

November 28, 1940  
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# THE WITNESS



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## CLERGY NOTES

BRADY, W. H., formerly assistant at the Church of the Resurrection, New York City, is rector of St. Paul's, Savannah, Georgia.

DOW, R. W., was ordained perpetual deacon by Bishop Brewster of Maine, in St. Stephen's Church, Waterboro, November 3. He is assistant at St. Stephen's, Saco, Maine.

DOWDELL, V. L., formerly rector of Trinity Church, Saco, Maine, is rector of St. James' Church, Albion, Michigan, and chaplain at Albion College.

HASKILL, L. A., formerly at St. Saviour's Church, Raleigh, North Carolina, is now the rector of St. Paul's Church, Suffolk, Virginia.

HASKIN, F. J., formerly assistant at the Church of the Atonement, Chicago, Illinois, is to be vicar at churches in Macomb, Canton and Lewiston, Illinois, effective December 1.

JENKINS, G. M., formerly rector of St. Mark's parish, Brunswick, Maryland, is rector of Calvary Parish, Fletcher, North Carolina.

LUYA Y BARBERA, S., was ordained priest by Bishop Blankenship of Cuba in the Church of the Annunciation, Florida.

SCOTT, R. C., formerly rector of St. John's, Whitesboro, New York, is to be rector of Grace Church, Ottawa, and Emmanuel Church, Olathe, Kansas, effective December 1.

SLAGG, J. L., formerly assistant at Christ Church, Detroit, and for the past seven years missionary-in-charge of St. Paul's, Bad Axe, Michigan, has resigned to become assistant minister of St. Pauls, Lansing, Michigan, on December 1.

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
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## THE ASCENSION: NEW YORK

*By*

FLORENCE A. VAN WYCK

FOR a hundred years there has stood on the corner of Fifth Avenue and Tenth Street, New York City, a simple brownstone church with a single square tower. It is the Church of the Ascension, the first church on Fifth Avenue, and one of the ten oldest church buildings in the city. Its 100th anniversary was celebrated on November 17th with two special services of thanksgiving and rededication, one at eleven o'clock in the morning, and the other, a centennial service of music, at eight o'clock in the evening.

It is this church which is known to thousands of people as "The Church of the Open Door."\* For the past eleven years its broad central doors have stood open day and night. From the street the light on the altar is clearly visible, welcoming all who care to enter. In the past year alone, 30,000 people exclusive of those attending the daily and Sunday services, have gone in to rest or pray. The Open Door has made the Church of the Ascension more than a church. Its function is like that of an old-world cathedral: there is a constant going in and coming out. It is an open house of prayer, where there is a clergyman on call at all hours of the day or night.

Physically, the church is ideal for such a purpose. It is small enough to be friendly, to be seen in its beautiful entirety. The sturdy old stone walls shut out the noise of the busy traffic on Fifth Avenue, and the soft lights reflecting upward into the high pointed arches give a feeling of the infinite. John LaFarge's magnificent mural painting of "The Ascension of Our Lord," covering the whole chancel wall above the altar, dominates the interior. This painting unquestionably is one of the greatest religious murals in the country, and one of the masterpieces of the world. Beneath the painting and immediately above the altar are two

sculptured angels, the work of Louis Saint-Gaudens. The reredos, a panel of delicate scroll work, and the kneeling angel on either side of it are mosaics by D. Maitland Armstrong. Four of the stained glass windows in the church are by La Farge, two by Armstrong, and another by J. Alden Weir. Also in the church is a particularly fine painting by Edwin H. Blashfield, "In the House of the Carpenter," loaned by the artist's widow, and Sorolla's famous "Procession of Invalids," loaned by Mrs. John E. Berwind. Two other Blashfields are the property of the church, one, a drawing of St. Cecilia, in the robing room, the other, his well-known painting "The Angel with the Flaming Sword" in the parish hall.

The Church of the Ascension ever since its founding in 1827 has been known as a liberal parish. Significantly, the congregation held its first services in the French Huguenot Eglise du St. Esprit on Pine Street, where they absorbed the courageous liberalism and the insistence on freedom of religious interpretation which marks the Huguenots, and which always has been characteristic of the Ascension. All of its rectors have been of the Liberal Evangelical school; all have put strong emphasis on a direct personal faith as the safeguard of institutional religion.

SIMILARLY, ever since its founding the parish has been unusually conscious of its social responsibilities. In 1832 it undertook the support of a student at General Theological Seminary, and one at Trinity College in Hartford; two years later it established a scholarship at General Seminary. A parish school for the poor of the neighborhood, founded in 1842, was maintained until 1858. In the first eleven years six hundred children received instruction there. The Five Points Day School, founded by the parish in 1855 in one of the most crowded slum areas of the city, had an average enrollment of 225 children in its first year.

\*Until the consecration of Epiphany last year, The Church of the Ascension was the only church in New York City open twenty-four hours a day.



The school met in the House of Industry, where a good many of the children were boarded, and where all received one meal a day. In one year 350 children were provided with permanent homes and employment.

At the same time, within the parish house the Association for the Relief of the Industrious Poor was giving material aid to poor women of the city, teaching them personal neatness and how to sew, as well as adding to their self-respect by making them, in part at least, self-supporting.

About 1850 thousands of immigrants began to flood New York, driven out of all parts of Europe by the impossible labor conditions. The Irish peasants, driven into poverty by the tithes they were forced to pay to absentee English landowners, rebelling against the laws made by the English Parliament in which they were inadequately represented, were faced by a potato famine. Hundreds of them starved to death; hundreds ate weeds and thistles in a last desperate effort to keep alive; the dead lay unburied where they fell. In twenty years over half the laborers in the country fled to the United States. In 1850 there were nearly a million Irish here, 42% of all the foreign-born in the country, and they were still coming. Somewhat similar conditions of po-

litical unrest and famine brought 50,000 Germans in 1847, and some 90,000 a few years later. A great percentage of all these immigrants remained in New York, many of them living in tenements in unspeakable squalor and poverty. It was for them that the Church of the Ascension, not content with having sent over \$3,000 to Scotland and Ireland for the relief of famine, purchased a block at 43rd Street and Ninth Avenue, cleared it, and erected model tenements there at a cost of \$43,000. As a center of worship and recreation they added the Ascension Memorial Chapel, which they administered for about four years, at the same time maintaining three other missions in various parts of the city.

THE parish's social work reached its peak a few years later under the leadership of its fifth rector, the Rev. Percy Stickney Grant. Dr. Grant accepted the call to the parish in 1893 only on the condition that the Ascension be made a church of free pews. This was a daring move for an Episcopal Church at that time, but the congregation was ready for it. They were equally ready for the broad program of social service work into which the new rector presently led them, though the term "social service" still was unknown. Fifty-one organizations sprang into being within the church, filling the parish house beyond capacity and overflowing into two crowded missions. There were classes in art, in singing, in parliamentary law, classes in history and current events, in carpentry, a sewing school, men's clubs, boys' clubs, women's clubs. There were free employment agencies, and cost-price stores for groceries, clothing and coal. There were two travelling libraries. There was a loan fund. There was a visiting nurse. A day nursery cared for thirteen thousand babies of working mothers in one year, washing them and feeding them for five cents each per day; a kindergarten was opened for them in 1895, and in 1896 a hundred children were sent out of the city during the summer. At the parish house meal tickets—25 to 30 a day—were given out. The Church records show that "During the winter of 1894 the 'unemployed' became a great factor in the parish house. . . . From the first of December until the middle of March the stream of men who applied was almost continuous. . . . Shoes, clothing and meal tickets were distributed; but in especial, cards permitting the recipient to work in the wood-yard of the Wayfarers' Lodge were given to the men. The recipients of these cards sawed and split wood for four or five hours, and in return received supper, lodging and breakfast."

In 1907 the parish inaugurated the public forum "to show that religion included the recognition of economics and the bread-and-butter



THE CHANCEL AND INTERIOR  
Of the Church of the Ascension



problem." The forum met in the church every Sunday evening, later adjourning to the parish hall for free discussion. The subjects were widely varied, including "The Successful Training of the Negro" (Booker T. Washington, the speaker), "What to Expect of a Playground in the City," and "City Planning in Relation to the Congestion of Population," but usually they dealt with the improving of social conditions, particularly for the laboring class. In 1914 the religious forum was started "to show that religion included the use of science and reason," and issued the same call to intellectuals who had left the church that the public forum had given to the working man.

By 1925 when the present rector, the Rev. Donald B. Aldrich came to the Church of the Ascension, times had changed. Well-organized social service agencies had removed the need for the parish to be so active in that field; the working-man's problems had become everyone's problem; and scientific thinking was widely accepted even within the Episcopal Church. The main function of the Church of the Ascension today is that of personal religion and the continued expression of its inherited liberal traditions. The outgoing spirit of brotherhood which the parish has shown throughout its history now is expressed by the always open door of the church and by the many volunteers who serve the community in hospitals, settlement houses and other social service organizations. Particularly worth mentioning is the parish's active interest in Labor Temple, a unique settlement house on the lower East Side, which tries to interpret the Church and the Christian Gospel to industrial workers. The Church of the Ascension is today, as it always has been, a thinking parish, with a sincere interest in the vital matters of the world and the nation, the city and its own immediate neighborhood, as well as the Church.

## *No Need for Confusion*

*By*

GEORGE I. HILLER

AS ONE travels about the country and attends various churches, one is struck with the variegated hues of the Protestant Episcopal Church. This is true of the ceremonial used in the services. In one church will be found practices so plain and bare, and the church so lacking in ornamentation that the more advanced Methodist Churches would seem Roman Catholic in comparison. On the other hand one may find so many additions to the simple service of the Prayer Book, such florid music and wealth of ceremonial that

the Prayer Book seems to be lost and the Roman services are quite simple in comparison.

Within reasonable limits the variation in ceremony does not matter, but when we listen to the preaching and teaching of the clergy and are conscious of the varied convictions of the people ranging from an extremely Protestant to an extremely Catholic view-point, we are tempted to ask what is the truth, and what does the Episcopal Church teach. The individual is apt to form for himself his own peculiar theological views and uses the Church as his expression of worship.

Remarkable as it may seem, the Episcopal Church actually has a standard of faith, if not of ceremonial practice. The Book of Common Prayer gives us the teaching of the Church, no matter what the individual clergyman or lay person may think. The Prayer Book is a carefully considered theological document and means what it says. There is no need of interpretation since the Prayer Book is an interpretation of Scripture and of theological beliefs, nor is there any license for alteration by either bishop, priest or deacon.

Would you know what the Church teaches regarding holy orders? Read the preface to the ordinal in the ordination service on page 529 in the Prayer Book. Do you wish to know what the Church believes about holy baptism? Read the service on page 273. If you desire to know the



DONALD B. ALDRICH  
*The Rector of the Ascension*



stand of the Church regarding marriage, the solemnization of matrimony on page 300 will tell the tale. If you wish to know what the Church believes about holy communion, read page 80-83 in the Prayer Book.

There is no need for a Churchman being con-

fused with regard to the teaching of the Church by the vagaries of the clergy or lay people, because the standard is found in the Prayer Book. Know your Prayer Book, that is the answer to much of the wonder and questioning which we hear around us.

## CHURCH CONGRESS: PAST AND PRESENT

By

ROSE PHELPS

*Executive Secretary of the Church Congress*

A ROCK in Riverdale, New York, now on the outskirts of New York City, mentions the names of the founders of the Church Congress in 1874, including that of the then rector of the Church of the Ascension, New York, the Rev. John Cotton Smith. Indeed, he read the first paper at the first Congress, held in Association Hall, New York City, October 6th and 7th, 1874. This paper, limited to twenty minutes, discussed "Limits of Legislation in Regard to Doctrine and Ritual." After observing that "It is a peculiar distinction of the Church Congress that it allows the most unrestrained utterance of individual opinion," Dr. Smith vigorously opposed any special legislation on doctrine or ritual, save that passed by General Convention in accordance with "The Holy Scriptures and the Primitive Creeds which this Church has declared may be proved by the Scriptures."

The point at issue was the apprehension felt by many in 1874 that distinctions in doctrine and ritual between this Church and the Church of Rome were about to be obliterated. Those who feared such obliteration sought special legislation to combat the "error." Dr. Smith pointed out that the regular prerequisites to ordination protected the Church, and that to determine doctrine and ritual within narrow limits would impair the comprehensiveness of this Church. "Our Church," said he, "stands in the position of recognizing very wide differences as legitimate and as constituting no obstacle to communion or fellowship." These "very wide differences" are expressed in the Church Congress today, representing as it does "the comprehensiveness of this Church."

Later rectors of the Church of the Ascension also supported the Church Congress. Dr. E. Winchester Donald was on the executive committee in 1885 and again in 1899 to serve until 1902; Dr. Percy Stickney Grant spoke at the Congresses of 1896, 1900, 1919. In 1919 his subject was "The Need of an American Labor Party," shared with Mrs. Mary Simkhovitch and Mr. B. Preston Clark.

Dr. Grant observed that the Congress of the United States, as constituted in 1919, was not truly representative, quoting statistics given out by the National Voters' League to show that "of the 435 members of the House of Representatives, the great bulk of our farming and laboring population was represented by six farmers and four representatives of labor. Among the 98 members of the Senate were three farmers and no representatives of labor. . . . Farmers and farm workers were represented in Congress on the basis of one representative for every one and a third million of such persons. Workingmen in industries were represented on the basis of about one representative for every 5,000,000 or more. But the lawyers were represented on the basis of one for every 400."

Mr. Clark, following Dr. Grant and Mrs. Simkhovitch, deprecated any emphasis on class lines, pleading for recognition of the oneness of humanity. ". . . A condition like the present, where too often labor and capital are engaged in a gigantic tug of war, means a great waste of effort. It is not an ultimate solution, simply a milestone in the world's history, and a very real and valuable one. . . . Increasing cooperation between the employers and the workers will I believe point the way towards a condition far better than the present struggle. . . ." A beautiful paternalism shines through Mr. Clark's paper, but he makes no reply either to Dr. Grant's statistics or to Mrs. Simkhovitch's quotation of a man "whose mind was full of the bitterness of reprisal, whose whole being was centered on the permanent economic overthrow not only of the Central Empire but also of the continuance of the economic domination in our own country of the existing classes in power. I asked him," Mrs. Simkhovitch continued, "how he squared his point of view with the Christian doctrine of love. He said he didn't, that he had reflected on this matter and that he couldn't logically regard himself longer as a Christian. 'The Christian philosophy is a dangerous one,' he said, 'it undermines the existing social order; it pre-



supposes changes too vast to face with anything but dismay.'"

**T**ODAY, under the leadership of the present rector of the Church of the Ascension and a working committee containing within itself "very wide differences," the Church Congress continues its tradition of exploring a wide variety of subjects of importance to Church people, theological and sociological topics, matters of belief, policy, practice. These are dealt with in quarterly papers written by people who disagree with each other on many points, but who are all welcome to "the most unrestrained utterance of individual opinion." Miss Evelyn Underhill, Dr. A. E. Taylor of Edinburgh, the Rev. Messrs. Joseph Fletcher, J. Howard Melish, Edward R. Hardy, Jr., and others of like standing have written recently for this movement.

January brings the final paper in a year's program on "The Episcopal Church and Reunion," inaugurated last April by the Rev. C. C. Richardson of Union Seminary with a paper on "The Proposed Concordat: a Venture in Unity." Bishop Wilson followed in July with "Some Alternatives to the Concordat," and October saw a Symposium on the Concordat by the Rev. Messrs. C. A. Simpson, C. W. Lowry, Felix Cirlot. The last paper in this series considers "The Question of Reunion with the East," written by the Rev. Percy V. Norwood, professor of ecclesiastical history at the Seabury-Western Theological Seminary.

In April, 1941, the Church Congress will offer a timely syllabus based on the present crisis and entitled, "What Is Going to Happen to the Christian Church in the Next Twenty-Five Years?"

Freedom to express one's own belief and opinion has always been a mark of both the Church of the Ascension and the Church Congress. In neither is there much comfort for the "I'm *always* right" people. Indeed the Church Congress encourages the open presentation of conflicting views, seeking to resolve them into a truth larger than either. Out of such resolutions of conflict, such seeking together for sound answers to the deepest questionings of the heart, grows a depth and breadth of understanding which can bridge those "very wide differences" and help the Church to act as a harmonious whole.

## Amusing

**D**AWSON, who wears a ten cent necktie with a sixty dollar suit, is no more amusing than Rawson, who earns three thousand dollars a year and pledges twenty-five cents a week to his church.—THE CHURCHMOUSE.

## Hymns We Love

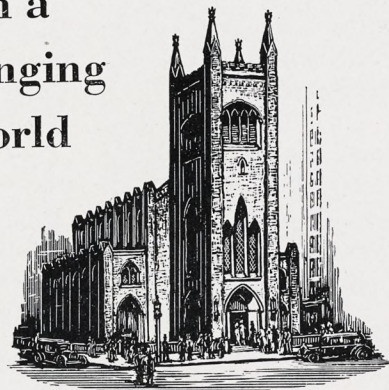
**C**HRISTIANITY cannot escape its Jewish backgrounds. Advent hymnology is full of the longings of the Old Testament. The ancient hope of redemption in history and at the goal of history is nowhere better revealed than in *O Come, O Come, Emmanuel*, a Latin hymn of the twelfth century. Although of Latin origin, it is really a poetical version of the twelfth article of the Jewish creed: "I believe with perfect faith in the coming of the Messiah; and though He tarry, I will wait daily for His coming." The longing of the human race for Emmanuel, God-with-us, for the Eternal Maker of sun and stars to enter human life, is in this hymn. But it glows even more with the vision of the triumph of the light over the blackouts of time and life, and with the joyous anticipation of the coming of the Redeemer who shall redeem and rule all of human life.

*O come, O come, Emmanuel,  
And ransom captive Israel;  
That mourns in lonely exile here,  
Until the son of God appear.  
Rejoice! Rejoice! Emmanuel  
Shall come to thee, O Israel.*

—CHARLES GRANVILLE HAMILTON.

## PERMANENCY

in a  
changing  
world



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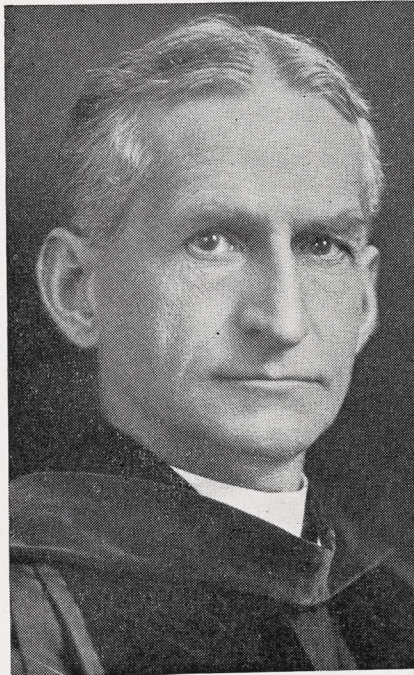
## ASCENSION CHURCH RECEIVES PRAISE OF DEAN WASHBURN

On Sunday, November 17th, the 100th anniversary of the building of the Church of the Ascension on its present site was commemorated with two special services of thanksgiving and rededication. The preacher at the morning service was the Very Rev. Henry B. Washburn, dean-emeritus of the Episcopal Theological School, Cambridge, Massachusetts. In reviewing the century through which the Ascension has stood on the corner of Fifth Avenue and Tenth Street, Dean Washburn said, "It is the content of time that determines its age and value. . . . It is the life this building has lived, the interests that have prospered within it, the influence it has had within the community and the country that make of these one hundred years a significant period. . . . The people who have worshipped here have lived through and had their part in the significant events of nearly two-thirds of our country's history."

There were wars in abundance during that period, Dean Washburn said—the Mexican, the Civil, the Spanish-American, and the World Wars. Horse-and-buggy and stage-coach days gave way to the automobile and the streamlined express; the clipper ship to clipper airplane. Anaesthetics were discovered. Candles and gas-light were replaced by electricity. But essentially, Dean Washburn continued, "These past one hundred years have been fateful for religion. While other congregations and other regions of the Church have been bewildered and shaken to their foundations, this building has sheltered a people standing four-square to the Gospel."

In speaking of the Rev. Percy Stickney Grant, fifth rector of the parish, Dean Washburn compared his immaculate dress—"the silk hat and morning coat, the well-pressed trousers, the well-polished shoes, the cane, the gloves—but for the clerical waistcoat more like a London city banker than a parson"—with his strong social consciousness. He was "one who was willing to run revolutionary risks for the sake of the Kingdom of God, one whose heart beat with that of the discouraged, the bewildered, the mistaken, the visionary."

"It is a rare and noble heritage into which this congregation has come," Dean Washburn said in conclusion. "The traditions of this building are of the best. Throughout this fateful century packed full of revolutionary events in virtually every aspect of life the Christian faith, cultivated and encouraged within these walls, has steadily enlarged and enriched and has steadily adjusted itself more



DEAN WASHBURN

sensitively to the needs of the changing times.

The lectors at the morning service were the Rev. J. V. Moldenhawer, minister of The First Presbyterian Church, New York, and Dr. Harold W. Dodds, president of Princeton University. The Rt. Rev. Charles K. Gilbert, Suffragan Bishop of New York, pronounced the benediction.

In the procession at the morning service were over 75 representatives of educational institutions, historical societies, the churches, and welfare organizations. Among those who participated were the British and French Consul Generals, representing their respective Ambassadors. Included in the educational group were President Arlo Ayres Brown of Drew University; President Gordon Keith Chalmers of Kenyon College, Gambier, Ohio; the Rev. George E. Rath representing Columbia University; Dean Virginia C. Gildersleeve of Barnard College; Professor W. L. Carr, representing Teachers College; Dr. Edwin S. Burdell, director of Cooper Union; Dean Alexander S. Zabriskie of Virginia Theological Seminary; the Rev. Professor Frederick C. Grant, of Union Theological Seminary; Dr. Max Arzt, representing the Jewish Theological Seminary of America; the Rev. Professor Burton Scott Easton, representing General Theological Seminary; Harry M. Lydenberg, director of the New York Public Library; and Dr. Herbert Budington Wilcox, director of the New York Academy of Medicine.

In other groups were George Blumenthal, president of the Metropolitan Museum of Art; Mrs. Mary K.

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by GERARD TEASDALE

In order to find out the status of women in Protestant Churches the Federal Council of Churches, of which the Episcopal Church is now a member, sent out a large number of questionnaires to women of ten denominations, through the national organizations of these churches. "How much can a woman do in the church?" and "what positions of leadership can she attain?" were two questions for which answers were sought. Of all those replying, 71.4 per cent think that women should be represented on at least some of the national boards of the church, while a few others would have them serve only when there is a real scarcity of men to do the work. Sixteen per cent either say that women should not serve or express fear that the men will drop out if the women are included on governing boards. Of the remainder, 7.1 per cent think that church women are satisfied, either with their present representation or "to let the men do it." Episcopalians gave the smallest positive vote for the service of women on the church boards, 45.3 per cent.

Probably the most important reason for objecting to women on the governing boards is one not often stressed in the comments—tradition is against it. "In my secret soul I am shocked at the idea of a woman being a deacon or a trustee in my own church," says a Baptist woman. Several who disapproved referred to the Bible for authority. On the other hand an Episcopalian from Georgia writes that they have had women on the vestry of her parish, a large one, for eight years. "The men welcome the women's assistance as there are certain parish interests which concern the women more than men. The interest of the men has certainly increased since we have had women in the vestry." "It is taxation without representation," when the money the women raise is spent by the men without consultation, some complain. Another Episcopalian writes: "Women are the more active church members and workers and therefore should have just as much to say in the government of the church."

A good many persons would like to see some boards, if not all, evenly divided between men and women. Few have any enthusiasm for an overwhelming proportion of women. Many are anxious for a minority of women. But there is another far more fundamental reason, the study states, that is only hinted in these arguments: the need for joint planning of church work so that both men

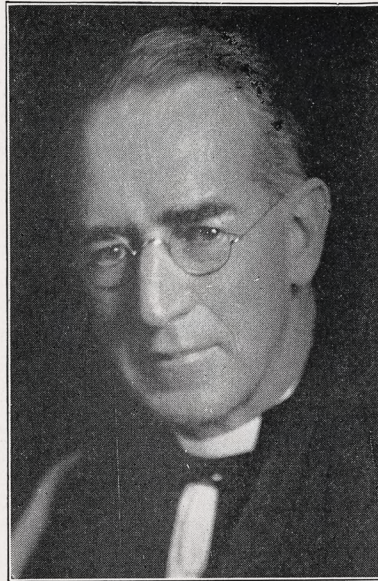


and women may understand the needs of the church as a whole. Harriet Harmon Dexter, editor of the *Church Woman*, says, "A fellowship would imply that in planning the work of the church the entire membership should be represented, men, women and young people . . . because as members of a fellowship each has a contribution to make to the total program of Christianity." That this is the crux of the matter was recognized as such by many of those who replied to the questionnaire. An Episcopalian thinks that women could be "invaluable particularly in the formulating of policies and the creating of wholesome, unified, parish and diocesan programs."

Concerning the Episcopal Church the study shows that the canon on membership in the House of Deputies limits it to men. And the recent General Convention came in for criticism in the answers of Episcopalians who stated that the Convention paid no attention whatever to the carefully prepared report of the committee of the Auxiliary on the important matter of marriage and divorce until a leading Auxiliary member insisted that a digest of the women's findings be read.

Each diocese of the Church decides for itself whether women shall be delegates to their diocesan conventions and shall be allowed to serve on vestries. In about one-third of the dioceses women are allowed, legally, to be delegates, though in many instances no woman has ever served in that capacity. There are four women now who serve as members of the National Council, a comparatively recent concession to the ladies. As for parishes, the replies indicated that in about a third of the parishes represented by the answers women are allowed to serve on vestries, but that there were women serving on less than half of the vestries where they are eligible. In most of the parishes where they do serve, the replies seemed to indicate, it is because the parishes were so small that men could not to be found to fill the positions. Tribute was paid in the report however to the diocese of Massachusetts which has allowed women representation on important boards and committees far in excess of other dioceses.

The findings, based upon 5,380 questionnaires, of which 380 were from Episcopalians, reveal that women are genuinely disturbed over their lack of representation. It is evident that in most denominations there is little opportunity for "the woman's viewpoint" to be officially expressed. The report also concludes that this means a real loss to the Church, especially since trained women seek other fields of activity where their



BISHOP GILBERT  
*Calls For Christian Action*

abilities gain for them greater recognition.

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#### News Notes Of Rhode Island

This month the diocese of Rhode Island celebrated its 150th anniversary. At the anniversary service, November 17, Bishop Noel B. Hudson of England was the special preacher, with the head of the diocese, Bishop Perry and his Suffragan, Bishop Bennett, and Bishops Johnson and Atwood in the chancel. . . . The Providence police board is getting into trouble with certain civic rights associations, including, it is said, the Civil Liberties Union, because they insist on censoring and refusing permission to certain movie and other productions to exhibit in Providence. . . . The annual meeting of the corporation of the St. Elizabeth Home for convalescents was held at the home in Providence on November 19. . . . The annual diocesan mission sale was held November 19-20, at Grace Church, Providence.

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#### Definition of a Good Parson

Here is a definition of a good parson, found in *One Foot in Heaven*, a biography of a midwestern Methodist written by his son, Hartzell Spence: "To be worth his salt, a preacher must be sincerely pious, narrow to the point of bigotry in his private life, a master politician with both his parish and the higher church organization, and a financial juggler just a step up the heavenly ladder from Wall Street. Above all he must have a quick wit, the courage of a first-century martyr, and a stomach that will not complain of meager ra-

tions. If he possesses these qualities and a wife who will neither offend any one nor outshine her husband, he is eligible for a country parish. To climb to a city pulpit he must have still other qualifications—the oratorical fire of Savonarola—a society doctor's bedside manner."

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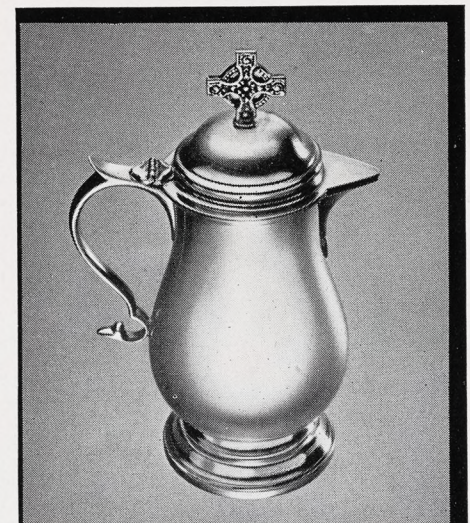
#### Porto Alegre Anniversary To Be Celebrated

The 200th anniversary of the colonization of Porto Alegre, Brazil, will be celebrated at a union service of Episcopal, Lutheran, Methodist and Baptist Churches of the city on November 17. There is to be a mass service in a city park, with Bishop Pithan of Southern Brazil as the principal speaker. Under the direction of Maestro Leo Schnieder, choir-master of Trinity Church, the combined choirs of the churches will sing.

\* \* \*

#### George Washington Attended Services Here

Plans are under way for the restoration of St. Peter's Church in New Kent county, Virginia. It was erected in 1703. George Washington and his bride, Martha Dandridge Custis, attended services at this old church. The building was used as a stable by the Union forces in the



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Civil War. The restoration will cost about \$20,000.

\* \* \*

**Church Flag Unfurled in New York**

The first parish in New York, and perhaps in the country, to use the new Church flag adopted at General Convention was the Heavenly Rest. Rector Henry Darlington unfurled a large one over the entrance of the church on November 10th, the gift of the young people of the parish.

\* \* \*

**Presiding Bishop Backs American Bible Society**

Presiding Bishop Tucker issued a statement on November 22nd urging Church people to observe Sunday, December 8th, as Bible Sunday and to support the work of the American Bible Society. "Our Church," says Bishop Tucker, "has been doing very much less than its full share in supporting the American Bible Society. Can your church not take a special offering to meet the serious problems resulting from the present wars?"

\* \* \*

**Churchmen Discuss Aid For Europe**

Leading Churchmen of New York met on Monday, November 25th, to discuss the responsibility of the churches, and of American citizens generally, for helping to feed the starving people of Europe. The meeting was under the auspices of the World Alliance for International Friendship through the churches, with Methodist Bishop McConnell the chairman of the committee sponsoring the meeting. Others among the sponsors were Presiding Bishop Tucker; the Rev. Henry Sloan Coffin, president of the Union Seminary, and

the Rev. Samuel Cavert, executive secretary of the Federal Council of Churches, to which the Episcopal Church now belongs. The chief speaker at the meeting was Clarence Pickett, the director of the American Friends Service Committee, an organization which is already at work in German occupied territory.

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**Interfaith Group Studies Religion**

At the Woman's College of the University of North Carolina at Greensboro, Protestants, Jews and Catholics gather each Tuesday and Thursday in an interfaith program of religious education, featuring devotions and discussions of creed and beliefs.

\* \* \*

**Hamilton a Leader at Houston Mission**

The Rev. Charles G. Hamilton of Mississippi was one of the reasons

the total attendance at the National Christian Mission at Houston, Texas, reached over 80,000. Mr. Hamilton represented the Episcopal Church in this united undertaking sponsored by almost all the Protestant churches of the city. He spoke to the ministerial alliance, preached at the last noon-day meeting at Christ Church to a packed church with many standing,

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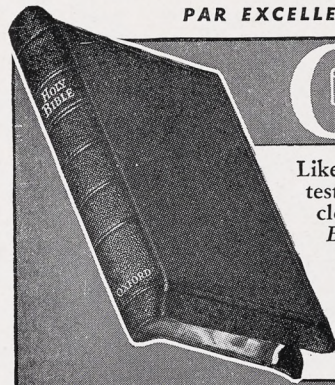
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and served as chaplain for the week for the Milby High School with over 1,300 students. All told he spoke to 23 groups in one week.

\* \* \*

**Meeting of Youth of Long Island**

Presiding Bishop Tucker was the headliner at the sixth annual mass meeting of the young people of the diocese of Long Island, meeting at the cathedral in Garden City. The conference was attended by over 700 youngsters representing most of the parishes and missions of the diocese.

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**George F. Dudley Dies**

The Rev. George F. Dudley, for forty-four years the rector of St. Stephen's, Washington, D. C., died on November 18th in his 74th year. He retired in 1937 but a few months later accepted the rectorship of St. George's, Rumson, New Jersey, which he was serving at the time of his death.

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**Called to Parish in Rumson**

The Rev. H. Fairfield Butt 3rd, chaplain at West Point, has accepted the rectorship of St. George's Church, Rumson, New Jersey, effective January 15th.

\* \* \*

**Bishop Creighton Addresses Auxiliary**

Bishop Creighton of Michigan was the speaker on November 25 at the meeting of the diocesan Auxiliary, held at All Saints', Detroit. On November 26th he took part in the service which marked the 70th anniversary of St. John's, Midland.

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**Filling a Dozen Jobs in Mississippi**

The Rev. Charles G. Hamilton, whose *Hymns We Love* is announced as a regular feature of THE WITNESS, is a busy man. His parish, he says, is about the size of Palestine, and in addition he is the pastor of two Presbyterian churches down in Mississippi, a Disciples Church, a Baptist Church and a Community Church. He also serves the Negro congregation of St. Bernard's, Okolona, Miss., and is

the chaplain and on the faculty of Okolona Industrial School. For a time he was the principal of the high school at Hamilton, and is at present a member of the state legislature. Yet he finds time to contribute articles regularly for newspapers and magazines, with a column called *The World Goes On* being a syndicated feature in many newspapers.

\* \* \*

**Lexington Hears About Alaska**

Setting itself the task of raising increasing funds for the work of the Church in Alaska, the diocese of Lexington in recent weeks has held a series of Alaska Days. The headliner at most of the meetings was Captain Albert Sayers, now stationed at Iron-ton, Ohio, who served for a year in the Alaska field. In addition to supporting the Alaska work next year, the diocese is also to raise funds for the support of Miss Gertrude Lester, teacher in the cathedral school in Havana, Cuba.

\* \* \*

**Minnesota Clergyman Killed in Accident**

The Rev. Charles W. Baxter of St. Peter, Minnesota, was killed in an automobile accident on November 17th. He was returning from a service in Henderson when his car skidded on the icy highway and was hit by a truck. He was in charge of churches at St. Peter, Henderson, Belle Plaine, Le Center and Le Sueur; was a member of the Bishop and Council of the diocese of dean of the Mankato deanery. He was forty-nine years of age.

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**Rector Quotes Child's Prayer**

The Rev. Henry Darlington, preaching at the Heavenly Rest, New York, on Thanksgiving, quoted with

approval the prayer of an English child: "Dear Heavenly Father, please bless my mother and father, nurse and my dog, Sport; bless all my relatives and all the children everywhere; and, dear God, please take good care of yourself because without you we would be sunk."

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**Bishop Gilbert Calls for Christian Action**

Bishop Charles K. Gilbert of New York, preaching on Thanksgiving at the Cathedral of St. John the Divine, said that the Christian philosophy must be translated into action if it is to withstand totalitarian ideologies. "The latter," he said, "have a way of implementing themselves in action, of commandeering the loyalty, service

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and sacrifice of men and women in attaining their objectives. We must train, equip and marshal all our human energy into service to meet this assault." Speaking of the present international situation Bishop Gilbert said that the plight of the world was due partly to the selfishness of the United States which failed to cooperate with other nations to maintain democracy and freedom.

**Biennial Meeting of Federal Council**

The biennial meeting of the Federal Council of Churches is to be held at Atlantic City, December 10-13, with six national missionary organizations meeting at the same time. The world mission of the church; the church and the international crisis; the church and social change and church unity and cooperation are to be the chief matters discussed. Vice-President J. Thayer Addison of the National Council; Bishop Charles K. Gilbert of New York and Mrs. Augustus Trowbridge of New York are Episcopalians on the program.

**Missionary Writes From Japan**

"Our superintendent is Czechoslovakian, the housekeeper is Swiss, the physiotherapist Swedish, the surgical supervisor Canadian and the rest of us foreigners are Americans, from Texas, New York, Ohio and Colorado. The superintendent of nurses and all the graduate nurses and students are Japanese. All the doctors are Japanese except one," writes the newest recruit on the staff of St. Luke's Medical Center, Tokyo, Jeannette Albert of St. Thomas Church, Alamosa, Colorado.

**Brotherhood Holds Self Denial Week**

By means of a self denial week held from November 24-30, Michigan members of the Brotherhood of St. Andrew will seek to raise an offering to be devoted to the extension and revitalization of the Brotherhood's program throughout the church. The offering is to be presented at services in the parish branches on December

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1, which this year is being observed on St. Andrew's Day.

**Bishop Taitt Burns a Mortgage**

A delightful church custom occurred recently when Bishop Taitt of Pennsylvania burned a \$3,500 mortgage paper on the Church of the Resurrection, Philadelphia, eliminating an eleven year old debt. The occasion was the tenth anniversary of the rector, the Rev. Samuel D. Ringrose.

**Bishop Johnson's Widow Dies**

Mrs. Isabelle Green Davis Johnson, 92, widow of Bishop Joseph Horsfall Johnson, first bishop of Los Angeles, died on November 11, in her home in Pasadena, California. Her death was mourned by hundreds who know of her work in behalf of education and philanthropic institutions.

**Honor Bishops Gooden and Stevens**

At the services on the campus of the University of Southern California, commemorating the 20th anniversary of the consecration of Bishop Stevens of Los Angeles and the 10th anniversary of the consecration of Suffragan Bishop Gooden, the university's president, Dr. KleinSmid, paid tribute to both bishops. "We speak from hearts filled with gratitude," he said, "for the lives of two men in this community who have held steadily before us the Christian ideals of American citizenship." Nearly 2,500 persons attended the services and heard Bishop Gooden urge Church members to continue to grow "in the things of the spirit, in faith . . . grow toward Him in all things." He declared that

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"Britain failed to fall because Germany forgot the spirit of the people . . . that makes all the difference." He hoped the Church would grow in the same spirit. Bishop Stevens paid tribute to the early diocesan work of the late Bishop Johnson, first bishop of Los Angeles. He pointed out that 1940 is also the 45th anniversary of the founding of the diocese.

**New England Atmosphere for a New York Bazaar**

St. George's Memorial House in New York will be transformed into a setting of "Ye Olde New England Village" for the fourth annual Christmas bazaar of St. George's Church, to be held on December 5 and 6. Many diversions have been planned.

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**Episcopalian on Nation Wide Broadcast**

The Rev. Ralph Meadowcroft, rector of All Angels', New York, presenting a new weekly series of devotional addresses, "The riddle of life," will be heard at 1:30 p.m. EST, over the NBC—Blue Network, beginning December 5. The series, designed to explain the answer to present day problems in the light of Christian teachings, will be produced by the Federal Council of Churches.

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**Archdeacon Simmonds Returns to Liberia**

Archdeacon Harvey Simmonds, who has been in this country on furlough, sailed November 20 for Cape Mount, Liberia, West Africa. Before he left church officials at the national headquarters in New York bid him farewell at a special service held in the chapel of the Church Missions House. Archdeacon Simmonds was forced to leave without his wife who remained here because of transportation difficulties due to the war.

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**Four Page Questionnaire for Draft Objectors**

Conscription authorities in Washington have prepared a four page questionnaire for those who are conscientious objectors to war. The local draft boards will supply them and they are to be filled out with the regular questionnaire. An interview with the draft authorities disclosed that the government is prepared to cooperate with church groups who are interested in good treatment for c.o.'s.

\* \* \*

**Albert H. Stone Called to the Army**

The Rev. Albert H. Stone, headmaster of Iolani School, has been named Hawaii's first morale officer in the regular army. He will serve as chaplain to the 299th Infantry. Mr. Stone has been in the Hawaiian national guard since 1934. In the world war he was a first lieutenant of infantry. The work to be undertaken by Mr. Stone entails the direc-

tion of what military experts regard as essential to the well-being of the fighting forces, provision of ample and varied recreational activities as well as supplying whatever spiritual guidance may be required.

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**Ernest Sinfield Appointed Archdeacon**

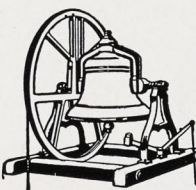
The Rev. Ernest Sinfield, rector since 1935 of Grace Church, White-stone, New York, has been appointed archdeacon of Queens and Nassau in the diocese of Long Island and his rectorship at Whitestone terminates December 2. As archdeacon he succeeds the Ven. Rockland T. Homans, who resigned last April. Mr. Sinfield was one of the men who incorporated the Church Army in the United States, in 1927. The post is an important one for population in the two counties is increasing rapidly and there are large areas as yet unoccupied by the Church.

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**Sharp Speaks at Conference for Democracy in Schools**

There are some people who will not take curbs on democracy lying down, nor are they willing to merely fret about it. In New York State a legislative committee has subpoenaed the membership lists of the teachers union and thereby set a precedent that may intimidate all trade unions.

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It has simultaneously announced that it will propose a further reduction of twelve million dollars for state aid to education in the coming session of the legislature. It was seen that this attempt to curb educational facilities in New York State and to limit the civil rights of teachers, if permitted to continue unchecked, cannot fail to limit the democratic process. Action was called to marshal public opinion opposing these dangers at a mass meeting held in New York on November 19th. Headlining speakers were the Rev. William Sharp, Rector of St. Phillip's, Garrison, New York, Dr. Helen M. Lynd, co-author of "Middletown," and Dr. Eduard Lindeman of the Civil Liberties Union. Sponsors

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**Toward a Population Policy**

According to the population committee of the National Economic and Social Planning Association, a well rounded program for financial assistance to prospective parents is the only way to avoid a dangerous decline in America's birthrate. The population committee states that the birthrate must be increased in groups with superior educational and economic advantages, and that the heavy burden of replacement of population must be lightened in "disadvantaged" groups. Measures for a national population program, based on a two year study, advocated by the committee are: 1. A positive program of economic expansion which will assure greater economic security and equality. 2. Development of specific measures to moderate the economic handicaps now experienced by families with several children as compared with childless couples or families with only one or two children. 3. Provision for scientific information under medical auspices concerning methods of contraception for all potential parents. 4. Provision of equality of opportunity, without regard to income for medical care and educational opportunities. 5. Adjustments to facilitate the combination for women of child-bearing and economic activities outside the home.

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**Philippine Missionary Life Told**

First hand impressions of work in the Philippines come from a former United Thank Offering custodian, Mrs. Roswell Blair. "One of my first impressions," Mrs. Blair writes, "was

the rigorous life of a missionary in the Igorot country. I don't believe many of us at home understand the physical endurance required. Elsie Sharp, the U.T.O. worker at Baguio whom I met there, told me of a trip to Balbalasang, our northernmost mission station in the Islands. First, a rough two days' bus trip over a narrow winding road which touches the highest spot in the Philippine highway system, hugs cliffs and skirts dizzy precipices and is continually threatened by landslides; then a long, lonely day-and-a-half trip on foot via steep, rocky, mountain trails, alone except for her native Igorot guides, through country peopled only by uncivilized natives. Yet the few missionaries who work at the mission at Balbalasang are happy and contented there, in spite of its remoteness and inaccessibility. All food and supplies must be packed in by the native carriers, mail is infrequent and civilization is many hours of travel time away. In Bontoc, too, the few workers at All

Saints' Mission may go many weeks without seeing other white people."

\* \* \*

**A Bit of News From Denmark**

We don't hear much these days from little Denmark, but here is a story with a Stockholm dateline that was sent out by the Nofrontier News Service:

An appeal by Danes in London was sent out recently over the radio to all of their fellow-countrymen the world over to join in solid support of the popularly elected regime of Thorvald Stauning and of King Christian. At the same time, they declared that it was now time for Danes to take up

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THE GROSVENOR takes pleasure in extending felicitations to the Rector, Officials and Staff of The Church of the Ascension upon the occasion of celebrating one hundred years of inestimable service to the nearby community and to the City of New York.

It also seems appropriate to express our appreciation of the patronage of many members of the Church who have lived here or directed friends and acquaintances to our door. Many have also favored us by holding small functions and enjoying Sunday dinner here.



*View of Ascension Church and The Grosvenor*

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the fight against German troops of occupation and to organize resistance.

It is learned here that the demand of the Nazi leader in Denmark, Fritz Clausen, that Premier Stauning be removed from office and sent into exile, has met with unexpectedly stiff resistance from the people. Liberal circles are asking for a new election which would give the Germans and the Danish Nazis final proof that the people as a whole are still backing their democratic regime to the hilt, and will tolerate no outside attempts to undermine it.

That the Germans are alarmed over the possibility of organized resistance in Denmark is indicated by the fact that all choral clubs in the country have been suppressed. If this seems a curious move for the German authorities to make, it must be remembered that the Danes probably more than any other people in the world are devotees of group singing, and that there is no community in the land without its choral club, attended by the greater part of the inhabitants. Therefore if organized passive resistance were to be started, it is almost certain that these clubs would serve as the local cells. To song-loving Danes the suppression of the choral clubs will be a source of bitter discontent.

### ASCENSION CHURCH RECEIVES PRAISE OF DEAN WASHBURN

(Continued from page 8)

Simkhovitch, director of Greenwich House; William Schieffelin, president of the Huguenot Society of America; and Hardinge Scholle, director of the Museum of the City of New York.

Six of the eight oldest Protestant church buildings in New York City were represented in the procession as follows: The Rev. Frederic S. Fleming, rector of Trinity Parish; Richard A. Zerega, warden of St. Mark's Church-in-the-Bouwerie; the Rev. Walter S. Pura, of St. John's Evangelical Lutheran Church; the Rev. Edward H. Schlueter, vicar of St. Luke's Chapel; Dr. William M. Patterson, senior warden of St. Peter's Church; the Rev. George E. Wright, associate pastor of the John Street Methodist Episcopal Church.

At the evening Service of Thanksgiving and Praise in Music there were some seventy clergymen in the procession, including many from the Presbyterian Church. The Rev. Louis W. Pitt, rector of Grace Church, New York, read the lesson, and the Rt. Rev. Theodore R. Ludlow, Suffragan Bishop of Newark, gave the benediction.

On the following evening, Monday, November 18th, over five hundred

members of the parish and their friends met at an anniversary dinner. The Rev. Donald B. Aldrich, rector, presided. The speakers were the Rt. Rev. William T. Manning, Bishop of New York; Dr. Gordon Keith Chalmers, president of Kenyon College; the Rev. John Gass, rector of the Church of the Incarnation, New York; Royal Cortissoz, art editor of the New York Herald-Tribune; the Rev. John A. F. Maynard, rector of the Eglise du Saint Esprit, New York; and the Rev. Edgar F. Romig, pastor, West End Collegiate Church, New York.

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## AN APPRECIATION

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