

February 2, 1939  
5c a copy

# THE WITNESS



**HORACE W. B. DONEGAN**  
Rector of St. James, New York

**ARTICLE BY CLIFFORD STANLEY**



## SCHOOLS

### The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and D.Th.

ADDRESS

### THE DEAN

Chelsea Square New York City

For Catalogue Address the Dean

### Episcopal Theological School CAMBRIDGE, MASSACHUSETTS

Affiliated with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

### The Protestant Episcopal Theological Seminary in Virginia

For Catalogue and other information address the Dean

REV. WALLACE E. ROLLINS, D.D.  
Theological Seminary Alexandria, Va.

### Berkeley Divinity School

New Haven, Connecticut  
Affiliated with Yale University  
Address DEAN W. P. LADD  
86 Sachem Street

### TRINITY COLLEGE Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, or Pre-Engineering. For information apply, The Dean.

## FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

### Virginia Episcopal School Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to

Rev. Oscar deWolf Randolph, D.D., Rector

### St. Faith's School

Secretarial, Art, Music, French, Winter Sports. Regents Examination. Tuition \$650 yr. Protection, Care, Health.

Some scholarships available.

Apply to

REV. DR. F. ALLEN SISCO, Principal  
Saratoga Spa, N. Y.

## CLERGY NOTES

BAXTER, T. M., rector of St. Stephen's, Baxter, Oregon, has inaugurated services and a school on alternate Sunday afternoons at Keating, a rural community fifteen miles from Baxter.

BENTLEY, WALTER E., general missionary, has been engaged as chaplain for a world cruise, the fifth he has taken under similar auspices.

BRIDGES, ARTHUR D., was ordained priest on January 6th by Bishop Wing at St. John's, Hollywood, Florida, where he is in charge.

CARRUTHERS, THOMAS N., rector of Trinity Church, Houston, Texas, has accepted the rectorship of Christ Church, Nashville, Tennessee.

DELICATE, DENIS, was ordained deacon on January 6th by Bishop Stevens of Los Angeles.

KELLEY, ALDEN DREW, student pastor at the University of Wisconsin, has accepted appointment as secretary of student work of the National Council.

MEANS, DONALD C., formerly rector of St. John's, Westfield, Pa., has accepted the rectorship of St. Paul's, Harrisburg, Pa., effective February 15th.

MOORE, JOHN F., formerly of the district of Nevada, has been transferred to the district of Salina.

RUSH, W. R., in charge of St. Andrew's, Burns, Oregon, is ministering to five CCC camps in the vicinity.

SMITH, NEWTON C., Clarendon mission field, Texas, retired on December 31 and is now living in San Antonio.

### A Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue,



sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught relieves constipation and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles at drug stores, or may be obtained by sending 50 cents to the manufacturer—The Chattanooga Medicine Co., Chattanooga, Tenn.

### CONFIRMATION INSTRUCTIONS BY BISHOP JOHNSON

The book to use in preparing your class. Also an excellent book to place in the hands of an inquiring layman. 50c a copy \$4 a dozen

WITNESS BOOKS  
6140 Cottage Grove Avenue  
CHICAGO

## SCHOOLS

### KEMPER HALL

KENOSHA, WISCONSIN

Episcopal Boarding and Day School. Preparatory to all colleges. Unusual opportunities in Art and Music. Complete sports program. Junior School. Accredited. Address:

SISTERS OF ST. MARY

Box W. T.

Kemper Hall Kenosha, Wisconsin

### CATHEDRAL CHOIR SCHOOL New York City

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. Careful musical training and daily singing at the cathedral services. Small classes mean individual attention and high standards. The School has its own building and playgrounds in the Close. Fee—\$300.00 per annum. Boys admitted 9 to 11. Voice test and scholarship examination. Address The Precursor, Cathedral Choir School, Cathedral Heights, New York City.

### HOLDERNESS

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector  
Box W Plymouth, N. H.

## Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog. Ophelia S. T. Carr, A.B., Box A, Staunton, Va.

The Church Divinity School of the Pacific  
BERKELEY, CALIFORNIA  
Dean, Henry H. Shires 2457 Ridge Road

### THE STORY OF THE CHURCH By Bishop Johnson

A revised edition of this book which gives the history of the Church from Apostolic times to the present. Written briefly and interestingly for the average layman.

50c for singles copies

\$4 for a dozen copies

THE WITNESS  
6140 Cottage Grove Avenue  
Chicago, Illinois

### THE GRADUATE SCHOOL OF APPLIED RELIGION

Cincinnati, Ohio

For seminary graduates. Correlation of Theology with Social Sciences. Supervised field and case work training. Parish experience, seminars, University studies. Summer Session also. Affiliated with University of Cincinnati.

Address the Dean, 634 Oak Street



*Editor*  
IRVING P. JOHNSON  
*Managing Editor*  
WILLIAM B. SPOFFORD  
*Literary Editor*  
GARDINER M. DAY

# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
FRANK E. WILSON  
WILLIAM P. LADD  
GEORGE I. HILLER  
CLIFFORD L. STANLEY  
ALBERT T. MOLLEGEN

Vol. XXIII. No. 7.

FEBRUARY 2, 1939

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, June 29, 1937, at the Post Office at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

## MAGNANIMITY

*An Editorial by*

BISHOP JOHNSON

THERE seems to be an impression abroad that it is uncharitable to have definite convictions. Most of that which is called tolerance is really indifference. As a matter of fact, what men need to acquire is a combination of faith and charity for the two are not mutually exclusive. Convictions are like the human skeleton which is essential to our uprightness. While a skeleton is ugly it is useful. And charity is like the flesh and blood which surrounds the skeleton.

It is not necessary for us to be disagreeable because we disagree. This is the lesson which the Gospel teaches us and which is so hard for us to learn.

"O that mine enemy would write a book," wrote the ancient sage. Modernized it should read "O that mine enemy would edit a Church newspaper." He would soon find out how vulnerable he is—particularly in this Episcopal Church. It differs from all other religious bodies in the U.S.A. in that it includes all kinds of theologians from those who sympathize with Rome to those who tend toward Geneva. So far as the gifts of tongues is concerned the Episcopal Church is polyglot. Consequently we differ from one another in a very real way. Truly there are diversities of gifts in this Church of ours, but it is the only way to produce an orchestra.

If you assemble one hundred saxophones you may have music, but not an orchestra. Moreover, I never got an idea in my life from the man who agreed with me. I get ideas from those who differ. Now human natures in the raw become provoked if any one disputes their own views, but human nature in grace ought to welcome the chance to get the other person's viewpoint because it is liable to have considerable truth in it if we have the patience to dig it out.

So many people stop a paper because they differ from it when probably it is the very thing they ought to read so they can controvert it if it is false, digest it if it is true, and bear up under it if it is disagreeable. Some in criticizing our Church weeklies say that one is too secular, another is too ecclesiastical and another is too radical. Consequently they do not subscribe to any and so remain ignorant of what is taking place in the Church on the principle that "where ignorance is bliss, it is folly to be wise."

SOMETIMES feel that the genius of the Episcopal Church is too comprehensive for most people. The Church refuses to be partisan, but many people insist that it ought to be so. It is much easier to develop partisanship than statesmanship. People will boost for their party while they abuse the state. And yet if the Church is a Kingdom it ought to include all parties.

In Russia and Germany they do not permit other parties to exist and the same thing is true in most religious bodies. One cannot visualize a party in the Baptist Church which would advocate auricular confession, nor one in the Roman Church which would be critical of the Papacy. Yet in the Episcopal Church there are parties who do all this and more. It really is the glory of this Church, but in order to carry out its policies requires members who support its breadth of toleration.

The real weakness of Christians is not in that they are wicked so much as that they are petty and so pettish. There are three kinds of pettiness: (1) That the parish to which one belongs is the only thing in which I am interested. Like the Congressman whose chief interest is what plunder he can secure for his own constituency.



If you are a layman you were not baptized into a parish but into the whole Church and if you are a minister you were not ordained as rector of this or that parish but into the Church of God. It is because men forget this that we have so many little leaders leading petty people into trivial things. (2) That the party to which one adheres possesses the sole key to Salvation and that there is no virtue in any other type. Really the whole household is more important than any bedroom for we all meet at a common table.

(3) That anyone who holds different views,

social, economic or political from myself is anathema and I will refuse to listen to him speak.

After all, magnanimity is a big word, but it requires big people to master it and it is not easy to acquire.

One of the best antidotes to pettiness that I know is to force yourself to read the writer who differs from you; to support that firm from which you derive no return and to test your temper by refusing to be disagreeable because someone disagrees with you.

## THE WHEAT AND THE TARES

By

CLIFFORD L. STANLEY

IF FURTHER evidence were required to demonstrate that the times were out of joint it would be furnished by the recent address of the President to the new Congress and the armament program foreshadowed therein. To be sure, human history is the work of fallen and sinful man and is a tissue of relativities. It never offers a clear case of pure right embattled against unrelieved wrong. Nevertheless in some ages the choices seem more clear-cut, with a preponderance of right on one side rather than the other. It is symptomatic of the advanced stage of the historical process in our time that goods and evils are mixed up in a hopeless confusion. The defense schemes of the present administration furnish a capital illustration of our situation.

One of the reasons underlying the armament program is the domestic economic situation. As the *Christian Century* points out in its issue of January 18th, "The attempt to restore our American economic and industrial system to normal functioning by means of governmental pump-priming has not succeeded." Ten million people are out of work; such recovery as business has shown is dependent on government spending. To avoid the debacle of 1937 no major retrenchment is to be contemplated. Yet in the face of this need the country is clamoring for economy.

Theoretically there are two types of solution of the related, yet distinguishable, problems of American economic health and unemployment. One is the way of initiative on the part of industry and investors themselves. A recent questionnaire sent by the National Association of Manufacturers to 1000 stockholders, picked at random, revealed that over 60% of them would invest if taxes were lower and government would

behave. It may be predicted that unregulated private initiative if given opportunity would solve the economic problem temporarily; by the same token it would not solve the unemployment problem at all. Meanwhile—and this is the decisive consideration—it is not to have the chance. For the President holds the reins and does not propose to surrender them. This brings us to the second alternative: solution of the problems of recovery and unemployment through a great defense program.

Germany was the first to resort to this scheme. There is no denying that it has been effective in that country. Heavy industry has been stimulated; agriculture has been incorporated into the military picture. Giant highways have been flung across the land. Those not occupied in such works have been employed directly in defensive measures such as the Siegfried Line. Of course Germany has had the advantage of totalitarian regimentation of industry, production quotas, managed currency, barter agreements. England, while lacking these auxiliaries, has resorted to the same general device of rearmament after having achieved some recovery, though not enough. Now it seems that we are to try it and for the same underlying economic reason.

JUDGED solely by the criterion of economic activity and employment there is much to be said for rearmament. It will whirl the wheels of industry and will employ more men even than normal commerce. Thus it has virtues. Yet it suffers from at least two disabilities. First, it produces weapons of destruction and not the consumption goods of the good life. Second, the arms thus fabricated commit us to eventual use



in warlike activity. From this point of view rearmament is to be abhorred.

Then there is the international aspect. The world's hour struck after the war. In that day justice would have removed grievances and strengthened democracy in Germany. But it was not to be. Germany was driven mad and Hitler voices its insanity. We have unleashed passions in Germany and ambitions of Hitler which must run their course. The things of history, once actualized, cannot reenter the womb. These forces must be reckoned with. Reason will not do. Every "appeasement" whets their appetite and makes them believe in force the more, makes them ridicule the democracies the more. We have sowed the wind and now we must face this whirlwind. From this point of view rearmament is both inevitable and laudable. Furthermore, our president has the virtue of consistency. He is not "appeasing" and rearming. Also he is furnishing the statemanship on the side of the democracies. This is not an unmixed blessing because it commits us in the struggle more than our interest perhaps warrants. Ample defense we must have. But there is a real question whether our interest is the same as that of the other democracies. We may be destined to survive them. But they will fall. The oncoming struggle terminates the West we have known in a manner comparable to the fall of Rome. From this angle rearmament is a tragic preparation for the death of the West. As such it is regrettable, but is it avoidable?

## *Let's Know*

*By*

BISHOP WILSON

### TEXAS ORIGINS

**C**HURIST CHURCH, Matagorda, in the diocese of Texas, numbers a small congregation of 91 communicants but it marks the beginning of Church life in Texas. A century ago it was a foreign missionary field when the Domestic and Foreign Missionary Society sent in the first missionary. He arrived at Matagorda on Dec. 12, 1838.

The settlement was only eight years old and consisted of thirty buildings with a total population of about three hundred persons—all in the separate Republic of Texas. On Dec. 23rd of that year the Rev. Mr. Ives held his first service and on Christmas Day celebrated the Holy Eucharist, the first in Texas by a clergyman of the Episcopal Church.

On Jan. 27, 1839, a congregation was organized

and plans were laid for gathering contributions in the United States with which to erect a Church building. During the next year a sum of \$2,500 was raised and construction got under way. The new edifice was opened for services on Easter Day, 1841.

Three years later the Rt. Rev. Leonidas Polk, Bishop of Louisiana, traveled down into this foreign country, consecrated the church and confirmed the first class of candidates. Bishop Freeman of Arkansas officiated a little later at the first ordination. Then, in 1845, the Republic of Texas was admitted to the Union of the United States with the right to subdivide into not more than five states if that should prove desirable. No such division has yet taken place. At that time Texas had a claim for a portion of New Mexico but it was settled for a sum of ten million dollars with which the debts of the Republic were paid up, bringing it into the Union as a clear and solvent addition. This was what brought on the Mexican War three years later—not the paying of the debts but the annexation of the former Republic.

The blustery winds of Texas have not been kind to the little Church at Matagorda. In 1854 it was blown down but within six years a new building was erected and ready for use. In 1875 it was again demolished by a wind storm but was back in order again three years later. This time it lasted for eight years before a third tornado scattered it over the landscape but again it was restored in 1886. After that, Texas winds seemed to grow milder for nothing happened to Matagorda until 1934, when the Church was partly damaged. Through all of these boisterous vicissitudes the flooring, columns, and most of the chancel furniture has survived and are still in use today.

Meantime the Church in Texas has gone along subdividing as the state itself never did. Today there are three dioceses and a missionary district—Texas, West Texas, Dallas, and North Texas—besides a large piece of the northwest corner which has been incorporated in the Missionary District of New Mexico. In a hundred years that one little Church has multiplied to a total of more than two hundred and that single missionary is now succeeded by more than 130 priests while the communicant role has risen to something better than 36,000 over the State.

Such comparisons are often helpful and it is good for us to remember some of those pioneering souls who started with nothing but a lot of faith and courage and laid the foundations upon which we happily build today.



# THE INTERNATIONAL DISORDER

By T. Z. KOO

*Noted Chinese Christian Leader*

I WANT to develop three points: (1) What is the basis on which we as members of the Church of Christ have a part in building a new international order? (2) How can we make a practical beginning? (3) As one tries to follow Christ in this realm what does He ask us to be?

The Church is ecumenical. The ecumenical starts from the fact of unity, as the international from the fact of division. The Church is the universal fellowship of Christians, the *Una Sancta*. Therefore it has the inescapable task of achieving international order. Second, what is the practical step for the Church to take in the contemporary scene? In 1921 I went through France, Germany, Austria and Bulgaria. I saw the physical scars, the human wreckage, the hatred left in the wake of war. I was a Chinese nationalist. I said to myself, "If I live as a nationalist in the Far East, will it bring this on that part of the world?" So, in the world we saw two contradictory lines of development. (a) In the League of Nations, the World Court, international banks, etc., men tried to begin the structure of an international order based on law. The nations in that experiment tried to keep democratic. (b) Other nations drove ahead to the *n*th degree of nationalism. They regimented and mobilized the whole nation to that end. Military force became the last word. That principle today is in the ascendancy.

For us, then, as in the ecumenical Church, the first step is to throw our whole weight into developing the international structure within which the nations can co-operate. Why have we relatively failed? (a) We sank our efforts in disarmament, which was only balance of arms at the best. We should have thrown our strength into the international structure, building up the organization of the League. (b) We threw our strength into pacifism, which is an attitude, not a program. If we are to make an international order, two basic factors must be taken into account. First, begin to say with no equivocation that the idea of a nation as an absolute unit is utterly incompatible with the ecumenical Church. We have learned as individuals to condition our individual sovereignty for a common social purpose. You have a perfect right to talk in this meeting, but if you did we should have chaos. So you agree to be silent while I speak. The second factor is to deal with the law-breakers in the practical sphere. Face this squarely. You

and I pay taxes to support the police because in society there are individuals who must be restrained and even coerced. We must do this same thing in the world sphere.

What, then, is to be my attitude within myself? (a) My Christianity will snap immediately when the test comes if my love of country and my loyalty to the state come before my love for and loyalty to God. My country is a mixture of good and bad. God, whom I know in Christ, is supremely good. (b) I must have a passion for righteousness and justice. If I try to be a man of goodwill without this passion for justice I come into contempt. That is what has brought the Church into contempt in so many places. (c) I must have an attitude of suffering love. These words seem better to me than the words "non-violence." The Cross stands in the very heart of the Church's gift to the international order. I may see China and Japan standing in hostility; but if I see them standing together under the judgment and the love of God my attitude helps the international order. No one who has not learnt to love knows how to be just. No one without a passion for justice knows what suffering love is.

Is this a voice in the wilderness? Yes, perhaps. But that same voice speaks from God. "I am the Lord, which exercise loving-kindness and judgment on the earth. For in these things I delight, saith the Lord."

An Address at the Missionary Conference at Madras.

## *Dogs and Husbands*

THE day after Elbert Baker's old dog died, Elbert went to the City and came back with another one. Said he, "There is something in me that demands a dog to love and that 'something' does not die when my dog does. Getting another dog, right away, is really a compliment to old Prince."

When Herman Wenzel passed out he left considerable property and a good-looking widow in the early forties. Herman had been her second husband. Inside of six months the widow married Bert Taylor, the young manager at the A. & P. store, and Branchville said that she was heartless. Perhaps she was and perhaps she felt about husbands the way Elbert Baker felt about dogs.

THE CHURCHMOUSE.



## Rules for Vestrymen

By

E. W. ILETT

*Vestryman of St. James, Birmingham, Michigan*

**A**S A VESTRYMAN, you are privileged to act as a host in the House of God, a privilege which should be accepted with a full realization of the responsibilities attached.

First, the responsibility of seeing that every person attending service is comfortably seated within the limits of the church capacity. Never attempt to seat late-comers when the congregation is kneeling in prayer. It is grossly unfair to the person who is asked to interrupt his or her reverent attention to arise from prayer and make room for the late-comer. Most Churchmen will readily accept your request to wait at the rear of the nave until particular part of the service is concluded. The same rule should be observed during the reading of psalms or lesson. Seat the late-comers during a chant or hymn. Anyone who comes as late as sermon time should be seated on chairs at the rear of the nave.

Second, never permit the incoming worshippers to follow the choir processional down the aisle. Two vestrymen should stand facing the altar until such time as choir, rector and servers have reached their positions in the chancel. The processional is a thing of beauty, and should not be obscured by an influx of late-comers. Send these people down the side aisles where they can be seated with a minimum of confusion.

Third, if you are privileged to carry an almsbasin, remember that you are temporary custodian of a gift to God. It is your duty to guard this gift until it is placed in the hands of servers designated to carry it to the altar. Do not carelessly set your almsbasin on the nearest chair or table. Keep it in your hands. Treat it for what it is, a sacred responsibility.

Fourth, "By their acts, Ye shall know them." Above all, be a good Churchman. Observe the customs of our service. Kneel to pray, stand to sing praises and then, sit for instruction. You must realize the tremendous impression that your actions as a vestryman make on others, especially children and young people. Nobody will question the fact that kneeling on a hard floor with no support at hand requires some effort, but the prayer time is short, and your attitude of reverence is surely worth that effort. If you do not feel that you can do this, stand just outside the entrance to the nave or slip into a vacant pew.

Fifth, do everything within your power to see that a Prayer Book and hymnal is available to every member of the congregation. Most people like to follow the printed word, and they should not be denied that privilege. Usually extra prayer books and hymnals can be found in the church basement or parish house.

Sixth, remember that new people are continually availing themselves of the privileges of our parish church. Make it your business to greet these new people. Ascertain their names and addresses. Give them that little extra attention which will make them feel at home, and desirous of attending service every Sunday. Into your hands falls much of the responsibility for the family life of our parish. Our rector has his hands full of duties to perform at service time, and cannot be expected to act as host. It is your duty, you who have been given the privilege of acting as a host in the House of God.

Seventh, be as punctual, or more so, if you are in charge of the ushers, or an usher, than you would be for any engagement.

Eighth, any tabulations should be made and any directors' meetings should be held in the vestibule or after service, instead of at the rear of the center aisle.

A SUPERB BIBLE FOR THE LECTERN

## Oxford Lectern Bible

Designed by Bruce Rogers

This superb new OXFORD LECTERN BIBLE, has been in preparation for five years. It is printed on fine white paper, made at the famous old Wolvercote Mill in England, the volume measuring 12 x 16 x 3 1/2 inches. The text is the Authorized King James Version, with the Apocrypha. It is set in paragraphs, the verses being indicated by numbers. The metrical portions of the Bible are set in verse form corresponding to the original Hebrew. The preface "The Translators to the Reader" is included. Prospectus on application.

**No. 01730**—Morocco, bevelled boards, square corners, gold edges, gold fillet, three silk book-marks **\$100.00**

**No. 01735**—As No. 01730, bound in Red Morocco **\$110.00**

*At all Booksellers or the Publishers*

**OXFORD UNIVERSITY PRESS**  
114 Fifth Ave. **New York**



## ST. JAMES PARISH HAS A BEAUTIFUL NEW PARISH HOUSE

One of the most beautiful churches in New York is Saint James. It is also one of the liveliest under the rectorship of the Rev. Horace W. B. Donegan, a youthful clergyman who came to the parish in 1933 following a most successful rectorship at Christ Church, Baltimore. The present church was rebuilt in 1924 by Ralph Adams Cram, distinguished church architect. With a rather simple exterior it has an interior beauty that is hardly surpassed. There is a reredos of such beauty that some maintain it to be the finest made since the Middle Ages; the richness of the stained glass reminds one of the windows of the Chartres Cathedral in France. In the north transept is the memorial chapel containing a fine mural, while the children's corner, one of the first to be established in a New York parish, is especially attractive.

But this story is not about the beauty of a church but about the work that is carried on there. In 1920, during the rectorship of the Rev. Dr. Crowder, who was responsible for the rebuilding of the church, a private residence was purchased adjoining the church. It was his plan to build on the site a new and adequate parish house. The depression however made it impossible so the residence has been the only parish house for the rapidly growing parish. Crowding became so severe however last year, particularly in the Church School, that plans were perfected for the construction of a new building. The need is best illustrated with figures: in December of 1935 there were 365 children in the school; a year later there were 416; today there are over 500, with the number steadily mounting. There simply was not room to handle the classes properly.

The same story can be told about the work among young people, with the work developing to the point where it simply could not be handled in the old parish house. A large guild room, for both religious and social meetings, was imperative if the work was to continue to grow.

A special committee of the vestry therefore went to work and submitted plans for the construction of a thoroughly modern parish house to be built at a cost of \$160,000. The money was raised; construction got under way this past year and the building was dedicated this fall by Bishop Manning. It is a six story structure, pictured elsewhere in these pages. And to indicate the growth of the work, every room except those of the three apartments for members of the staff, is now used as a class

room on Sunday, with eleven classes continuing to meet in the guild halls and rooms in the basement of the church.

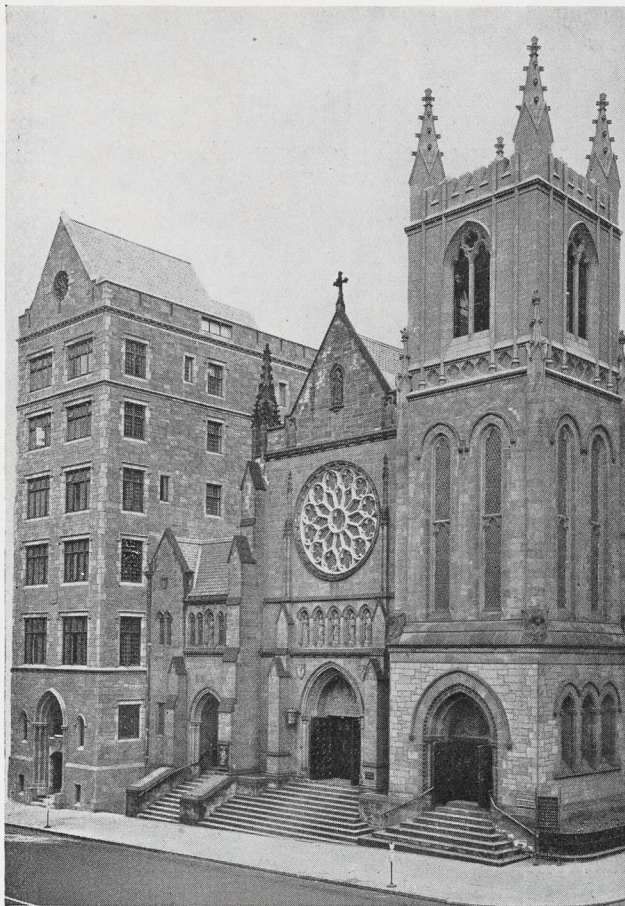
Two of the most beautiful rooms in the building are the Great Hall, where will hang the portraits of former rectors and is to be dedicated to them; and the library which is a memorial to Mr. Charles Haight, former Junior Warden who was until his death the chairman of the building committee. The basement provides a modern kitchen, a locker room for the choir and accommodations for the janitor. The Great Hall, with its attractive foyer and two direct entrances into the church, is on the street floor; the next three floors consist of class rooms which can be converted easily into club rooms during the week for the many parish organizations. The fifth floor provides office accommodations for the rector and his staff while the sixth floor has been made into apartments for members of the staff. Another feature of the building is a fine roof. Mr. Donegan suggests that services might be held there during the summer months. The furnishings throughout the parish house are simple and are being provided by the various organizations of the parish. One organiza-

tion had an entertainment only this past week and raised over \$800 for this purpose.

St. James has always been a democratic and friendly parish. It will be even more so in the future with such an adequate plant—a beautiful church for its inspiring services; this fine new parish house for its school, clubs, headquarters for the many parish organizations and the Great Hall for the large parish functions.

### MOVIE ACTORS CONDEMN NAZIS

A large number of motion picture actors and actresses have addressed a communication to President Roosevelt and Congress urging the severance of all economic ties with Nazi Germany until such time as Germany is ready "to enter the family of nations in accordance with humane principles of international law and universal freedom." Among those to sign the statement were Melvyn Douglas, Myrna Loy, Claudette Colbert, Miriam Hopkins, Edward G. Robinson, Claude Rains, Joan Bennett, Groucho Marx, Pat O'Brien, George Brent, Ricardo Cortez, Bette Davis, James Cagney, Jean Hersholt, Paul Muni, Alice Faye, Henry Fonda, Don Ameche, Robert Montgomery.



ST. JAMES CHURCH  
*Showing the New Parish House*



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

One of the most stirring addresses delivered at the International Missionary Council, meeting at Madras, India, in December, was delivered by the Rev. Charles F. Andrews, noted missionary to Africa and India of the Church of England. "All the insolent pride of race came hissing out of the mouth of Pilate when he faced Jesus and asked the contemptuous question, 'Am I a Jew?'" declared the speaker.

Today, Mr. Andrews went on to say, both in Africa and in many parts of Asia and the Pacific, the European occupied the same imperial position over the races which the Romans had held long ago. Racial arrogance and the oppression of the subject races were the two dark shadows of imperialism. The unequal treatment of the weaker race by the stronger led on to hatred on both sides. It was typified in that insolent question of Pilate: "Am I a Jew?"

The speaker then called attention to two other forms of racial pride which were equally condemned by Jesus. One of these which divided men into what Disraeli rightly called "two nations," or races, was the inequality between rich and poor which was prevalent all over the world and specially perhaps in Western countries. Christ was on the side of the poor. The brutal insolence of the rich came under His sternest condemnation. The parable of Dives and Lazarus was written for all time.

The other form of racial or caste arrogance was that of untouchability which had eaten its way in India even within the Christian Church. Christ's own scathing condemnation of the Pharisees who said to their fellow men "I am holier than thou" revealed to us His judgment on this sin. In order to counteract it, He deliberately chose the publicans and sinners as His own friends.

We could trace, Mr. Andrews continued, how it was this very sin of racial and religious pride which brought Jesus to the Cross. The brutal imperialism of the Roman rulers, the equally sinister contempt for the poor on the part of the wealthy Sadducees, the hateful religious pride on a racial basis of the Pharisees with their doctrine of untouchability—all these combined to crucify Jesus.

From the very first He had stood out against them. We can see how His own fellow villagers at Nazareth tried to kill Him quite early in His ministry because He called their close attention to passages in their own scriptures about Naaman the Syrian

and the widow of Zarephtha which hurt their racial pride. We see also how the Pharisees and Sadducees were lashed to fury by His indignation on behalf of fallen and despised humanity as He scourged their pride of wealth and power. The whip of small cords, wherewith He drove the unclean things out of God's temple, was the symbol of His awful judgment.

Some have been startled by the severity of His Judgment on the Pharisees, who in their way were godly men. But such persons have not understood that Christ as He said these words was on the side of crucified humanity—the poor, the outcast, the untouchable, the down-trodden, the oppressed—whom these men who were in the seats of the mighty were crucifying.

"You hear the cry of this," said Mr. Andrews, "in Christ's tremendous word that it were better for a man that a mill stone were hanged about his neck and he were cast into the sea than that he should offend one of Christ's little ones. On the other hand, even a cup of cold water given in His name to one of the least of them should not lose its reward. And in the parable of the Last Judgment it is by this criterion only that men will be judged. 'I was hungry,' says

Christ, 'I was thirsty and naked, I was sick and in prison and a stranger: inasmuch as ye did it to one of the least of these My brethren ye did it unto me.'"

So then, said the speaker, Christ entered right into the midst of these seething passions of racial and religious arrogance and oppression. He did not stand outside them. He felt every insult offered to fallen humanity as His very own. He burnt with indignation. He scourged the hypocrites, till they hated Him and murdered Him; but His last words were those of infinite sorrow and divine compassion—"O daughters of Jerusalem," He cried, "weep not for Me, but for yourselves and for your children." And as they nailed Him to the Cross, He cried, "Father, forgive them, for they know not what they do."

Mr. Andrews went on to say that it was not enough to stand by the side of Jesus as He took the whip of small cords and drove the money changers out of the temple. It was not enough to stand by His side, while He denounced the oppressors who robbed widows' houses while they made broad their phylacteries and made their unctuous professions of religious piety. It was not enough to wish to "call down fire from heaven



DETAIL OF ST. JAMES PULPIT





THE CREDESCENCE AND SEDILIA OF ST. JAMES CHURCH

and consume them as Elias did." No, at the very height of all our burning indignation against cruelty and wrong, we were called upon, as Christians, to love even the oppressors, to do good even to those who hated us, to pray for those that persecuted us, to be ready at last to go to the bitter end of crucifixion in divine love until we could say, "It is finished."

\* \* \*

#### Urge Revision of Neutrality Act

Asserting that direct or indirect aid to an aggressor nation is not compatible with the principles of international friendship, the World Alliance for International Friendship through the Churches called for a revision in the Neutrality Act is a statement issued on January 20th. Bishop Oldham of Albany is the president of the organization. Declaring that the present law is immoral since it encourages aggression, the statement declares that the law should require the United States to place an embargo on aggressors at once.

\* \* \*

#### Former Memphis Dean to Head New Parish

The Rev. Israel H. Noe, former dean of the cathedral in Memphis, who created such a stir a year or so ago with his fasting, returned to the city on January 19th to take charge of a new parish. As previously reported here, it is to be formed as a result of a petition from 106 Church people to the diocesan convention, which met in Chattanooga, January 19th. The convention voted 42 to

35 to grant the petition. The new parish, which the former dean calls his "dream church in which first things will be put first—freedom and democracy," is to be called St. James in honor of Bishop James Maxon.

\* \* \*

#### Bishop Jenkins Has Anniversary

The Church in Nevada celebrated the tenth anniversary of the coming to the district of Bishop Jenkins on January 25th. There was an all day conference, ending with a dinner in the evening. . . . Bishop Moreland,

retired Bishop of Sacramento, celebrated the 40th anniversary of his consecration the same day in Albany, N. Y., where he is now living.

\* \* \*

#### News Notes from Pennsylvania

The Rev. Robert I. Johnson, Negro priest of New Bern, N. C., and a national leader in inter-racial work, is addressing numerous groups in Philadelphia this week. . . . Three parishes had anniversaries on January 29th; the Holy Apostles, Philadelphia, which with its four chapels has a communicant strength of 5,000; St. Martin's, Chestnut Hill, observed its 50th anniversary at a service at which Bishop Ivins of Milwaukee preached; St. Simeon's, Philadelphia, is having a week of celebration to mark its 52nd anniversary. Bishop Fiske is to preach there on February 5th.

\* \* \*

#### Convention of North Texas

With Bishop Seaman presiding for the 15th consecutive time, the convocation of the district of North Texas was held at Lubbock, January 15-16. An increase of 18 per cent in confirmations was reported for 1938, with all missionary pledges paid.

\* \* \*

#### Still A Chance For Adults

According to Professor Samuel Hamilton, head of the department of religious education at New York University, an adult is as capable of education up to forty-five as any young person. That will encourage a lot of people though it is a bit tough on those of us who are over

#### CO-OP CORNER

THE effective way at the moment to cooperate in building THE WITNESS is to place your order at once for a Lenten Bundle. Notices, with return card, are being sent this week to the clergy, which we ask them to fill out and return at once. There are two series of articles, as announced last week. One is on "Basic Convictions," written by a number of the younger clergy: the other is "God's Providence in Religion" by our editor, Bishop Johnson. Both of these series are being prepared with discussion groups in mind, with questions at the end of each article to stimulate discussion. The contributors to the series of Basic Convictions are Edward Roche Hardy Jr., Edward Lowry, William W. Manross, Bayard H. Jones, William S. Chalmers, Otis Rice, Joseph Fletcher and William Kernan.



the line. He made the statement at the mid-winter meeting of the commission on religious education of the province of New York and New Jersey, held on January 18th at the Church of the Heavenly Rest, New York. Adults can learn better and faster, said the expert, since they have more motivation, more facilities for judgement and association. Also their memory is better than that of children. A widow of fifty, he said, has a greater chance than a flapper of sixteen as a stenographer if she has to earn her own living because her motivation is much greater. Laziness, pride and fear of displaying ignorance are the things that prevent adults from learning.

Others to address the meeting were Mrs. Charles Griffith, educational secretary of the Auxiliary in Newark, who spoke on missionary education; the Rev. Harold P. Kaulfuss of Whitehall, N. Y., who urged cooperation among the denominations in the field of religious education; Mrs. Frank W. Moore and Mrs. Miner C. Hill, both of Long Island, who spoke on the education of parents; the Rev. William K. Russell, rector at West Englewood, N. J., who told how his parish had interested an entire community in social questions. Eight dioceses of the province were represented at the conference.

\* \* \*

**Maryland Tackled Diocesan Debt**

The diocese of Maryland, meeting in Convention in Baltimore, January 25th, voted to launch a campaign to wipe out the diocesan debt of \$200,000. It was strongly urged by Bishop Helfenstein, the Rev. Don Frank Fenn and the Rev. Richard T. Loring.

\* \* \*

**Do We Mean Business?**

Presbyterians want to be sure that Episcopalians "really mean business" in considering organic unity, the Rev. Henry Sloane Coffin told a conference of Episcopalians and Presbyterians, meeting in Buffalo on January 24th. "We Presbyterians mean it," he declared. "We will wait because we have Scotch caution. We will pay for it, and we will put no obstacles in its way. We will wait until your General Convention has voted, and then we will act and act faithfully." Mr. Clifford P. Morehouse, a member of the commission for our Church, proposed that the two Churches reject the proposed concordat drawn up last fall. In its place he suggested that "Several prominent Presbyterian ministers be consecrated to the Episcopate by Anglican Bishops without any reordination as Presbyterians. Agree that after a given date all ordina-

tions in either Church shall be by a Bishop and with some form of consent by the laity." Dr. Coffin did not seem to take kindly to the suggestion of rejecting the pains-taking job of the joint commission.

\* \* \*

**Clergy Urge Lifting Of Spanish Embargo**

Clergymen of thirty-five states, representing twelve denominations, sent a communication to President Roosevelt on January 24th urging that the embargo against Spain be lifted. It was released by the American Friends of Spanish Democracy of which Bishop Robert L. Paddock is chairman. The statement, signed by a large number of Episcopal rectors, was also signed by the following Bishops: Atwood, Gooden, Walter Mitchell, and Beecher.

\* \* \*

**Conference On Church Work**

A conference on methods of church work is being held this week, February 1-2, at Sacramento, California. Bishop Block is presenting the subject of vestry conferences; Bishop Bartlett is speaking on domestic missions; Bishop Gooden leads a conference on clergy and lay conferences and Bishop Cross is speaking on the forward movement. Leaders from

headquarters in New York to attend are Vice-president Charles Sheerin, the Rev. G. Warfield Hobbs and Miss Charlotte Tomkins. It is one of a series of regional conferences organized by Mr. W. L. Richards of the field department of the National Council.

\* \* \*

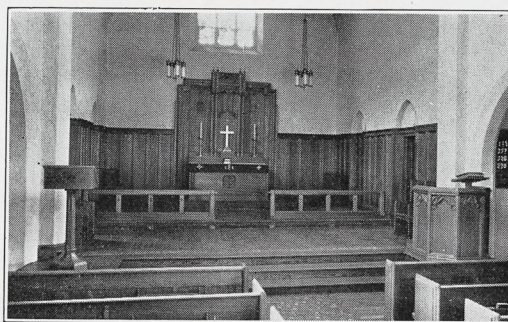
**Pulpit Exchange In Wilkes-Barre**

Presbyterian Martyn D. Keller and Episcopalian Gardiner M. Day, both of Wilkes-Barre, Pa., exchanged pulpits on January 22nd. The exchange was made with the approval of Bishop Sterrett of Bethlehem in accordance with the suggestion of the joint commission, and at the suggestion also of the vestry of St. Stephen's Church who seemed to feel that, with this unity business in the air, it might be a good thing to get the point of view of the other fellow.

\* \* \*

**The Church Has A Big Job**

"The Church is the only organization that can integrate this disintegrating world," the Rev. Elmore McKee, rector of St. George's, New York, told the women of the diocese of Bethlehem, meeting the other day at St. Stephen's, Wilkes-Barre. He emphasized the necessity of stressing



✠ **Church Furnishings** ✠  
**Easter Memorials and Gifts**

Our facilities and our experience of over sixty years, are at your service, whether you wish a single article, or desire to comprehensively furnish the Chancel or the entire Church. They are a guarantee of correctness, satisfaction, and a successful result.

Altars in Carved Wood, Marble, and Stone, Altar Brasses, Processional Crosses, Communion Rails, Communion Ware, Sick Communion Sets, Seating, Credences, Pulpits, Lecterns, Baptistry Furnishings, Hangings, Linens, Eucharistic Vestments, Fabrics by the Yard, Ready Embroidered Emblems, Lighting Fixtures, Folding Altars, Children's Chapels.

MEMORIAL TABLETS  
STAINED GLASS WINDOWS

**R. Geissler, Incorporated**

450 Sixth Ave. (near 10th St.)

New York

When requesting designs, kindly give particulars as fully as possible



the personality of man in the face of increasing mechanical development. Others to address this annual meeting of the Auxiliary of the diocese were Mrs. Henry Hill Pierce of New York, Miss Florence Newbold of Philadelphia and Bishop Sterrett.

\* \* \*

**Constantine Was No Christian Hero**

Constantine, traditionally credited as the originator of the Edict of Milan, was no Christian hero, and was hardly a Christian at all, according to Professor Henri Gregoire, lecturing at the Berkeley Divinity School. The change in our attitude about him, according to the Professor, is made necessary by the discovery that the "Life of Constantine," supposedly written by Bishop Eusebius in the fourth century, is a forgery.

\* \* \*

**Young People's Service In New York**

The Rev. Theodore P. Ferris, rector of Emmanuel Church, Baltimore, is to be the preacher at a young people's service to be held the afternoon of February 19th at the Cathedral of St. John the Divine, New York. According to the Rev. F. Gray Garten, director of the youth division of the diocesan department of religious education, it is the first all-inclusive service for young people ever to be held in the diocese. It is expected that fully a thousand young people, representing all the youth organizations, will attend the service.

\* \* \*

**American Legs Against Japanese Arms**

The women of Minneapolis have come up with a slogan: "American legs can defeat Japanese arms." It is all a part of a campaign to persuade women to stop wearing silk stockings and other articles of silk and thus make it more difficult for the Japanese government to purchase war materials in the United States. Mrs. David Winton is chairman of the committee.

\* \* \*

**Lay Workers Answer Questions**

On a recent Sunday the young people of St. Peter's, La Grande, Oregon, sponsored a service at which the senior warden of the parish, the president of the guild and other officers, submitted to questions on the work of the Church. Good idea, if only to make the officers bone up a bit for their examinations.

\* \* \*

**News Notes from Los Angeles**

The Rev. Frederic S. Fleming, rector of Trinity Parish, New York, was the speaker at the convention of the diocese of Los Angeles held at St.

Paul's Cathedral, January 25-26. . . . The Rev. Neal Dodd, rector of St. Mary-of-the-Angels, Hollywood, has announced that a campaign has eliminated the debt of the parish. . . . Bishop Gooden was the headliner at a missionary mass meeting held in connection with the convention.

\* \* \*

**Election in Upper South Carolina**

The Rev. John J. Gravatt, rector of Trinity Church, Staunton, Va., was elected bishop of Upper South Carolina on January 10th. He is 57 years of age and has been the rector of the Staunton parish for twenty years. The convention also voted 87 to 27 against reuniting with the diocese of South Carolina from which it was separated in 1920.

\* \* \*

**Houston Rector Goes to Nashville**

The Rev. Thomas N. Carruthers, for the past seven years the rector of Trinity, Houston, Texas, has accepted the rectorship of Christ Church, Nashville, Tennessee, succeeding the Rev. Arthur McKinstry, who is to be consecrated Bishop of Delaware this month. Mr. Carruthers, thirty-eight years of age, has done a notable work in Houston. The parish of 2100 communicants is one of the strongest in the country, with an increase in com-

municant strength of 800 persons during his rectorship. Another notable achievement under his rectorship is the reduction of the parish debt from \$60,000 to \$22,000, with the remaining indebtedness covered by pledges payable before the end of 1940.

\* \* \*

**Minneapolis Rector Leads Demonstration**

The Rev. F. D. Tyner, rector of St. Luke's, is the director of a mass meeting for men to be held in the Minneapolis municipal auditorium on March 19th. Its purpose is to arouse the men of the city to discharge their responsibility to the Christian Church and to proclaim the common interests of the Church and democracy. The meeting, universally endorsed by leaders of all the churches, will be attended by a capacity audience of ten thousand.

\* \* \*

**Rector Leads Men's Club**

The Rev. Stanley Ross Fisher, rector of St. Andrew's, Hanover, Mass., is in charge of the program of the community men's club that meets once a month in the parish house. These men are not afraid to face up to modern programs as you can see from the topics that have been discussed: an evaluation of capitalism,

**John Olsen Flooring Co., Inc.**  
 Established 1900  
 1131-33 McDonald Avenue  
 Brooklyn, N. Y.  
*Hardwood Floors of All Kinds  
 Installed and Repaired*  
 Makers of "JOFCO" Wax Products.  
 Superior for the Upkeep of Hardwood Floors. Sample cans gratis upon request.

Tel. UNderhill 3-3352  
 Res. UN 3-5665  
*Service - Satisfaction*  
**A. T. PERROTTA, Inc.**  
**CONTRACTORS**  
 1791 East 177th Street  
 Bronx, N. Y.  
 EXCAVATIONS  
 FOUNDATIONS

IN tervale 9- { 8300  
 { 8301  
 Established 1904  
**GRAND IRON WORKS**  
 INCORPORATED  
**STRUCTURAL STEEL — ORNAMENTAL IRON**  
 B. E. ALPERN  
 J. J. ALPERN  
 525-35 TIFFANY STREET  
 New York



communism and socialism by J. Raymond Walsh who ran into difficulties as a member of the Harvard faculty for sponsoring the Teachers Union; "The New Deal Beyond the New Deal," with Professor Albert S. Coolidge, Harvard professor and a socialist, as the leader; the battle for democracy by George W. Coleman, founder of Ford Hall forum, Boston. Well, that is enough to give you an idea of this lively institution.

\* \* \*

**New Secretary for College Work**

The Rev. Alden Drew Kelley, student pastor at the University of Wisconsin, has accepted appointment of the Presiding Bishop as secretary of college work, succeeding the Rev. Theodore O. Wedel who is now on the staff of the Washington Cathedral. He is to direct his new activities from Madison, Wisconsin, until June.

\* \* \*

**Texas Considers Work of the Church**

The diocese of Texas, meeting at Christ Church, Houston, January 22-24, devoted less time than usual to business matters in order to consider the entire work of the Church. There was discussion of how to enroll people for confirmation; the effect of church attendance on the work of the Church; how to co-ordinate the work of parish organizations.

\* \* \*

**Five Year Plan For Western New York**

Bishop Davis of Western New York the other day announced a five year plan for rural missions in the diocese. Objectives: personal contact with every unchurched family in the rural areas and in the neighborhood of every city; affiliation of these families with some mission or parish if possible; regular services in every church center and also pastoral ministrations; religious education for

**RESTHAVEN**

Saint Augustine, Florida

Sisters of The Resurrection have again opened their Rest House in this historic city to guests desiring spiritual peace and strength; physical rest, quiet, and nourishing food. The new location is in beautiful grounds with water outlook, live oaks, palms, flowers. Comfortable rooms. Central heat. Address The Mother Superior S. R.



**ST. HILDA GUILD, Inc.**

147 E. 47th St., New York  
CHURCH VESTMENTS  
ECCLIASTICAL EMBROIDERY  
Conferences with reference to the adornment of Churches  
Telephone El-dorado 5-1058

every child, either at home or in a church, and finally regular ministration in every social institution in the diocese, whether federal, state, county or private non-sectarian. To carry out the program the diocese is to be divided into six deaneries, with a dean responsible directly to the bishop in charge of each.

\* \* \*

**Bishop Gribbin Visits South Florida**

Bishop Gribbin of Western North Carolina arrived in Florida on January 21st to assist Bishop Wing with parish visitations for a month. . . . Bishop Roberts of South Dakota is to visit the diocese for a number of missionary meetings from February 14-20. . . . Canon Vincent H. Gowen of Manila, Philippines, is addressing a number of missionary meetings in South Florida, January 24th to February 24th.

\* \* \*

**Church People Favor Government Relief**

A large majority of the 32,580 members of the Congregational and Christian Churches who participated in the economic plebiscite, conducted by the council of social action of that denomination, favored government work relief. The vote was four to one in favor of the proposition that the government should provide "jobs for those unable to find work in private employ." The second largest vote favored the organization of consumers cooperatives (three to one); while the extension of public ownership of utilities won by a 16 to 11 vote. The organization of workers

**THE BISHOP WHITE PRAYER BOOK SOCIETY**

Founded by Bishop White 1833

Donates to Missions, Institutions, and Parishes unable to purchase them, in limited grants.

The Book of Common Prayer.  
The Combined Book (The Book of Common Prayer and Hymnal in one volume).  
Pew Size

Apply to Rev. W. Arthur Warner, D.D.  
Secretary, 1935 Chestnut St.  
Philadelphia, Pa.

Write us for  
**Organ Information**

**AUSTIN ORGANS, Inc.**  
Hartford, Conn.

**The D'Ascenzo Studios**

1604 Summer St., Phila., Pa.

Respectfully refer you to their stained glass in

The Cathedral of St. John the Divine, New York City  
The Washington Memorial Chapel, Valley Forge, Pa.  
The National Cathedral, Washington, D.C.

into national unions won by a vote of 15 to 12 1/2.

\* \* \*

**Unity Service in Cincinnati**

Fifteen clergymen representing six religious bodies sponsored a unity service which was held January 22nd at Christ Church, Cincinnati. The service included an affirmation of unity originally prepared for the closing service of the Faith and Order conference held in Edinburgh in 1937.

\* \* \*

**Church Mission of Help Holds Conference**

The Rev. John H. Keene of Newark was elected president of the Church Mission of Help of the diocese of Newark at its annual meeting and conference held on January 13th at Grace Church, Newark. Miss Mary S. Brisley, New York consultant in social work, was the principal speak-

**IRISH LINEN PRICES REDUCED** by Anglo-American Trade Agreement effective Jan. 1st. Get new list for Altar and Vestments. **MARY FAWCETT CO.**, Box 146, Plainfield, N. J.

**ALTAR BREADS** ORDERS PROMPTLY FILLED **SAINT MARY'S CONVENT** KENOSHA • WISCONSIN

ATLANTIC CITY—Bright rooms, warm, attractive Home. Near Church. Appetizing meals. Open Thanksgiving. Mrs. Neel, 103 Stratford Ave.

CATHEDRAL STUDIO—Church embroidery. Stoles \$6 up, Burse, veil, \$10 up. Surplices, \$8 up. Exquisite Altar Linens. Cope \$70 up. Mass set \$50 up. Complete line pure Irish linens and Church fabrics by the yd. Embroidered emblems ready to apply. Altar Guide Handbook 50c. Address: L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Telephone Wisconsin 2752.

**Wilbur Herbert Burnham**

Designer and Master Craftsman

Stained and Leaded Glass

Studios 1126 Boylston Street  
Boston, Massachusetts





er before the 200 Church people who attended. Reports on 1938 showed that the organization had given care and counsel to 598 girls and 205 children in the six northern counties of the state.

\* \* \*

#### You Will Do Well

A communication from the Rev. Delmar S. Markle, rector of St. George's, Bridgeport, Connecticut (755 Clinton Avenue): "The clergy who desire information concerning Mr. Elston Colby, also called Brother Paul Joseph, will do well to communicate with me." Brief but to the point I should say.

\* \* \*

#### Convention in Alabama

The diocese of Alabama at its convention held at Gadsden, January 18-19, adopted a new plan for setting parish quotas. It is on a per capita basis of communicants, with a sliding scale of \$1 per communicant for parishes of 50 or less; \$1.10 for parishes of 50 to 100, and so on up the scale. Parishes whose assessment would represent a considerable advance were given the privilege of spreading out the difference over a four-year period.

\* \* \*

#### Quiet Day for Women of Western New York

Bishop Davis of Western New York is leading a day of devotion today, February 2nd, for the women of the diocese. It is being held at Trinity Church, Buffalo.

\* \* \*

#### Firm Launches

##### Service Department

The Payne-Spiers Studios, 50 West 15th Street, New York, has inaugurated a service department whereby they mail to any of the clergy who

## CLID

The Annual Meeting of the Church League for Industrial Democracy is to be held at St. Paul's Cathedral, Boston, February 12th and 13th.

**Sunday, 7:30 P.M., Annual Service**  
**RT. REV. CHARLES K. GILBERT,**  
**Preacher**

Business meetings, Monday, closing with the annual dinner at which the speaker will be

**EDWIN SEYMOUR SMITH**  
*of the*

*National Labor Relations Board*

Reservations must be made for Luncheon (50c) and Dinner (\$1.00).

**Church League**  
**For Industrial Democracy**  
**155 Washington St., New York, N. Y.**

may be interested reprints from magazine articles. The first one is a reprint of an article by Roger W. Babson, "Should the Church and Business Split?" A postal card will place your name on the mailing list if you are interested.

\* \* \*

#### Chicago to Have Another Bishop

Bishop Stewart is to ask for Episcopal assistance at the convention of the diocese of Chicago which is to meet February 7-8 at St. Mark's, Evanston. It is not indicated whether he will ask for a Coadjutor or a Suffragan. Another highlight of the convention will be a mass meeting for young people with Bishop Abbott of Lexington as the top-man. The con-

vention dinner speakers are to be Bishop Stewart, Bishop Freeman of Washington and Dean Kirk O'Ferrall of Detroit.

\* \* \*

#### Detroit Parish Plans Refinancing

Trinity, Detroit, where the Rev. Donald W. Crawford is rector, hopes to celebrate its fiftieth anniversary in 1943 free of debt. During recent weeks the parish has been seeking sufficient funds to meet the offer of a bank to reduce the present debt to \$25,000. These pledges will all be paid before the celebration in 1943. The indebtedness is the result of the building in the good old days just prior to 1929 of a \$100,000 parish house.

## 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: 11; Evening Prayer and Sermon, 8 P.M.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

### Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

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

Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

### The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 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 10 A.M.

Fridays: Holy Communion 12:15 P.M.

### St. Bartholomew's, New York

Park Avenue and 51st Street

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

8 A.M.—Holy Communion. 9:30 and 11 A.M.—Church School. 11 A.M.—Morning Service, Sermon. 4 P.M.—Evensong. Special Music. Holy Comm. Thurs. & Saints' Days, 10:30 A.M.

### St. James Church, New York

Madison Avenue and 71st Street

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

8 A.M.—Holy Communion. 9:30 A.M.—Children's Service & Church School. 11 A.M.—Morning Service and Sermon. 8:00 P.M.—Choral Evensong & Sermon. Holy Communion, Wednesday, 8 A.M.; Thursdays and Saints' Days, 12 o'clock.

### St. Thomas Church

Fifth Avenue and 53rd Street

New York

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

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

### Trinity Church, New York

Broadway and Wall St.

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

Daily: 8, 12 and 3.

### St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

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

Weekdays: 8, 12:05.

Tuesday: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

### St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Street

Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.

Weekdays: Monday, Wednesday and Saturday, 10 A.M.

Tuesday, Thursday and Friday, 7 A.M.

Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

### Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers,

Rector

7:30 A.M.—Holy Communion.

9:30 A.M.—Church School.

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

6:00 P.M.—Young People's Organizations.

10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

### 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.



**Murphy Door Bed Co.**

*Manufacturers of*  
Wood and Metal Kitchen  
Equipment for Homes, Insti-  
tutions and Parish Houses.

*Recent Installation*  
St. James Church Parish  
House, New York City.

Offices at  
19 West 44th Street, New York

*Just Published!*

**A Pageant of Easter**

by H. ALEXANDER MATTHEWS  
(Composer of "The Story of Christmas")

A Pageant or Sacred Cantata for  
LENT and EASTER with parts for  
two narrators, chorus and organ.

Price, \$1.25

*Send for approval copy, postpaid.*

**The H. W. GRAY COMPANY**  
159 East 48th Street, New York  
Agents for NOVELLO & CO., Ltd.

**Pelham Hoisting Co., Inc.**

412-418 West 26th Street  
New York City

Since 1868 we have been rent-  
ing elevators to hoist bricks,  
mortar, etc. during construc-  
tion work to many of the fore-  
most builders and architects  
of our time.

Our service was furnished to  
the

Cathedral of St. John  
the Divine

over 40 years ago, and this  
year to

St. James Parish House  
New York City

through the Edward Corning  
Co.

Other public and private  
buildings from one story to  
the height of the Woolworth,  
Chrysler Tower, Radio City  
and the World's Fair Trylon  
and Perisphere have been  
trusted to our facilities. Thank  
you.

**COLONIAL  
ART STONE CORP.**

General Offices  
722 Nepperhan Avenue  
Yonkers, N. Y.

*Manufacturers of*  
**CAST STONE**

Matching trim or ashlar to natural  
stone in color and texture as  
exemplified in the

CHURCH OF ST. JAMES PARISH.

THE  
**ARCADE PRESS**

**PRINTERS**

FOR

**24  
CHURCHES**

Established 1916

Fred Wubbenhorst, Prop.

✠

114 West 104th Street  
New York City

Phone Academy 2-3462-86

INTERIOR WOODWORK  
CABINET WORK

ARCHITECTURAL INTERIORS  
FIREPROOF WOOD

**WILLIAM SOMERVILLE, INC.**

166-172 East 124th Street

**NEW YORK CITY**

**Superior Fireproof Door & Sash Co., Inc.**

Main Offices and Plant 1809-17 Carter Avenue  
New York City

Manufacturers of  
Steel Bucks and Hollow Steel Doors  
Elevator Entrance Doors  
a Specialty

Furniture Steel Covered Doors  
Kalamein, Copper and Bronze  
Covered Materials of Every  
Description

**JOHN F. FOSTER, INC.**

*Decorating and Painting*

172 East 75th Street

New York, N. Y.

**BUTTERFIELD 8-0465**



*New York's First Bank  
Established 1784*



*Personal Trusts  
Since 1830*

---

A leading fiduciary for 108 years,  
serving in all personal and  
corporate trust capacities

---

EXECUTOR . . . TRUSTEE . . . CUSTODIAN  
CORPORATE TRANSFER AGENT and REGISTRAR

---

**BANK OF NEW YORK**

*48 Wall Street — New York*

UPTOWN OFFICE: MADISON AVENUE AT 63RD STREET