent his entire ministry of fifty years at All Saints' Church and equally remarkable, the previous rector, Mr. Henshaw, also served for fifty years. The parish presented a gift of \$1,000 to Mr. Aucock at a reception on May 3. Bishop Perry preached at the anniversary service. The present rector of All Saints' is the Rev. John Lyte.

* * *

Cleveland Church Women to Meet

Miss Grace Lindley, national executive secretary of the Woman's Auxiliary, gave the inspirational address to the Women of the Church of Michigan when they convene in Trinity Cathedral, Cleveland, on May 8, for the 63rd annual meeting. Bishop Tucker was the celebrant at the opening service. Three diocesan officers, president, secretary and educational secretary, were elected, and also five delegates to the Triennial Convention.

* * *

New Dean for Albany Cathedral

Bishop Oldham announces that the Rev. Henry W. Roth, dean of the Cathedral in Milwaukee, has accepted election as dean of the Cathedral of All Saints, Albany, New York, effective next September. Dean Roth was ordained both deacon and priest in 1928. In 1934 he was installed dean at Milwaukee's cathedral. He is a graduate of Kenyon College and the General Theological Seminary. Dean Roth is a member of the standing committee, the executive board, the examining chaplains and of the governing boards of Racine Academy and Kemper Hall, diocese of Milwaukee. He will succeed the Rev. Edward R. Welles, who resigned last January to become rector of Christ Church, Alexandria, Virginia.

* * *

Inaugurate Men's Thank Offering

Men's Thank Offering, the first in the diocese of Massachusetts, will be presented in the parishes on Whitsunday, unless another day be set by individual rectors. The machinery is simple. A letter from Bishop Sherrill, with an envelope appended, is being distributed through the parish clergy, the area chairman and parish representatives of the men's division

of the Church Service League. It is hoped that the result may be a material aid to the missionary cause of the Church.

* * *

Describes Chinese Life During Aid Raids

A vivid description of how life goes on in China despite air raids, war and suffering is contained in a letter received recently by Bishop Stewart of Chicago from Miss Louise Hammond, missionary worker in China. Miss Hammond, who is stationed at Chungking, provisional capital of the empire and headquarters of Generalissimo Chiang Kai-Shek, describes conditions at her post as follows: "Chungking is provincially situated on a high rocky peninsula between two rivers, so that it has been possible during the last six months to blast out a very network of catacombs in the live rock, where life can be fairly secure against bombings. All day and all night one still hears the thud, thud of blasting, where the populace is diligently digging in." Miss Hammond continues: "Sometimes I think of the archeologists of the future and of how puzzled they will be at these 20th century caves, wondering that a civilization so far advanced as to be able to conquer the air, could still be so primitive as to have to hide in holes in the ground from the misuse of its own inventions. Once to help while away the boredom of spending four or five hours in a dugout—there were 10 air raids within eight days during the full moon—I amused myself by hiding pennies in the loose stones at the bottom of the cave, to show those future archeologists the date of its construction." One cent Chinese national currency, she said, is worth at present between 1-20th and 1-12th of a cent United States currency, which makes purchasing of supplies from other countries almost prohibitive. But it also multiplies money sent from America for charitable purposes almost as if by magic, she adds.

* * *

Blue Grass Conference to Be Held Again

After a lapse of several years, the Blue Grass Conference will be held June 17-27 in Millersburg Military Institute. This will be the fifth of the joint summer conferences sponsored by the dioceses of Kentucky and Lexington, and for the first time will last for ten days. The Rev. C. P. Sparling, rector of Christ Church, Lexington, is dean of the conference.

* * *

An American Christian Ashram This Summer

An American Christian Ashram will be held this summer at Westminster Lodge, Saugatuck, Michigan, July 27-August 10 and Blue Ridge,

North Carolina, August 10-24. The word "ashram" is new to many. It is a word that comes from India. Our word that approaches its meaning is "retreat." The Ashram has been planned as a definite part of the National Christian Mission. It is to be the place where preachers and laymen may go apart to prepare themselves spiritually for the Missions, which begin in Kansas City on September 29th.

* * *

Putting the Record Straight

Eve is exonerated completely of the first sin of the world and Adam is held solely to blame in a revised catechism for parochial schools. A Catholic education convention was told that this precept conforms with orthodox Roman Catholic teaching. The Baltimore catechism, in use fifty-five years, held Adam and Eve jointly responsible for disobeying God's command not to partake of the fruit of the tree of life of knowledge of good and evil. In the revision, it is stated "Whereas, according to Catholic teaching, Adam alone was the moral head of the human race and he alone, by his disobedience, brought about the loss of sanctifying grace for all mankind."

* * *

Holds Church a Haven

"You don't feel lost when you have the church to go to," writes a Chinese physician, John Sung, formerly at St. James Hospital, Anking, now working far off in western China. A Chinese gentleman, formerly ambassador to Germany and commissioner of education for a Chinese province, has organized a refugee university in the West where Dr. Sung is in charge of medical work. Twenty Christians, among them some Church friends from central China, are holding their services together.

* * *

Anecdote with a Sting

A vestryman in one of our little churches in the diocese of Newark, discovering a Polish employee in the local silk mill, asked him if he went to church. The fellow answered, "No, I'm an Episcopalian!"

* * *

What Does American Democracy Mean?

In his essay which won the \$500 reward given by America's Town Meeting of the Air, Rev. Mr. Young has this to say contrasting American democracy with dictatorships:

"I have not always agreed with Roosevelt any more than Martin Niemöller has agreed with Hitler, but I remain a free and independent pastor, while he is in solitary confinement in a prison camp. I still have

my home and my family: Niemöller is separated from his and lives in a narrow cell, containing a table, chair and bed—'alone mid a death-like silence.' Furthermore, since I prize and respect my own freedom of thought and expression, I also believe in the same liberty for others."

* * *

Colleges De-Christianizing American Students

According to Professor G. R. Elliott of Amherst College the American mind is being progressively de-Christianized through the influence of the secular college upon primary and secondary education. "The Episcopal Church," he said in a recent address, "has a crucial responsibility for students who cannot accept the positions of extreme Protestantism and extreme Catholicism. By doing her full catholic duty in college towns she can help to prepare the mind and imagination of America for the future reunited Christian Church, which shall again dominate the college if human culture is to be true and complete."

* * *

The Luxury Trade Is Booming

Ever since the terrible experience of the years after the end of the World War, Germans have had an almost pathological recurring fear of inflation. The fear is back again, more intense than ever. Despite everything that people say in public about their confidence in the mark, and the assurances of the authorities, there is a tendency for people to turn their currency into goods rather than to save. Of course the choice of unrationed goods is strictly limited, but that only makes the tendency more evident. There has been a great run on phonographs, fur coats, and such ordinarily luxurious things as electric washing machines. Professional photographers also report a boom.

* * *

Great Oaks from Little Acorns Grow

Rector Harry Knickle of Grace Church, Plainfield, New Jersey, tells the story of his Acorn Society. Members pledge to deposit one, two or three pennies a day in banks. Result: at the end of two years \$2,000 of the parish debt wiped out. All very simple—all very effective.

* * *

15,000 C.O.'s Already

In an official summary given by the government of England recently in the House of Commons, it was revealed that up to December 31, 1939, after approximately four months of war, 15,626 persons had been provisionally registered as conscientious objectors under the military training

and national service acts. Up to January 16th, 897 British subjects had appealed to the appellate tribunal from decisions of local tribunals.

* * *

Know How to Bring Up Children?

Having three I am not so sure myself, but anyhow here are the suggestions on how to do the job, handed out by the department of religious education of the diocese of Albany:

1. By so living that children will respect and trust parents.
2. By developing the principles of democracy in the home.
3. By keeping the confidence of growing children.
4. By giving the children responsibilities and seeing that he fulfills his obligations.
5. By practicing Christ's methods of understanding and forgiveness.
6. By going to church with your children.
7. By talking in the family circle of your beliefs and convictions.
8. By example and teaching in developing a philosophy of life worth living and dying for; faith in Jesus Christ.

* * *

Students Asked to Aid Relief

The Council of Church boards of education announces that Christian students are called to days of fasting and prayer for the collection of sacrificial gifts for suffering students in Europe and Asia. In Czecho-Slovakia and Poland, every university is closed. In Bohemia and Moravia, 200 students are under arrest. In Lithuania, there are more than 3,000 Polish students. From 285 colleges and universities in 1938-39, students of the United States gave \$26,000 toward suffering students in China through the Far Eastern Student Service Fund. It is hoped to raise \$35,000 for suffering students in Europe and another \$35,000 for those in China and Japan.

* * *

Catholic War Objector in England

J. G. Heathcote, Roman Catholic student at the University of Manchester, England, recently went before the tribunal to argue his case as a conscientious objector to war. He based his case on the tests laid down by theologians from the time of St. Augustine and declared that certain conditions must be fulfilled before a Christian can take up arms.

First, the war must be in defence of a strict right, proportionate in importance to the means invoked; two, all other means of settlement have been tried and failed; three, there must be a reasonable hope of victory for the just cause; four, the war must be entered upon simply with the intention of righting a certain wrong; five, the means used must be in accordance with the virtues of truth, justice and love; six, the evils caused by war must not be greater than the evil it is sought to destroy. He was granted exemption from war service providing he does civilian work specified by the ministry of labor.

* * *

The Senior Chaplain Gets a Surprise

The senior chaplain to the British military forces recently said that most of the young men called into the army know little about church-going and less about the Christian faith. To him it is amazing how new church services, sermons, prayers, and hymns are to many of the men. They are eager to know what the religion of Christ has to say about the problems confronting them in these days of war, and they gladly accept copies of the New Testament.

* * *

Canadians Defend Civil Liberties

The Christian Social Council of Canada recently adopted a "Statement for Civil Liberties" in war-time. "... We cannot fight for liberty abroad by unduly repressing it at home," the Council says. To be sure, "certain restrictions, dictated by military necessity . . . must be willingly

accepted." If certain provisions in the Defence of Canada Regulations prove to be "unnecessarily severe or

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Yes, we'll admit quite frankly that such REAL money as we make comes from our sales of larger equipment—things in wood, brass, and silver. But, gosh, everything we do here isn't measured by a dollar mark. We're not thinking of furniture, brass crosses, or chalices now. We're thinking of YOU—you, the average run-of-the-mill Catholic-minded Churchman, Churchwoman, or Church young person of our Episcopal Church. Did you live out a really good Lent? Did Easter make you radiantly happy or not? Are you still using your Rule of Life, or did you chuck it like excess baggage as soon as Easter passed? Do you come home to The Family House every week to break bread with your Father, and thank Him for being your Father? Are you that close to Him, or aren't you that well acquainted? Think you could stand up to tragedy as well as your cousins across the sea, or do you just know you'd act like a boob if it came to you? In other words, where do you stand in relation to Our Blessed Lord and His Holy Catholic Church? Or, are you the sort who simply won't face up to things?

If EVERY Episcopalian would face up to things, we'd need more Churches, more priests, more missionaries, bigger alms basins, a bigger and more impressive "Two Eighty One"; aye, and by cracky, we'd have so much church supply and devotional business that we could afford to take the family out on Friday nights and simply slay an elaborate 50c tea room dinner. Yes sir!

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badly drawn," they feel sure the government will modify them. But there may be more danger from "the interpretations placed upon them by subordinate officials and provincial authorities whose zeal may surpass their understanding of life.

"There has been some cause for suspicion that certain provincial governments may discover in these new regulations an opportunity to indulge some of their own pet aversions. There has also been some ground for suspecting that certain (provincial) governments have shown a tendency to defy public opinion, and to suggest that there should be a postponement of any effort to test public sympathy concerning their policy for the duration of the war. We respectfully remind them that ours is a democracy, even in war-time, that they hold their authority by the mandate of the people, and will be held responsible by the people for any flagrant disregard of our dearly-bought rights. . . .

"... But we urge that due respect be given to the rights of conscience and that, in a time when great changes may be imminent in our political, social and economic structure, no shortsighted governmental policy should seek to prevent the serious discussion, on the part of all citizens, of the deeper aspects of various possible solutions. . . .

"... The right of the Christian pacifist to his views, already recognized by many legal enactments in the history of this country, is a right we would affirm, with the proviso, of course, that the aforesaid Christian pacifist should not use that right to undermine the nation's war-effort. We urge the government of Canada to find some way whereby Christian pacifists may be able to demonstrate their active loyalty to our beloved Dominion.

"We further urge upon our

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government a due respect for the rights of labor in the confidence that labor will in its turn recognize fully its responsibility and refrain from using the nation's extremity as an excuse for dictating its own terms. . . . Let those who would override

human rights remember *first*, that the war is not yet won and only begun, and *secondly*, that the economic issues which will emerge after the war will require the united goodwill and mutual respect of all our people if catastrophe is to be avoided. . . . Those who wish to avoid the excesses of untried and radical measures will be well warned to invite the cooperation of all sections of our society in working through the complicated problems associated with a more widespread enjoyment of the wealth which Canada as a nation is capable of creating. . . .

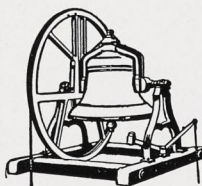
"Ideas cannot be overcome by sheer coercion, but only by better ideas, and we respectfully submit that, while it is manifestly proper for the state to take the necessary precautions against those who openly seek to overthrow our present form of government by force, or to sabotage the national war-effort, a nation which persecutes those who

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honestly believe that, by constitutional methods, our political structure should be modified, invites calamity. The making of martyrs is a dangerous enterprise. We must dissipate ignorance with truth and overcome evil with good. In any educational endeavor to secure the triumph of sanity and common sense in respect to the fallacies of communism, this Council and its units are prepared to carry their full load.

"Democracy lives only by the intelligence, goodwill and mutual respect of the people, and to training in these national virtues we rededicate ourselves, remembering with undying gratitude those who, in generations past, purchased for us this freedom at a great price, and who in the endless march of man have handed us the flaming torch. Through God's grace we shall hold it high."

* * *

Mothers Organize to Keep Out of War

Mothers are organizing to keep their sons out of foreign wars. It started quite simply in Springfield, Mass., when a few mothers got together and started the "Mothers of American Sons" and adopted the slogan "We want our youth to live, work and play in peace, not rest in peace on foreign soil." Seals and posters are being distributed widely to create public sentiment against involving the United States in war; a committee is keeping its eye on Congress to see that laws are not passed pushing us toward war; members are informed of propaganda being spread by foreign powers to involve us. They state that the organization is not a pacifist one since "we stand for national defense against an invading enemy on this continent, but we oppose keenly any participation in a foreign war." The organization is spreading throughout the country, according to Mrs. Arthur D. Lynn, its president, with a number of churches already having established units.

* * *

Want Laymen to Take a Hand

The World Alliance for International Friendship through the Churches comes forward with the proposal that a commission composed of civilians investigate the national defense. Such an investigation is necessary, they state in their bulletin, because of "contradictory conceptions and policies" of governmental agencies and leaders.

* * *

Seminary Campaigns For Fund

A five months campaign to create a stabilization fund for the endowments of Union Theological Seminary, New York's 104 year old school for training ministers, has been

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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., 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

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.

started by the board of directors to increase the capital of the institution by \$300,000 before July 1. The drive for new funds is being made to offset the greatly diminished yield on high-grade investments during the past decade.

* * *

Jews in Russia

In a letter to The Christian Evangelist, Mr. John Barclay of Wilson, North Carolina, furnishes information concerning Jews in Soviet Russia. "Last summer when I was in the Soviet Union I asked the President of the Congregation of the Great Synagogue in Leningrad whether he liked it better under the Soviets or under the Czar. With tears streaming down his face he answered that he liked it a thousand times better under the Soviets. For now he could go out into the streets without fear of being hit with a brick because he was a Jew. He said under the Soviet Government Jews are the equal of all other Citizens. Going over on the Queen Mary, Paul Robeson told me that the Soviet Union was the only place on earth that he had ever been that his race was not held against him. He said that he was profoundly moved by the way the Soviet Union has risen above race prejudice that he is having his nine-year old son educated there. . . . I spent a day in Artek, their famous camp for Pioneer boys and girls on the Black Sea. There were 970 boys and girls in the camp from all eleven republics in the Soviet Union. I saw Mongolians, Ukrainians, Eskimos, Uzbecks, Armenians, Jews and Germans, all playing together with no evidence of any feeling of racial animosity."

* * *

Forty Million Anglicans

There are forty million members of Anglican Churches in the world. Recent figures also show that the Episcopal Church in the United States is in the lead of all the major religious bodies in the percentage of membership gains.

* * *

A Windfall for North Carolina

To know the urgent need of summer conference quarters with no money available for them, and then to find ideal property already well endowed, would be rated as a fairy tale, but it really happened to North Carolina. After years of paying rent and meeting deficits, North Carolina in 1928 was wondering what could be done next when two Churchmen touring Stokes county on Red Cross work came upon some property, farm land, hotel and lake, all in the worst possible condition; even the lake was filling in from soil ero-

sion. Queries revealed that the place had been a gay and famous summer resort, providing horse-and-buggy connections with ten trains a day at the distant railroad. The last owner left it, well endowed, to trustees for use by any welfare agency that seemed to them qualified. North Carolina applied for it, put it in order with accumulated interest from the endowment, and now it is famous again as Vade Mecum, diocesan center for twelve different camps and conferences between June and September.

* * *

Special Course at Columbia University

A course especially for Episcopal Church people will be given at Columbia University during the summer term, from July 29th-August 16. It will deal with "Teaching the Faith of the Church" and will be taught by the Rev. Daniel A. McGregor, executive secretary of the department of Chris-

tian education of the National Council and Dr. Adelaide Case of Columbia. The course is intended especially for clergy and directors of religious education, and offers an unusual opportunity for advanced training. Dr. Case is educational advisor of the Woman's Auxiliary to the National Council and a devoted churchwoman.

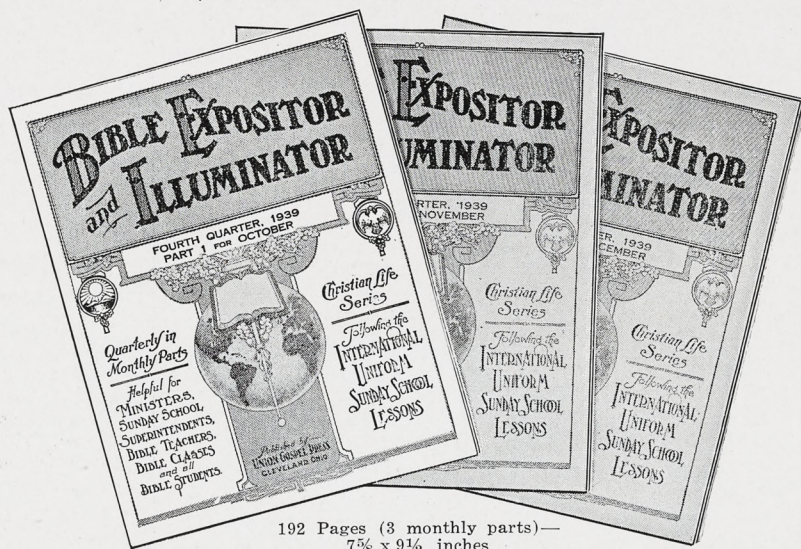
* * *

Sewanee Summer School Offers Many Courses

Sewanee Summer Training School covering Woman's Auxiliary, Christian Education, Social Relations and Young People's Work have been announced by the Rev. Girault M. Jones, New Orleans, director of the school. Dates for the school are August 1 to 15. Held in the picturesque setting of the University of the South, Sewanee, Tennessee, the school divides into four "Schools of Interest," each of which concentrates on a particular field of study.

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Seven New Work Books for the Fall

"MY OWN" WORK BOOK on CHRISTIAN SYMBOLISM

By ALICE BROOKMAN

Though this has been planned for a full year's work in the Church School, it has been divided into rather definite sections, with the thought that it may also prove valuable to take up each section in conjunction with other studies. The general subjects are: Symbols in General; Symbols of Our Lord; Symbols of God; The Church Building; Windows, Murals, and Carvings; Worship (including Holy Communion, Holy Baptism, and Confirmation); The Christian Seasons. Illustrated.

WE EXPLORE THE PROPHETS

By MARY JENNESS

Problems of every-day living *today*, based on the prophets of *yesterday*. The subjects discussed include (among others) Who are the Prophets; How does God re-enforce us; When are we patriotic; How did we get our Bible; What about other races of people. A brief leader's guide will be available. The background material for this work book is Miss Jenness' interesting book of stories, *MEN WHO STOOD ALONE: The Hebrew Prophets in Action*. With maps.

CONFIRMATION MADE INTERESTING

By ROBERT S. LAMBERT and FLORA S. FENDER

Based on the "Offices of Instruction" in the *Book of Common Prayer*, this work book has been prepared for use either by the Church Schools in their year-round curriculum as a course during the year preceding Confirmation or by the clergy in their Confirmation classes. Illustrated.

OUR FAMILY, THE CHURCH

By GEORGE B. SCRIVEN

The purpose of this work book is not to give the student a theoretical knowledge of worship, but to aid in giving Junior children a participation in, and intelligent appreciation of, and an attachment for the life of worship in their Christian Family the Church. The units of work to be taken up in this course are entitled: Membership in the Family; The Parish Church; The Festivals of the Family; The Family's Ministers; The Holy Communion; All Through Life. A brief teacher's guide will be available. Illustrated.

New Pupil's Work Books for Use with the "Pastoral Series"

THE LIFE of our LORD JESUS CHRIST

By BEATRICE ELIZABETH ALLEN

Follows the course of "Lessons on the Life of Our Lord, Jesus Christ," but may be used separately as a work book on the Life of Christ with the Chalmers book as a teacher's guide. The "Set Questions" as used in Dr Chalmers' course are included as an entirely separate section. The illustrations also by Miss Allen, include plans for a Shadow Play of the Good Samaritan and also the costuming of a Christmas Play.

THE CHRISTIAN LIFE

By ALICE PARMELEE

A work book based on the second course in the Pastoral Series, "The Christian Life of Faith, Love, and Duty." Here, too, the "Set Questions" from the Chalmers' course have been segregated for optional use.

TRAIL BLAZERS of the WAY

By ROBERT H. THOMAS, 3rd

Because the missionary activities of the early Church centered largely around the work of St. Paul, this work book after the first few lessons really becomes a biography of that tireless worker for Christ. Dr. Chalmers' "How the Church Began," is an indispensable source book for this course. The "Set Questions" have been placed by themselves for use in any way desired. A brief pamphlet guide for the teacher will also be available.

New Teacher's Guides for existing Work Books

Procedure Guide for

A TOUR OF THE PRAYER BOOK

By VERNON McMASTER

A brief guide for the leader of the work book on the Prayer Book.

Key to the Studies in the Work Book

"MY OWN" LIFE OF CHRIST

Key to the Studies in the Work Book

"MY OWN" HISTORY of the Christian CHURCH

By ALICE BROOKMAN

These two pamphlets by Miss Brookman have been prepared to assist the teachers of the two work books which have been published heretofore.

These work books will all be ready in mid-summer