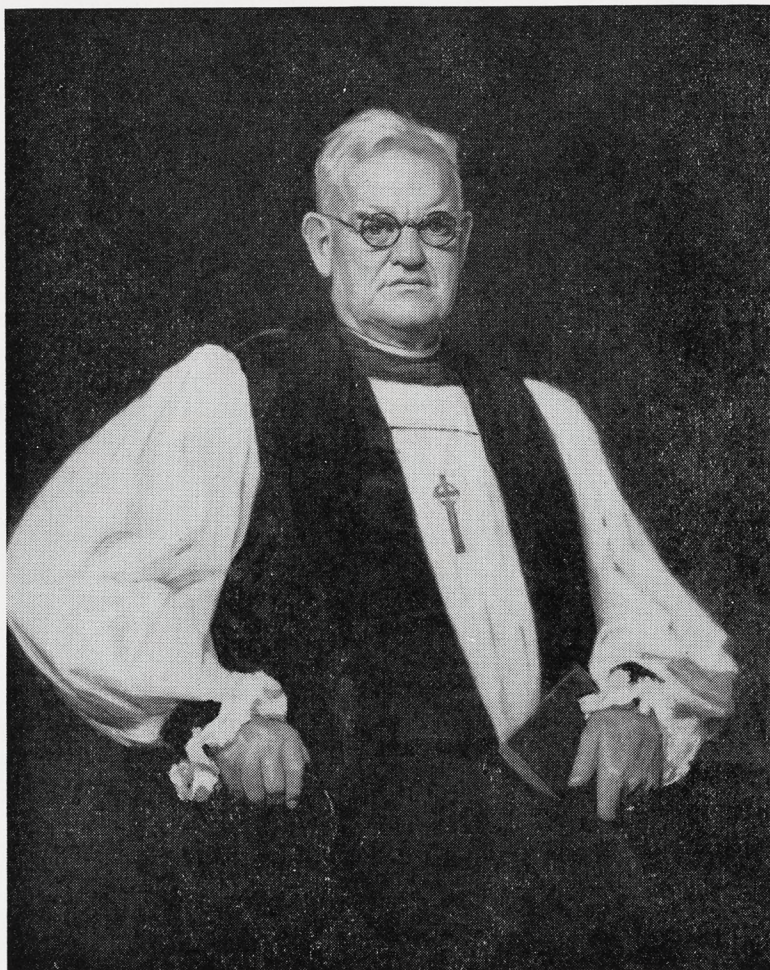


February 17, 1938

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# THE WITNESS



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## GRACE AND SOCIETY BY NORMAN NASH



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## CLERGY NOTES

EDWARDS, WALTER E., was ordained priest by Bishop Sterrett recently at St. David's, Scranton, Pa., where he is now rector.

FRASER, DUNCAN, assistant at the Epiphany, Washington, D. C. was married on February 7th to Miss Dorothy Sollers of Newport, R. I.

HUSKE, B. F., St. Mary's, Kinston and Grace Church, Trenton, N. C., has accepted the rectorship of Trinity, Lumberton, and Grace Church, Whiteville, N. C.

KEAN, CHARLES, assistant at St. George's, New York City, was ordained priest on February 2nd by Bishop Perry in Providence.

LLOYD, DONALD W., was ordained priest on January 24th by Bishop Stires of Long Island. He is the vicar of Christ Chapel, Brooklyn.

MITCHELL, AUSTIN B. Jr., has moved his residence from Baldwin Hotel, Paris, Kentucky, to Montgomery Hotel, Sterling, Kentucky.

MOSELEY, E. F., formerly of the Advent, Williamston, N. C., has accepted the rectorship of St. Mary's, Kinston, N. C.

POLLARD, IRVING S., formerly of the staff of New York City Mission Society, is now in charge of St. Andrew's, Williston Park, Long Island.

ROUNTREE, JACK R., in addition to his work at Emmanuel, Farmville, N. C. and other missions is to serve Grace Church, Trenton, N. C.

SPENCER, IRVING, retired priest of the diocese of Los Angeles, is now the chaplain of Margaret Hall School and the Sisters of St. Anne, Versailles, Kentucky.

SWEZY, HAROLD C., formerly of Rock Springs, Wyoming, is now in charge of Christ Church, Stewart Manor, Long Island.

TORREY, A. J., recently of St. Luke's, Charleston, W. Va., is now in charge of St. Mary's, Charleroi, Pa., and Trinity, Monessen, Pa.

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*Associate Editors*  
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## GRACE AND SOCIETY

*By*

NORMAN NASH

*Professor at Cambridge and Member CLID Executive Committee*

IN NO other doctrine does Christianity appear more clearly as a redemptive religion than in its teaching concerning God's love in action toward men. "Aristotle represented God as that absolute good which, unmoving and changeless in itself, the soul pursues and longs for. To Christianity, it is the soul that is pursued; and God is forever restless, in quest of what to him is lost" (Hocking, *Human Nature and Its Remaking*, p. 422).

While St. Paul is the classical theologian of grace, and the term is not found in the gospel-traditions of our Lord's sayings, yet the latter's stress on God's pursuing love, the challenge to respond in repentance, the teachings on forgiveness, and especially Jesus' sense of mission "to seek and to save that which is lost" justify the statement that Christianity is essentially a religion of grace. It is our Lord, too, who makes plain that the child of God must imitate the Father's love. So Christianity starts with an ethic as well as a theology of grace. The dutiful elder brother of the immortal parable, the proud Pharisee praying in the temple, remind us that an ungracious Christian is no Christian at all, and that Christian morality as well as theology is forgiving and redemptive. The Christian like the Christian's God must go the second mile.

God's—and therefore man's—generous love spans the whole of human need. The rain falling on the fields of both good and bad is not only a symbol of God's unmerited forgiveness, but an actual expression of His loving-kindness over all His works. Thus it is His will that men's bodies as well as souls be healed, and that the cup of cold water and the cup of the sacrament alike be shared. When Christians have been truest to their Lord, they have ministered in self-forgetful generosity to both the material and the spiritual needs of their fellows.

They have not always kept their Master's balanced vision of God's grace and man's need. A recent story of a conversion runs: "Two rooms in a tenement, five children. Unemployed. Illness. Most of the money used to go on drink. . . . There are still the two rooms

in the same tenement. Still five children. He is still unemployed. There is still illness. But now they are sons of God. He ends up by a plea to those who have not yet been changed: 'You could be as happy as we are if you want'." An evangelism content with this accomplishment has been too common in Christian history. It is only part, though an essential part, of the Good News, and if it is thought to be all of it, it may give a false religious sanction to the inequities and evils of human society, and may contribute to such a rejection of Christianity as we see in Russia today. "There's a wideness in God's mercy" which rebukes our false spirituality.

Truer to its origin is the long and splendid record of generous service to the myriad needs of men through Christian history. It is notable that such services are not reserved for "the deserving," since they are the work of those who are aware that God has dealt with them far beyond their own desert, and that His compassion is all the greater where the moral and spiritual darkness is most profound.

It would be idle to deny that sometimes these Christian ministrations have been condescending or demoralizing. The condescension appears when the services are performed by those who forget, if they have ever known, God's unmerited grace to them; and the demoralization has ensued when they have been heedless that their aim is to transform weakness into strength by transmitting God's grace to lives in need of more than bodily or financial aid.

The mystery of grace has led the theologians into many a controversy over the freedom of man's response and his subsequent moral effort. But all theories have recognized that grace is operative only when a man responds, and thereafter "runs the straight race through God's good grace". Here too we find an ethical corollary: Christian ministry to human need is not just doing things *for* people, but should aim to elicit response and work *with* them, drawing out their powers and respecting their freedom. God's self-limiting patience with human stubbornness and weakness is in striking con-



trast to men's readiness to dominate and coerce even in the name of Christian service. Here is often not only a failure to recognize that we are *not* God, but also a mistake as to the nature of Him who *is*.

THE most difficult theological problem connected with the doctrine of grace is the relation of God's justice to His gracious mercy. St. Paul's antithesis between law and grace was largely chronological; but retribution is a very present spiritual and social reality, and men *do* reap as they sow. Some Christian radicals, from the days of St. Paul's antinomian opponents to our own time, have found in God's grace the ethic of anarchy, and condemned all retributive justice, all restraint in the name of law whether moral or penal. To these revolutionaries, justice and love are mutually contradictory.

Here an issue in Christian theology and ethic has far-reaching social bearings. Is it wrong to punish? Is it a denying of God's grace to restrain the wrong-doer, whether he be a conscientious or an ordinary lawbreaker? Shall we love God and do as we please?

Most Christian thinkers and all societies of the Christian era have stopped far short of Tolstoi's radicalism. Ancient Catholicism, impressed with the wickedness of fallen man, followed St. Paul's doctrine of Romans XIII, and accepted the necessity of the state as an instrument of God's justice. Similarly, "we are not of those who dream of perfection in this world", wrote a Puritan as he sailed for Massachusetts Bay. So most Christians, Catholic or Protestant, have rejected a daring reliance on God's grace, and the bishop's treatment of Jean Valjean, presenting him with the candlesticks he stole, remains too dangerous or too lofty for most Christians, to say nothing of the state.

Yet we all profess to admire the bishop, and even the most legalistic of us recognize that human justice must be tempered with mercy, that retribution is not all of equity, and that in any case "judgment", i.e., final condemnation, is for God alone. Both because men are fallible and because God is gracious, the Pharisee's dominance of society is theoretically unsound and practically harmful. Basically, if Christianity be true, men deserve what they need; and a society composed of sinners, administering a loveless justice to its weak and its wrong-doers, is a Pharisaic society, too grudgingly redemptive for its own health. As believers in the God of grace, forgiven men must both practice an active, helpful forgiveness in their own dealings with others, and labor to permeate the ways of the great society with that same spirit. They will be counted men "who dream of perfection in this world", as have many others in the past who saw in slavery, in the treatment of criminals and insane, or in a heartless economic system, not the will of God for a fallen world, but the thwarting of that gracious will. Their danger will of course be utopianism, and their lot often will be disillusionment. Yet without them the world at its best remains Pharisaic, and at its worst vindictive.

Finally, the belief that God cares for each of His

creatures and would win him and his fellows for His will is the strongest hold of those who today contest the rising prestige of a secularism which makes personality the slave of the group, relies on force and rigid indoctrination to secure social harmony, and threatens both religious and social freedom. Others may reckon Stalin, Mussolini, or Hitler their Messiah; but not they whose Christ reigns on the cross, and whose God is the God of grace.

This is the first of a number of articles to appear at intervals on the general subject, "A Theology for Social Action," written by leaders of the CLID under the chairmanship of the Rev. Joseph Fletcher, director of the School of Applied Religion, Cincinnati.

## Let's Know

By

BISHOP WILSON

POGROMS

MANY fine things can be found in the record of the Middle Ages. There is, however, one persistent blot which any student of history finds it difficult to excuse—namely the ghastly persecution of the Jews.

Of course it was a brutal age when mercy was at a discount and Christianity was still struggling to break through the crust of heathenism from which many peoples had barely emerged. Even so the treatment of the Jews can scarcely be condoned. They were despised as money-lenders when it was made the only occupation which they could safely follow. Harried from place to place, they never knew when they might be obliged to flee at a moment's notice. They could not carry farms and merchandise with them in the haste of flight so they specialized in cash and jewels. Abused on all sides, their own gentler qualities were submerged and they became shrewd and grasping. Robbed by their neighbors, they naturally veered toward retaliation.

In the thirteenth century the Jew was forced to wear pieces of colored goods sewn to his clothing. It was the Jew-badge and was a mark of infamy. Many of them became wealthy through money-lending and so became the prey of kings and princes always in need of funds. They were robbed and then turned loose to make more money so they could be robbed again. Sometimes a whole community was driven out of a country and their goods confiscated. Presently they were allowed to return and accumulate more wealth only to be driven out and plundered once more. Toward the end of the thirteenth century every Jew was driven out of England "forever", which actually meant several centuries. As Lewis Browne has said "William Shakespeare wrote his 'Merchant of Venice' probably without ever having seen a real Jew".

In country after country the Jews were segregated in Ghettos (why should we complain today if they are clannish and race-minded?). This policy began in Venice where they were confined to a filthy section of



the city near the "Ghetto" or gun factory—probably the origin of Ghetto. Their quarters were invariably the worst—dirty, crowded, insanitary.

In France they were pursued from city to city and the same in Germany. Perhaps the worst was in Spain where the Inquisition descended upon them in all its virulence. Large numbers of them were forced into baptism for the good of their souls but underneath they were just as much Jews as ever. Hence even these baptized Jews were despoiled, tortured, and murdered.

Toward the end of the Middle Ages large numbers of them fled to Poland and Turkey where they obtained a temporary respite from their persecutors. Still "pogroms" continued to occur—temporary outbursts of mistreatment. Nevertheless the tide was turning and

the old ferocity came to be frowned upon. Apologies were made to the Christian world when pogroms occurred and sometimes the perpetrators were punished. In the middle of the last century full civil liberties were granted to the Jews in England. At last it looked as though Christendom was approaching a little nearer to the spirit of the Merciful Savior. More and more people looked with horror on the old times of Jew-baiting and wondered at the savage animosities which outran the bounds of all reason a few centuries ago.

Now Germany makes progress by going backward and Rumania follows suit. Even in the United States anti-semitic elements tremble on the brink of racial insanity. It's a good time to keep our heads, learn something from history and remember that Jesus was a Jew.

## CHRIST IN HISTORY

By

BISHOP JOHNSON

I AM writing these articles in which I give a reason for the faith that is in me in the hope that it may present our faith as a reasonable way of life and one which is most helpful in leading men to love joy and peace in this life, and also to have a radiant hope that "the God in whose hands our breath is and whose are all our ways" has an adequate answer to our prayers.

I am confident that the intuition which urges us to seek the Kingdom of God and His righteousness is as genuine a hunger as that which impels us to quench our thirst before we have sufficient intelligence to tell us how or why. I think that the words of the psalmist are elemental when he says, "Like as the hart desireth the water brooks so longeth my soul after Thee O God." And as in our physical thirst we may find life or death in accordance with that which we imbibe, so in the world of St. Paul, "to the one we are the savor of death unto death and to the other the savor of life unto life." The warning that we are to take heed what we hear is similar to the caution that we take heed what we drink. The possession of a desire is no guarantee of its satisfaction unless we endeavor to seek that which legitimately satisfies that desire.

Bad religion is as injurious as infected water and instead of satisfying our thirst it will produce a fever whose thirst cannot be quenched. We should therefore pursue our quest for the pure waters of life with the same carefulness that we exercise in the physical realm. We should also have an open mind to those facts and truths which lie at the basis of all rational investigation. Towering over all other characters in the influence that He has exerted in human history is the person of Jesus Christ, whether you assume such influence to be beneficent or injurious. No student of history has any right to dodge the question "What think ye of Christ?"

Is He, as is claimed, God's revelation of love to mankind or is He the most egotistical upstart of all time? It is difficult to hold an intermediate attitude for His claims are such as no man of sanity and benevolence could utter unless they were the statements of fact. If as He claimed He was the Son of God then we have the right to expect that His advent was prepared and not an isolated incident in history. As St. Paul expresses it, "when the fulness of time was come God sent forth His Son."

If all history is merely a succession of unrelated events, there is no more use in studying it than there would be in recording the fall of autumn leaves. Just as the scientist finds an order in chemical elements so the historian looks for a purpose in human relations. God is working His purpose out, not only in the physical elements, but also in the story of mankind. History is like a piece of tapestry which has a mechanical background but an artistic center. The warp and the woof can be made by machinery but the design is the work of an artist. To say that there is an order and purpose in the details of a material universe and none in the whole structure of man's history is to regard God merely as a mechanic and a mathematician who has not the wisdom to be an artist. To say that He is a technician in the minor details and a blunderer in the major ones is to state an absurdity. Either the order of nature has no intelligence behind it or else He that has begun something will finish it in all its parts.

IF CHRIST be the Son of God then He will be the central figure in the design. The ancient world will converge in His coming and the modern will emerge from it. We tacitly acknowledge this fact when we say B. C. and A. D. and the Romans bore witness to the fact when they put the inscription on His cross in the



texts of Greek and Latin and Hebrew. For historically these three civilizations converged in Christ. Athens and Rome and Jerusalem are three monuments of human failure—each set on the hill and each contributing its wealth (like the three Wise Men) to the Babe of Bethlehem.

For the Messiah to broadcast His gospel to all the world two things were necessary: a people prepared for His coming and a world prepared for His message. The most weird people in all the world are the Jews who for more than four thousand years alone of all civilized nations have preserved their identity in spite of numerous efforts to destroy them and in spite of the fact that for nearly two thousand years they have had neither country nor capital. Do not forget that back of the Messiah were a people expectantly awaiting His coming, in prophecy, in ritual, and in the small remnant who never gave up their expectation and fashioned their lives accordingly.

Christ could not have come to Athens or Rome for they would have ignored Him. In Jerusalem they both opposed and accepted Him. He was a figure who could not be ignored for there was the arena in which alone the battle could be fought. We are in a position to evaluate the prophecies that preceded Him with the achievements that followed. In Peter and John and Paul were potential disciples; in Annas and Caiaphas potential enemies, but no one in Jerusalem was indifferent.

Just as the Hebrew background supplied sufficient material for discipleship—so the Greek and Roman prepared the world for the spreading of His evangel. The Greek furnished the culture and the language of His gospel, created the cities in which synagogues were located as receiving stations for a national broadcast with Jerusalem as the basis of a national hook-up. Rome unified society, broke down impervious religious barriers and built highways of communication.

Paul's missionary journeys would have been futile before the creation of the Roman Empire or after its dissolution. Each race had its great men and its mission. The Greek lived in the past. Her great men were her poets, philosophers, artists and dramatists. Rome lived in the present. Her great men were captains of finance—statesmen and warriors.

Jerusalem still lived in the future. Her great men were her prophets. It was a strange providential coincidence that all these favorable conditions should have existed when the one man who could utilize them was active for three short years. It has something of the same sort of thing as one sees in the heavens in the timing of the planets or on earth in the succession of the seasons.

Surely St. Paul was right when he described it as "the fulness of time,"—the timing was so perfect.

So I believe that Christ is the central figure in the tapestry of human history whose life fulfilled the expectation of the Jews at the only time and place in which He could have founded a world religion.

## Talking It Over

By

WILLIAM B. SPOFFORD

A VITAL CHANGE was noticeable at the meeting of the National Council in New York last week. In the past, with authority divided between a Presiding Bishop and a President of the Council, leadership was lacking. As a result what leadership there was had to be supplied by executive secretaries. Now however there is a man in command and, as he himself stated, he is to take sole responsibility for everything that goes on at Church headquarters. Indeed he said that he was delaying the appointment of a first vice-president in order that his contact with the whole organization may be direct and not have to filter through a second person. This of course is all to the good. One cannot help but wonder however how Church people generally will react to his statement that he sees no necessity for a change in the present set-up at headquarters. General Convention, in giving him a free hand, most certainly expected him to institute a thorough-going reorganization. For him to announce, thus early in the game, that no changes are necessary and that the present system of departments is to continue is disappointing. Some people attending General Convention are aware that the Budget Committee felt so strongly on this matter of reorganization that they seriously considered calling upon the officers and the staff at 281 to resign. They did not do so only because they wanted Bishop Tucker to have a completely free hand. His statement before the National Council does not jibe with General Convention.

MARTIN NIEMOLLER, six feet of manhood, was brought to trial before three hand picked judges wearing Nazi badges. He was defended by three lawyers, likewise picked by the Nazis. He did what Christians expected him to do. He dismissed his Nazi picked attorneys and declared that he would conduct his own defense. For this "arrogant" action Niemoller has been sent back to his prison cell to cool his heels a while longer on the pretense that a new defense attorney must be chosen and that he must have time to prepare his case. It is the same old Nazi game of persecution. But they have got their hands on someone in this man Niemoller. He says that the state shall not enslave the Church and he means it—means it so much that when some of us were in Germany last summer we were told that Hitler might fall over the issue the crusading parson has raised. We had a day with Niemoller and other Church leaders too the very week he was arrested—and there is no question about their determination to fight the issue to a finish. But it has to be kept in mind that they fight a lone battle since, because of the rigid control of the press and the radio, there is no way of informing the German people of the issues. It is doubtful if one out of a hundred people in Berlin even knew that Niemoller was brought to trial.



It makes it easy to railroad the man to prison or even to his death. I will have more to say about our meeting with Niemoller in the Lenten articles.

**A**RE YOU interested in Hitler's tactics in the United States? Some weeks ago Norman Thomas and others went to Jersey City and held a protest meeting against Mayor (I am the Law) Hague's dictatorship. It was a quiet and peaceful meeting, held in a Methodist Church, with no sign of a cop anywhere about. But a few days later Hague sent around his building inspectors to give the church plant a thorough going-over with a view of condemning it as unsafe for meetings.

**A** GENIAL RECTOR from Pennsylvania writes to ask if I will join him and others of the American Legion in an effort to send Fritz Kuhn, exponent of Naziism and head of the German-American Fund, back to his Hitler Fatherland. My answer is "No." I am very sure that I disagree with everything that Fritz Kuhn is trying to sell the American people, but I would defend him in his right to try to sell it. Democracy is not maintained by suppressing minorities but by allowing everyone a chance to have his say. Legal action should be taken against men not for their opinions but for their overt acts. And illegal action should never be taken against anyone.

**D**O YOU WANT TO BALANCE your parish budget? Here's how. Have a parish dinner, get a caterer to serve it, let the parishioners develop an illness as a result, sue the caterer, persuade those winning suits to turn their settlements into the parish treasury. It was all handled quite as simply as that in Massachusetts, with the parish coming out with a net balance of \$959 to apply on the parish deficit after all bills were paid. Out of \$1,187 collected in settlements but \$35 was paid out in medical fees. The rector, as a result, was able to announce in his parish bulletin, that the year closed "with no outstanding bill or claim against St. ——— Parish. This achievement is not due to any one person nor to any drive for money in order to balance the budget, but rather to the splendid loyalty and stewardship of the membership of St. Mark's". And he might have added to the thoughtfulness of Caterer Jones in serving some rather ancient baked beans at a parish supper.

## *Adolph Keller*

By

W. BERTRAND STEVENS

*The Bishop of Los Angeles*

**J**UST before the Oxford Conference on Life and Work, Cardinal Faulhaber of Germany said to Dr. Adolph Keller, "Tell your friends at the conference not to interpret our failure to send delegates from the Roman Catholic Church as an unfriendly act." This is important in itself, but it is also illustrative of the kind

of message that Dr. Adolph Keller is able to carry from group to group, both in Europe and the United States. All religious groups have confidence in him and he, in turn, has a remarkable understanding of their varying points of view. (By the way, it was he who invented the term "bridge church" to describe Anglicanism.)

Dr. Keller is better known in the United States than many of his European contemporaries. He has written extensively for the religious press of America and has lectured in all parts of the country. He has so many connections and interests that it is difficult even for some of his friends to place him definitely. He is a professor at the University of Geneva, general secretary of the central office for Inter-Church Aid, secretary of the Swiss Church Federation, a secretary of the Universal Christian Council, and other things too numerous to mention. He is at home and always welcome in the capitals and chancelleries of Europe and in every sense is a world citizen.

Adolph Keller was born in Rudlingen in Switzerland in 1872. He was educated at the Universities of Basle, Geneva and Berlin. At the latter university he was a student under Harnack. His early ministry was spent in Cairo where he served as pastor and teacher. During this period he became a member of a scientific expedition to the Monastery of St. Catherine on Mount Sinai, an expedition that worked on texts later used by Dr. Moffat in his translations. On his return to Switzerland he was in charge of important parishes in one of which (in Geneva) Karl Barth served as his curate. In more recent years Dr. Keller has devoted himself to his teaching, writing and lecturing. Each summer he conducts at the University of Geneva an "International Theological Seminar" which is attended by students all over the world, and in the leadership of which prominent Anglican scholars have had a share. Geneva, Yale, Edinburgh and other universities have honored him with degrees.

One's first impression of Keller is of a vast inexhaustible kindness. He has one of those bearded, spectacled faces that seem to exude good humor and understanding. The second is of an intense earnestness which, in conversation, makes him leap without warning into abstractions and deductions that seem to him fundamental. It would be unfair, however, to picture him as one who has no conversational nickels and dimes. He is humorous, quick in his retorts and a delightful dinner companion.

His connection with the movement for unity goes back many years. He was at Lausanne, at Stockholm, at Oxford and at Edinburgh. Of the many books he has written seven or eight deal with the ecumenical ideal. He is especially proud of his acquaintance with American churches and religious leaders. Perhaps he knows us better than we know ourselves. It might be wholesome for us to call him in to analyze our present religious situation with our "emergency" budgets, our apathy towards missions and our invincible parochialism. But would we listen? I wonder.



## MORE MONEY MUST COME TO BALANCE COUNCIL BUDGET

By W. B. SPOFFORD

The National Council, meeting February 8-10 at the Church Missions House in New York, found itself \$47,554 short of the \$2,282,080 necessary to execute the 1938 budget and therefore called upon the Church to supply this additional amount by April 1st. Failure to do so will mean that the following cuts in the budget will become effective on that date; foreign missions, \$27,779; domestic missions, \$10,575; college work, \$400; American Church Institute for Negroes, \$3,400; general administration, \$5,400. There were those among the twenty-five Council members present who felt that these cuts should become effective at once. "To ask for more when the Church has already done everything it can to meet the budget is bad psychology," is the way it was put by one member. However after considerable debate it was voted to institute a "quiet" campaign for the additional amount, with confidence expressed by officers that the money can easily be raised.

Those who left General Convention last fall convinced that a complete reorganization at Church headquarters was on the way are to be disappointed, if the statement of Presiding Bishop Tucker at his first Council meeting since taking office is indicative of future action. He declared that he saw no necessity for any changes in the present organization. "Departments," he said, "are absolutely necessary, with experts in charge." He also told the Council that he was not yet ready to announce nominations for the offices of first and second vice-presidents, two new posts created by General Convention. The office of first vice-president, the post of second in command, Bishop Tucker declared needs further study as to its precise duties, while the second vice-president, who is to have charge of all promotional activities, must be a man of very special abilities and he indicated that time was required to find the right man. Before the Council adjourned however a resolution was passed urging the Presiding Bishop to fill this office at the earliest possible time.

Returning to the matter of the budget, it was stated by Treasurer Lewis B. Franklin that 70 of the 99 dioceses of the Church increased their giving to the Council's work this year over 1937; 17 have pledged the same amount, whereas 12 dioceses are promising less this year. The budget as adopted is \$134,000 in ex-

## LENT: 1938

THE first Lenten number of THE WITNESS will be that of March 3rd. It is to have three series of articles to run through the seven Lenten Numbers; one on the Church in Rural America, with contributions by outstanding authorities. This series is particularly timely since it is the subject under discussion throughout the Church this year. Bishop Johnson is to contribute a series of seven articles on The Life and Teachings of Jesus, and the Rev. William B. Spofford is to present the findings of the American Seminar after visiting eight European countries this past summer. We urge rectors to order Bundles, not only for use with discussion groups but also for general distribution in the parish. All orders must be received at our Chicago office not later than February 28th to insure delivery of the first Lenten Number.

cess of the amount spent by the Council in 1937.

Bishop George Craig Stewart of Chicago was elected to the Council to fill the vacancy caused by the elevation of Bishop Tucker to the office of Presiding Bishop. He has been a member of the Council for a number of years but refused to stand for reelection at General Convention since he felt that a complete new set-up was called for. It was also announced at the meeting that the Rev. A. B. Parson, assistant secretary of foreign missions, would visit the mission fields of the Far East in the fall when he will also represent the Church at the International Missionary Council that is to meet in India in December.

The national executive board of the Auxiliary met February 4-7, also at the Church Missions House, with young people's work the subject most emphasized.

## MRS. SIMKHOVITCH ADDRESSES SOCIAL WORKERS

Mrs. Mary Simkhovitch of Greenwich House told 250 attendants at the annual social service dinner of the diocese of Long Island that the only basis for Christian social action was the spark of divine life in every man that differentiates him from the beast. Elmore McKee of St. George's, New York, summarized the economic report of the Oxford Conference and held up the church as the ideal meeting point of the different classes, races and interests in the community.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The National Council, meeting last week in New York, passed the following resolution: "Resolved, that the National Council of the Church commends to Church people everywhere the various periodicals of the Church; believing that wider reading of these periodicals will do much to create an informed and interested membership, which will, as a result of this knowledge, be inspired to share in the maintenance and development of the Church's Program in parish, diocese, nation and world."

\* \* \*

## Convention of Los Angeles

The convention of the diocese of Los Angeles opened the other day with but \$16,000 pledged toward the \$25,000 they promised the National Council for 1938. A committee therefore went into a huddle with rectors, one after another, and by the time they were through they had the promise of a total of \$24,246. The convention also voted to raise the diocesan missionary assessment to help restore the salaries of missionaries recently cut. A resolution was unanimously passed expressing disapproval of the acts of unfriendliness toward Japanese in the United States. The first mission to be admitted as a parish in ten years came into union with the diocese when they made Grace Memorial Mission a parish, with the Rev. Douglas Stuart now a rector rather than a vicar.

\* \* \*

## Charges Church with Taking Tainted Money

There was quite a stir in the Assembly of the Church of England on February 10th when a layman charged that the Church was receiving "tainted money" in the form of ground rent from houses of prostitution. The estates commissioner, Sir George Middleton, declared in answering the charge that every effort was made to have leases surrendered whenever they learned of the bad uses of property belonging to the Church, but since they possess in London alone over 30,000 houses, it is difficult to keep track of them all. The Assembly appointed a committee to investigate the matter.

\* \* \*

## Negro Status Better in South

Bishop Bartlett of Idaho, secretary of domestic missions, told the National Council on February 9th that the status of Negroes in the South is improving. He had just returned from the conference of thir-



teen southern Bishops held at Atlanta, where he learned that in seventeen of the twenty-one southern dioceses Negroes are now represented in diocesan councils and at Auxiliary meetings.

\* \* \*

#### **Auxiliary Meets in East Carolina**

Ellis B. Tucker, missionary to China, was the speaker at the annual meeting of the Auxiliary of East Carolina, meeting January 26-27 at New Bern. A younger brother of the Presiding Bishop, he declared that the present situation in the Orient presents the Church with a great opportunity "to make Christian the people of that great nation." Others to speak were Bishop Darst, the Rev. John W. Gummere of Charles Town, W. Va., and Mrs. Henry J. MacMillan, former president of the Auxiliary of the province of Sewanee.

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#### **Presiding Bishop to Visit Salt Lake**

Bishop Tucker has signified his intention of being present at the synod of the Pacific which is to meet May 2-6 at Salt Lake City.

\* \* \*

#### **Special Convention for California**

The diocese of California is to hold a special convention on April 19th to elect a Bishop Coadjutor. Contrary to previous announcements, Bishop Parsons is not to resign but plans to retain oversight of diocesan institutions and candidates for the ministry, turning over to the coadjutor the oversight of parishes and missions.

\* \* \*

#### **Convention of Louisiana**

Gratification for the wiping out of the diocesan debt, the coming centennial celebration, and more support for the University of the South, Sewanee, were the high lights of the convention of Louisiana, meeting in New Orleans January 26-27. Pledges to the National Council were so disappointing that the amount promised for 1938 had to be cut under the giving in 1937.

\* \* \*

#### **Mystery Play to Be Broadcast**

The mystery play "Everyman" is to be broadcast on March fifth over a national hook-up from the Cathedral of St. John the Divine, New York. The play has been broadcast from several cathedrals in England but this is the first time that it has gone on the air in this country.

\* \* \*

#### **Japanese Student Enters School**

The Rev. Ken Imai was to have entered the Graduate School of Applied Religion in Cincinnati last Sep-



FRANKLIN GIBSON  
*Dean of St. Mark's, Salt Lake City*

tember. Instead he was called to military service in Japan. However, after five months of training he has now been released and is on his way to the school. He will find there the Rev. Leighton T. Y. Yang of Wuchang, China, who has entered the school from the Virginia Seminary for the second half year.

\* \* \*

#### **Princeton Chaplain Visits Cambridge**

The Rev. John Crocker, Harvard football star and an alumnus of the Cambridge Seminary, now student pastor at Princeton, conducted a quiet day at the Seminary on February 7th, opening the second semester.

\* \* \*

#### **National Council Shares in Estate**

The National Council and Grace Church, New York, are to share in the residuary estate of the late Lucy D. Akerly, two-thirds to the former and one-third to the latter. The size of the estate is not yet known.

\* \* \*

#### **Special Sermons in New York Churches**

Sermons on The Church and Industry are to be preached in a number of New York churches next Sunday, the rectors cooperating with the Church League for Industrial Democracy that is to hold its annual meeting the following days at St. George's Parish House. In the Church of England there is an annual Industrial Sunday, sponsored by the Industrial Christian Fellowship, and it is hoped that the Sunday nearest to Washington's Birthday may come to be such a day in this country. The parishes cooperat-

ing this year in New York are the Ascension, the Rev. Donald Aldrich; St. George's, the Rev. Elmore McKee; the Incarnation, the Rev. John Gass; Grace Church, the Rev. W. Russell Bowie; Chapel of the Intercession, the Rev. Tagart Steele; Grace Chapel, the Rev. William B. Sperry; St. Philip's, the Rev. Shelton Hale Bishop; Holy Trinity, Brooklyn, the Rev. J. Howard Melish; and St. James, New York, where the preacher is to be the executive secretary of the CLID. The annual meeting of the organization opens the following afternoon at St. George's, with a dinner that night at which the Rev. Angus Dun of Cambridge and the Rev. Reinhold Niebuhr of Union are to speak on "A Theology for Social Action," and closes with the annual luncheon on Washington's Birthday with the Hon. William E. Dodd, former ambassador to Germany, as the speaker.

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#### **Bishop Budlong to Hold Quiet Day**

Bishop Budlong of Connecticut is to conduct a quiet day on February 28th at Christ Church Cathedral, Hartford. It is primarily for the clergy but others are welcome.

\* \* \*

#### **Pleads for Better Race Relations**

Miss Roberta J. Dunbar, speaking at the February meeting of the Rhode Island Inter-Church Council for Social Action in Providence, made a plea for better race relations between the whites and colored persons, and fairer treatment for the colored race. She stated that in Rhode Island are 8000 colored persons, of whom 5473 are in Providence. Colored members of the professions are: 3 physicians, 5 dentists, 27 registered nurses, 4 lawyers, 7 pharmacists, besides 14 prominent business men. Miss Dunbar thinks that race relations are improving.

\* \* \*

#### **Chicago Renews Pledge to Council**

The convention of the diocese of Chicago pledged \$54,000 to the National Council for 1938, the same amount as was pledged last year. Bishop Johnson of Colorado in his address to the convention suggested that city parsons give a portion of their time each year to rural communities. The honor crosses, awarded annually to those who have distinguished themselves in Church service, went to Deaconess Fuller, for 17 years the head of Chase House; Miss Helen Hazard, superintendent of the women's state prison; Austin J. Lindstrom, banker and member of the National Council and the Rev. Harold L. Bowen, rector of St.



Mark's, Evanston. Bishop Fenner of Kansas, in an address to the Auxiliary, went after "petty sectarian jealousies and divisions in rural communities." He called upon the Church to emancipate women in rural communities from "the little druggeries and uninteresting ecclesiastical chores which have been their lot for years." Bishop Fenner, an authority on rural work and formerly the head of the department for rural work of the National Council, is one of the seven to contribute to the series of articles to appear in this paper during Lent on the Church in Rural America.

#### Mayor LaGuardia Heads Committee

Mayor LaGuardia of New York is the chairman of a committee to raise the funds necessary to complete the sanctuary and choir of the Cathedral of St. John the Divine, according to an announcement by Bishop Manning. They hope to find 1,000 persons to give \$1,000 each.

#### Service for Acolytes in Providence

A service for acolytes was held in St. Stephen's, Providence, R. I. on February 2nd; an annual event for the young men of the diocese who are members of the acolytes guilds.

#### Bishop Jett On Vacation

Bishop Jett of Southwestern Virginia, wise man, takes his vacation in the winter. What's more, and even wiser, he does not let anyone know where he is going. He is away this month.

#### Bequest to Church At Amenia Union

Under the will of the late Lola J. Sherman, St. Thomas Church, Amenia Union, New York, has received \$40,000 in trust. The Rev. Thomas R. Hazzard is in charge.

#### Pennsylvania Church Now a Parish

St. John's, Westfield, Pa., where the Rev. Donald C. Means is rector, was a mission for 54 years. Free of debt, the operating budget doubled, vicar's salary increased, missionary quota more than doubled, it became an independent parish as a result of action taken the other day at the diocesan convention.

#### Youngstown Rector Has Anniversary

The Rev. Leonard W. S. Stryker, for twenty years the rector of St. John's, Youngstown, Ohio, celebrated the event on February 2nd. There were services, including the presenta-

tion of a large class for confirmation, and a reception at which Bishop Rogers spoke.

#### Organists Meet in Pittsburgh

The Pennsylvania chapter of the American Guild of Organists sponsored a service on February 2nd at Trinity Cathedral, Pittsburgh, Pa., the first time such a service has been held there.

#### Preaching Mission in Dallas

Distinguished Churchmen are visiting the diocese of Dallas from February 13 through the 27th, holding services in 23 parishes as a part of the diocesan-wide preaching mission. Among them we find Bishop Wise of Kansas, Bishop Johnson of Colorado, Bishop Fenner of Kansas, Bishop Scarlett of Missouri, Dean Sprouse of Kansas City, the Rev. James P. DeWolfe of Houston and the diocesan, Bishop Moore.

#### Modern Marriage Clinic in Detroit

A number of Church people were speakers at the Modern Marriage Clinic, held in Detroit for six days this month. Bishop Page, the Rev. Gilbert Appelhof Jr., rector of St. Thomas Church, and Mrs. W. L. Torrance of the Woman's Auxiliary had places on the program.

#### Convention of Diocese of Florida

Plans for the centennial celebration to start in April, was the prevailing note at the convention of the diocese of Florida which met at Jacksonville, February 4th. Bishop Juhan in his address stated that there had been an increase in confirmations, in church attendance and giving and a noticeable improvement in the building and renovation of church property.

#### Church Group Discusses Laws

Clergymen of Greater Boston met last Sunday at the Church of the

Good Shepherd, where the Rev. Burdette Lansdowne is rector, to consider social legislation now before the state legislature. The meeting was sponsored by the United Christian Council for Democracy, a united front Church group in which the Church League for Industrial Democracy represents the Episcopal Church. Among those signing the call to the conference were Mr. Lansdowne, the Rev. Arthur Lichtenberger, the Rev. A. L. Kinsolving, the Rev. Norman Nash and the Rev. Paul T. Shultz.

#### Moving Ahead in Olympia

Bishop Huston was able to report at the convention of the diocese of Olympia (state of Washington) a marked increase in the number of confirmations and an upward trend in receipts. An interesting action taken at the convention was the report of a commission that strongly urged support of the consumers' cooperative movement. Among the distinguished visitors was Bishop Rowe of Alaska. The headliner at the Auxiliary meeting was the Rev. T. DeWitt Tanner of Bellingham who lectured on India, visited recently as a part of a world tour. Bishop Huston in his address pleaded that we all work diligently for Church unity.

#### Wisconsin Ministers Discuss Unity

The ministers at Appleton, Wisconsin, in their association have been discussing Church unity, in no vague

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language but definitely, according to the Rev. William J. Spicer, rector of All Saints. A Methodist minister presented a report on Edinburgh and Oxford, after which there were several meetings for a frank and careful study of the various denominational attitudes. They are now going on to study life and work with equally intensive study.

\* \* \*

#### Hartford Cathedral Reports Progress

Real progress has been made during the past year at Christ Church Cathedral, Hartford, where the Very Rev. Walter H. Gray is dean. There were 111 persons baptized; 130 confirmed, so that the communicant strength is now 1,535, with 2,200 baptized members. The debt was reduced 50% during 1937. There were 1,141 services held at the cathedral with the staff also ministering to the people in ten Hartford institutions. Also there are now 463 children and young people receiving regular religious instruction.

\* \* \*

#### New Hall Dedicated At St. Mark's, Salt Lake

A two day carnival was held at St. Mark's, Salt Lake City, Utah, February 4-5, to mark the opening of the new Bishop Spaulding Memorial Hall. The building is a handsome and serviceable one, in harmony with the church. The dean of the cathedral is the Very Rev. Franklin Gibson who went to Salt Lake a couple of years ago from Los Angeles and under whose leadership great progress has been made.

\* \* \*

#### A. T. Mollegen to Address Southern Churchmen

The Rev. A. T. Mollegen, professor at the Virginia Seminary, is to be the headliner at the meeting of the Fellowship of Southern Churchmen, meeting in Raleigh, N. C., April 19-21. His subject is to be "The Place of Prophetic Religion in the South." Another leader will be the Rev. James Myers of the Federal Council of Churches who is to lead a discussion on the cooperative movement.

\* \* \*

#### The Appointment of New Anglican Bishops

Lord Hugh Cecil told the Assembly of the Church of England on February 8th that it was "unseemly and in the technical sense of the word scandalous" for Prime Minister Neville Chamberlain, Unitarian, to advise the crown on the appointment of Anglican bishops.

He was speaking in favor of a proposed measure to repeal a law dating from the reign of Henry VIII penalizing clerics who neglect to

consecrate bishops so appointed. The Archbishop of Canterbury suggested consultation with authorities on the repeal measure since it affected royal prerogative.

Lord Hugh Cecil, a prominent layman, said he knew Chamberlain was "thorough and conscientious" in all matters, but thought his religion incompatible with the advisory function.

"If we lived in the reign of Henry VIII a Unitarian would not be in Downing Street," he said. "He would be burned at Smithfield. If Chamberlain has ceased to be combustible at Smithfield, that has been due to a movement of enlightenment and

toleration. Why should not we have the benefit of a movement whereby the people become more tolerant and more human?" (The speaker referred to the burning at the stake of victims of England's sixteenth-century religious conflicts, which usually occurred at Smithfield, a marketplace on London's outskirts.)

He suggested also the removal of archbishops and bishops from the House of Lords.

\* \* \*

#### Modern War Is Described by Missionary

For weeks Wuhu, China, has been the center of new fighting between the Japanese who occupy it and the



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Chinese attempting to recapture it. Constance Anna, missionary at St. Lioba's Mission, describes conditions just before the city was taken by the Japanese in a letter which she luckily got out by way of Hankow:

"At 9:45 the air raid signals came, so I did not go to Morning Prayer, but Dr. Anderson went. We never leave this building without one of us here. At 10:50 the planes came. The Doctor came to the Stanley Memorial Building with planes flying over her head. The others got under trees and bushes. There were some dreadful minutes. Oh, the bombs that fell, and how the building did shake! This lasted about forty minutes. Then the planes left, and we could see the fires everywhere. The Kutwo steamer, just coming in to the hulk, was hit and burned and the hulk was also burned. The Tatung steamer was struck and sunk. Then on the foreshore were hundreds of people, and oh, will I ever forget the poor, poor people brought in to us. They carried them on stretchers, old doors, chairs, boards, and some just in comforts. It was awful, and our place was running with blood everywhere, from the front gate all through to the dispensary. They were on the ground, on tables, and any place, and had to wait their turn. The Methodist Hospital had the same. Dr. Anderson, Father Morse, Mr. Craighill, Mr. Lanphear, my staff, the servants, all the amahs and myself worked from 11 that morning until 6:30. We had breakfast but nothing else till night. A lot that were not badly hurt but shocked could be sent out after cleaning and dressing.

"On Monday again, oh, the sight! And Tuesday by 7 the planes were coming—about sixty bombs and all heavy ones—then the guns. Well, for one hour it was awful, but praise the Lord, no damage done here. We are all safe. Yesterday was quiet but last night on the long street we counted seven fires. It was so awful that one's heart ached until one felt sick. We went to bed at 12:30 after two explosions. The Chinese bombed the bridge at the west gate. Then all night long one was up and down, a flash here and a blast there. We are still going strong here but have just heard that Nanking is taken and the Japanese are fifteen miles from Wuhu. Father Morse is nurse in the men's ward and he carried

patients to the hospital. I don't know how many we dressed during the two days, but I suppose about sixty. The dead were in hundreds—no one will ever know the real number."

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#### Roman Catholicism Grows in England

The London Roman Catholic periodical, *The Tablet*, has published a remarkable study of the development of Roman Catholicism in England in the last seventy-five years, revealing the growth in Roman Catholic church life over that period. In 1851 England possessed 596 Roman Catholic churches, while in 1879 there were 1134. In 1925 there were 2064; in 1935, 2388. In the diocese of Westminster, to which London and its suburbs belong, the number of churches has increased since 1851, when there were 50, to 168. A similar increase is shown in the number of priests. In 1851 all the dioceses together contained 739. In 1879 there were 1578; in 1925, 2966; in 1935, 3700. There were 62 Roman Catholic monasteries in England in 1851, and five times that number in 1879. In 1925 there were 860, and in 1935, 984.

\* \* \*

#### Another Story of the Gamble Twins

This from Bishop McDowell of Alabama: "I notice you have printed a joke about the Gamble twins. In this part of the world there are many good stories about these delightful men. I think this is the best. Once when the Gamble twins were indulging in public debate that waxed long and vigorous, the Rev. Stewart McQueen, a noted wit, rose and walked to the door, paused a moment and said in a fervent voice, "Thank God they're not triplets!"

"They are both great fishermen, but their chief employment has been an active ministry of social service; they are men exactly after your own

heart, fighting the battles of social justice for the Negro, the worker, the oppressed. They are of one mind on that. They are striking looking, being about 6 feet, four inches, straight and well built, handsome and greyhaired. They look almost exactly alike. They and their ministry really deserve a write up."

\* \* \*

#### Reality in Prayer

Bishop Jenkins of Nevada gives these two illustrations of prayers that have the note of reality about them. A little girl being asked to say

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grace, and being a bit shy on account of the presence of the bishop, said; "God is loving, God is good, and I thank Him for this grub." The other is of the two Indian girls who after performing their Sunday duty of cleaning the church said: "Dear God, we have swept the Church and done our best. Goodbye, Amen." He also tells this story on a clergyman who was asked to pray for a sick man by the name of Nat Guy. Thinking, as some clergy will, that he would remember the name without difficulty he did not bother to write it down. But when time came for the prayer he could not recall whether the name was Nat or Pat Guy. So in his mental dilemma he prayed for "A certain Guy."

\* \* \*

#### Why Some Favor Rearmament

The cost of naval shipbuilding has sky-rocketed to such an extent that even Congress is "surprised." A super-dreadnought today costs \$71,000,000, yet only a few short years ago these floating fortresses were paid for with \$35,000,000. Moreover, this enormous sum does not by any means include all the costs. Norfolk Navy Yard estimates the cost of laying down ship ways to permit the construction of new battleships at \$750,000, while Newport News men say it will cost \$1,500,000. To be

able to build the ship they got, Brooklyn Navy Yard had to install a 6,000 kw. power plant extension and many new machine tools. None of the costs of these additions come out of the money voted for the ships. The statement that labor gets 85 per cent of all money spent on warships is obviously untrue. Interest on construction costs, overhead and direct material costs would be very conservatively estimated at 30 per cent. Another survey, in fact, allots only about 45 per cent of warship costs to labor.

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#### American Girls Working for Peace

The Y.W.C.A. with a membership of 500,000 young women and girls, has decided to embark upon measures in the cause of peace and international collaboration in the struggle against aggression. The governing body of the Y.W.C.A. urges support of President Roosevelt and of Secretary of State Hull in a policy of collaboration with other nations and of non-application of the Neutrality Act, which makes no distinction between the aggressor and the victim.

\* \* \*

#### Britishers Will Not Support War

More than six out of every ten men in Britain today would not volunteer in the event of war. Nearly

eight out of every ten women would not urge their husbands to volunteer. This is the result of one of a series of surveys of public opinion carried out by "Cavalcade," weekly news magazine. Interviewers con-

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ducting the surveys are scattered throughout the country. Results obtained are claimed to be within 2 per cent accurate for the country as a whole. An attitude of the "hardest cynicism" toward war was found among those questioned. In the case of both sexes the age group between 30 and 50 yielded the strongest anti-war sentiment, while those under 30 were the least "peace-minded." The result of the survey led "Cavalcade" to comment that "the outlook for British pacifist organizations appears good." Particular attention was paid to the Peace Pledge Union whose paper, "Peace News," welcomed the findings of the survey.

\* \* \*

### How to Cure Unemployment

"The moral measure of a nation, of an economic system, of a civilization itself, is to be found in the condition of its least privileged citizens," declared Rev. James Myers, Industrial Secretary of the Federal Council of Churches, in a radio address the other evening. "Not only an economic but a moral crisis is involved," he declared, "in the November total of between eleven million and sixteen million workers who, according to the recent National Unemployment Census, were wholly or partially unemployed."

### A MINUTE PRESENTED TO THE NEWARK CLERICUS REGARDING

#### THE REVEREND ROBERT W. TRENBATH

WHO were associated with Robert W. Trenbath in the life of the Diocese of Newark as well as in the fellowship of the Newark Clericus recall his career in the Ministry as Rector of St. James' Church and Christ Church, Trenton, and as Registrar, Examining Chaplain, and member of the Board of Religious Education of the Diocese of New Jersey, as builder of a parish house of distinction, and as Rector of St. James' Church, Upper Montclair, for twenty-two years, as a member of the Board of Missions of this Diocese, and as a deputy to the General Convention of 1937. Yet we know that his success was achieved, not simply by occupying positions of honor, but by the giving of faithful service to the people in his cures and to the Church. He was always ready to help those in distress and vigilant to win them to the Kingdom of God. His warm heartedness and great-heartedness made him a sterling friend as well as a pastor beloved for his sympathy and understanding. Along with these qualities went an intellectual keenness, a rugged and courageous honesty, and a frankness and outspokenness in expression of opinion which made him both an admired preacher and a helpful counsellor. He hated sham and always sought reality, yet not apart from but within the Church to which he gave a life-long loyalty.

But we are thinking more particularly of what this man meant to us in his association with us—of his stimulating thought on matters of common interest, shared without reservations yet always with modesty and humility, of his wit and humor, of his personal winsomeness, of his unfailing geniality. In his mind and character strength was wonderfully combined with simplicity. He was a deeply and warmly human person. To some of us he was a faithful and true friend through many years. One whom we delighted to have among us has gone away, and we shall greatly miss his presence. "Rest eternal grant unto him, O Lord, and let light perpetual shine upon him."

Be it resolved that this Minute be spread upon the records of the Newark Clericus and that a copy thereof be sent to Mrs. Trenbath with an assurance of our deepest sympathy.

"The only adequate relief for the unemployed," Mr. Myers emphasized, "is the abolition of unemployment. It is a moral evil, a shame and a sin against humanity. Like human slavery, unemployment cannot be merely relieved; it must be abolished. While there will be differences of opinion as to the forms of social change and the specific measures which should be adopted by industry and government to abolish unem-

ployment and make regular employment possible for everyone, what is needed most by all classes of society is the will to accomplish this result. There must be born in our nation a moral urge strong enough to overcome all obstacles, all practical difficulties, all selfish fears, all outworn economic theories and all political alignments which may stand in the way. But until this can be accomplished, the unemployed must be

## Services in Leading Churches

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.  
New York City

Sundays: 8, 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). 9:30, Morning Prayer. 5, Evening Prayer.

Saturdays: Organ Recital at 4:30.

### Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves.

Rev. Granville M. Williams, S.S.J.E.  
Sunday Masses: 7, 9, 11 (Sung Mass).  
Evensong, with Benediction: 8 p. m.  
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

### 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

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 Church

Park Avenue and 51st Street

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

8 A.M., Holy Communion.  
9:30 and 11 A.M.—Junior Congregation.  
11 A.M., Morning Service and Sermon.  
4 P.M.—Evensong. Special Music.  
Holy Communion, Thursdays and 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 and Church School.

11 A.M.—Morning Prayer and Sermon.  
7:30 P.M.—Organ Recital.

8 P.M.—Choral Evensong and Sermon.  
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

### St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

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

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

### Christ Church Parish

Detroit and Grasse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard

Services: 8:00, 9:45, 11:00, 7:30 Sundays.

Saints' Days: 10:30.

### Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A.M. Holy Communion.

9:30 A.M. Junior Congregation.

9:30 A.M. Church School. 11:30 A.M.

Church School. 11:00 A.M. Morning

Prayer and Sermon. 4:30 P.M. Evensong

and Address.

Daily services in the Chapel.

### 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

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

Weekdays: 8, 12:05.

Thursday (Quiet Hour at 11) and Holy

Days: 10:30 A.M.

### 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, 5:30 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.

Baltimore, Maryland

### St. Michael and All Angels

St. Paul and 20th Streets

Rev. Don Frank Fenn, D.D.

Rev. Harvey P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.

Week Days—Holy Eucharist—Mon.,

Wed., Sat., 10:00 A. M., Tues., Thurs.,

Fri.: 7:00 A. M.

Morning Prayer: 9:00 A. M. Daily.

Evening Prayer: 5:15 P. M. Daily.

### 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 Wednes-

days and Holy Days.

### Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.



cared for, and by methods which will do the least damage to their rightful pride and self-respect. This means work-relief and employment on public works for the able-bodied employable men and women, with adequate direct relief for other needy cases."

\* \* \*

#### A Few of the Questions Asked

The Rev. A. Ronald Merrixx, rector of St. Paul's, Oakland, California, meets on Wednesday evenings for informal talks with those interested in baptism or confirmation. He began by asking them what questions they would like to have answered. These are those that he got:

What confirms our faith in God?

Is Christianity based entirely on the Bible, or also on other sources, such as nature?

Why do college professors make atheists out of their students?

What attitude should we assume toward prayer? If our prayers are not answered are we to "resign" ourselves to the belief that it is God's will?

Explain Jesus' miracles.

Explain old creeds. How can we interpret them?

Define the word "Catholic" as used in the Prayer Book.

When did the American Episcopal Church start, and where?

What is the meaning of baptism? Why be confirmed?

Some people say they have communion with nature, why attend the Communion service?

What is the meaning of the colors in the church?

What is the difference between the so-called "High" and the "Low" Churchmen?

What about laws and rules of the Episcopal Church pertaining to marriage, divorce, etc.?

How many of them can you answer?

\* \* \*

#### How to Nail up the Church

The Rev. Edward Heim, rector of St. John's, Long Island City, has a little message that he recently sent to his parishioners, called "How to Nail up your Church."

Nail 1—Do not go to church when the weather is too warm—a close atmosphere is not beneficial to bodily health; your spiritual health will suffer through sympathy.

Nail 2—Do not go to church when the weather is too cold, there is no money—except for the doctor—in church draughts. Remember people are more liable to get cold in church than elsewhere.

Nail 3—Be sure to be late. If you do not impress people with your importance, you may with your appearance. On that account please take a front seat, scowl at an intruder, then pray.

Nail 4—Take an interest in everything but the service, the minister and choir will attend to that; that is what they are there for. Take sufficient interest to notice all mistakes and tell them to everybody.

Nail 5—Be sure and never put currency or silver in the collection. Sometimes put a copper on the plate. This will give you the right of finding fault to an unlimited extent.

Nail 6—Don't fail to forget the time of meetings for church work. This is very encouraging to the minister. Find fault with everything that has been done, and refuse to do anything because you were not consulted.

Nail 7—Be sure and tell the clergyman his faults when he calls—how he will not compare favorably with his predecessor—humble him if you can; he may be getting proud.

Nail 8—On no account send the minister word when you are ill. He should know all about it. It is enough to send for the doctor. After your recovery, when the minister calls, tell him how ill you were, and how he neglected you.

## NEW DEVOTIONAL BOOKS

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This book is designed for those who are conscious that their prayer life needs to be deepened and enriched. Dr. Sutton maintains that prayer must be learned just as we learn anything else; that it has a technique which must be mastered. If prayer is to be the power it is meant to be, its principles must be grasped and applied, its rules must be observed. \$1.25

### THE CRUCIFIX

By the Rev. WILFORD O. CROSS

Meditations upon the crucifix designed to show that this universal object of Christian devotion and piety has much to teach us through its familiar symbolism. The question posed before each meditation is: What does the crucifix, as symbolic of the Atonement, teach us about social reform, about God, about man, about the need of sacrifice, about the discipline of Christian obedience, and about our salvation. \$1.25

*Meditations for Good Friday  
on the Sayings from the Cross*

### THE TREE BEARS FRUIT

By the Rev. ROY IRVING MURRAY

These meditations deal with sin and with forgiveness as they are related to our Lord's timeless, eternal sacrifice. They deal with us as benefiting from that sacrifice only in proportion as we try to make real to ourselves our membership in Him. The intention of the author has been to derive emphasis less from the use of adjectives than from that of other parts of speech. Aside from our Lord Himself, the leading characters are made to be: the Blessed Mother, the Penitent Thief; and the Reader of the book. Now ready. \$1.00

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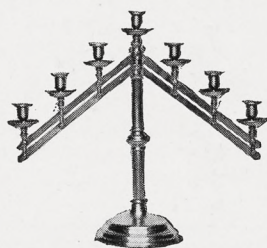
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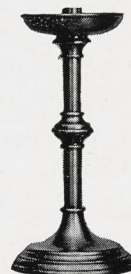
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