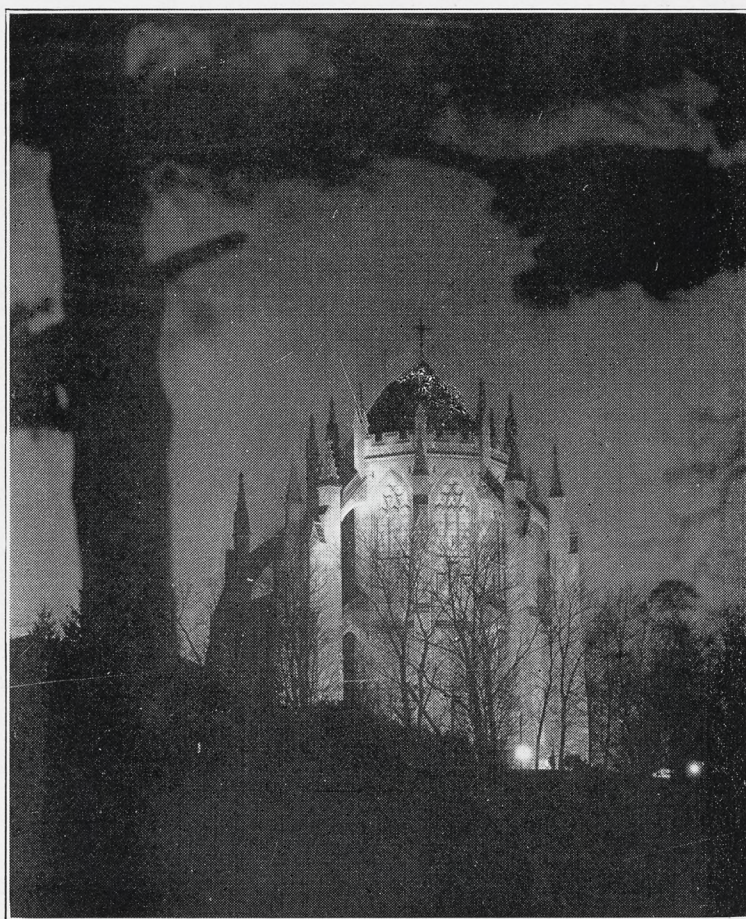


March 10, 1938

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# THE WITNESS



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## CLERGY NOTES

BENNEX, JOSEPH HENRY, has renounced the ministry and was deposed on February 14th by Bishop Brown of Harrisburg.

BUCKINGHAM, HUBERT J., formerly rector of St. Paul's, Chillicothe, Ohio, is in charge of St. Helen's, Wadena, Minnesota.

CROSSMAN, WALTER P., has renounced the ministry and has been deposed by the Bishop of Quincy.

MATHERS, THOMAS W., has resigned as rector of St. Thomas', Cincinnati to accept the position as curate at St. John the Evangelist, St. Paul, Minnesota.

METCALF, GEORGE R., formerly vicar of Holy Trinity, Southbridge, Mass., has joined the staff of the Advent, Boston.

PRITCHETT, CHARLES B., vicar of St. Ambrose, Waycross, Ga., and Our Saviour, St. Mary's, Ga., has retired. He continues to live in Waycross.

SOUDER, EDMUND L., formerly a missionary in China, has accepted appointment as assistant at St. Stephen's, Providence, R. I.

TAYLOR, RONALDS, has resigned as vicar at the chapel, College Park, diocese of Washington, because of ill health.

## QUESTIONS FOR LENT

1. How is wealth distributed in the United States?
2. What must be developed in order to solve the paradox of hunger in the midst of plenty?
3. State the Rochdale principles of cooperation.
4. In what countries are cooperatives most successful?
5. In what respect are we responsible for present day affairs in Germany?
6. What is the secret of Hitler's power?
7. Describe present economic conditions in Germany.
8. On what five falsehoods is Naziism based?
9. Discuss: "The demand that the Church should take the lead in curing the economic evils of the day has no mandate from Christ, either in His practice or His teaching."—Johnson.
10. What was Christ's method of bringing in the Kingdom?

## ANSWER TO LAST WEEK'S

1. Birth; Life in Nazareth; Career in Capernaum; Facing His Enemies in Jerusalem; Gethsemane and Calvary; the Risen Lord.
2. Sixty per cent in the city; 50 per cent in the country.
3. One-seventh of the churches are in cities; six-sevenths in country.
4. \$14,000.
5. Decreased migration from the country to the city; decline of religious life in the country.
6. We formerly had a national department of rural work but it was discontinued for reasons of economy.
7. A submarine commander during the world war.
8. Niemoller supported the Nazis and aided them take power.
9. Solely on the issue of Church independence of the state.
10. Divide their opponents by accusing various groups of being "reds".

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# THE WITNESS

*A National Paper of the Episcopal Church*

Associate Editors  
FRANK E. WILSON  
H. ROSS GREER  
A. MANBY LLOYD

Vol. XXII. No. 18.

MARCH 10, 1938

Five Cents a Copy

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

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

## CONTRIBUTION OF COOPERATIVES

By

MURRAY LINCOLN

*Secretary of the Ohio Farm Federation*

THE development of cooperatives based on the time-tested Rochdale principles offers the best avenue to correct the evils of the present capitalist system, yet retaining its benefits by distributing income toward increasing mass purchasing power, rather than toward accumulating vast profits for a few. According to the Brookings Institute, one-tenth of one per cent of the people in the upper income brackets receive as much income as 42% of the people in the lower income brackets. E. C. Lindeman, of the New York School of Social Work, says: "One per cent of the people own or control 59% of the wealth, while 75% of the people own practically no wealth whatsoever."

The cooperative method coincides with Christian philosophy. In scope it is evolutionary, not revolutionary. It brings into our everyday transactions the principle of brotherhood and democracy. As Christians, you are already social cooperators. And as cooperators, we are trying to put the golden rule into business and practice real Christianity. I am sure we are all conscious and grateful for the benefits of this so-called machine age. No one is trying to deny the great economic and social development that has come with the machines, with electricity, with rapid transportation, with easy and economical communication, and other things. But along with the benefits, we must be just as realistic in appreciating the penalties that this age reflects upon society.

With all the natural resources, inventive genius, scientific development, and able technical management that we have inherited or developed in this land, we have not found as yet adequate answers to such economic paradoxes as hunger in the midst of great surpluses of food products, and disturbing unemployment in a land where the needs of the people have never been met, let alone their wants and desires satisfied. Somehow, we must develop a method of mass distribution to match our mass production. And to me this means that we must find ways to reflect more purchasing power to the great groups of people who are now existing on too low incomes. And make no mistake—if this is not accomplished in a voluntary way by cooperation between our great economic groups, we will have a government system forced on us by the

mandate of the people who may not have incomes, but who do have votes.

The cooperative movement is addressing itself to the solution of these paradoxes mentioned above, and others. Cooperation has been defined as an educational movement that employs economic action to bring about certain desired social ends. Individuals and groups of individuals are turning to the cooperative movement and its economic action, after recognizing that government regulation has failed to protect them against exploitation. It has failed to protect the people against high prices of goods or services, inferior goods, humbug in advertising, and other undesirable social and economic consequences.

Therefore, individuals through their cooperative organizations are taking hold of the only machinery they know of, to try to bring about in a peaceful, American, Christian way, some of the changes that they as individuals believe necessary to contribute not only to their own but to the general welfare of the country.

Cooperatives claim that the ultimate solution to our pressing economic evils lies in the organization of the people into cooperative societies in order that economic freedom may be realized. And the people must have economic freedom before they can in fact be politically free, and as a consequence, spiritually free.

One phenomena continues to disturb me. We still talk of surpluses! True, in terms of capitalist economics, we may have economic surpluses, but we have never had human surpluses. Enough of any good thing has never been produced to satisfy the human demand of our people. Furthermore, we have failed to utilize our productive capacity; we would have to increase production about 60% from 1929 levels to satisfy the minimum requirements of a decent standard of living. And even in that so-called prosperous year, we used only 80% of available productive power. Total national production, as well as agricultural production, has failed to keep pace with the increase in population. By 1935, population had increased from 1922 levels by 17,649,000, or 16%. Total national production was 64 billions, or 1.6% over the 1922 mark. Agricultural production had decreased \$1,436,000,000, or 14.4% in the same

period. In terms of human want, there are no surpluses, only insufficiencies.

**M**AY I explain briefly what I mean by cooperation. It's a word much used, often improperly—many times to deliberately deceive. When we say cooperation—we mean economic enterprises based on the Rochdale principles. Back in 1844, the Rochdale Pioneers decided upon three basic principles which they believed would democratize their enterprise, while succeeding in a mutually advantageous financial way. To begin, they decided that every member must have only one vote in the affairs of the society, regardless of the amount of his capital interest. This is placing human rights above property rights, and assuring thoroughly democratic control. Secondly, any earnings realized through operations must be returned to members in proportion to the amount of their purchases—hence, in proportion to the part each member plays in contributing success to the business. Finally, stock is non-speculative and non-dividend-paying. Co-op stock is not listed on the exchanges and can always be bought and sold only at its face value. The current rate of interest is paid on stock, but there are no other dividends on stock.

You may wonder at the emphasis I place on these hundred-year-old principles. They are significant in that they were applied successfully not only to the Rochdale Society, but also to all true cooperatives since their time. When co-ops allow only one vote to a member, they insure complete democracy in their society—the wealthy shareholder is put on an equal basis with his poor neighbor. Again, it seems only logical to return earnings to those who made them possible—the consumers—rather than to those who played no part in creating them. Through the elimination of stock voting power, the control of a cooperative must always remain with the mass of the membership, and can never be accumulated by a few.

That the cooperative movement has been eminently successful in practically every major country of the world—excepting the United States, where it got off to a late start and has never been applied in a large way—many of you no doubt realize. We can point to the amazing success of cooperatives in Sweden, in England, in France, and other countries. Swedish cooperatives last year increased their membership to 585,000, representing more than one-third of the families in the nation. And cooperative business totaled \$111,494,000. In Britain, a membership gain of 330,000 was reported, bringing total membership to 7,815,000, representing half the population. Business increased to \$1,170,000,000, or 15% of the total business transacted in England.

Interested as you are, as all religious groups should be, in the welfare of both the individual members of your particular organization as well as society as a whole, we urge your careful consideration of the cooperative way of doing business. Cooperators dislike monopolies. They ask none for themselves. All business should not be and cannot be all cooperative. We do not need that. We need only to do enough co-

operatively to set standards of price, quality and service. We do not ask the Church to endorse any particular cooperative venture. That would be ill advised. But to a bewildered people—threatened by another depression even before the memory of the last is erased—with dictatorships rearing their ugly heads in many quarters—standing on the brink of further world chaos in the nature of an all-engulfing war—striving for the economic security and peace of mind that we all should have, can not the Church say: Look into this cooperative method, study it for what it is and try to appraise what it can do, and apply it if you can be convinced of its value.

I believe we can solve our pressing social and economical problems without trading our spiritual freedom and political liberty for economic security, and in all likelihood losing that too—an inevitable event in the course of Fascism, Communism, and the other "isms."

George Holyoake, a veteran British cooperator, has stated in a few terse sentences what I have been trying to say: "Cooperation supplements political economy by organizing the distribution of wealth. It touches no man's fortune, it seeks no plunder, it causes no disturbance to society, it gives no trouble to statesmen, it enters no secret associations. It contemplates no violence, it subverts no order, it envies no dignity, it asks no favor, it keeps no terms with the idle, and it will break no faith with the industrious: it means self-help, self-dependence and such share of the competence as labor shall or thought can win, and this it intends to have."

Next week: Some Experiences in Rural Work by Bishop Green, Bishop Coadjutor of Mississippi.

## Discoveries in Europe

By  
WILLIAM B. SPOFFORD



BOMBS FOR MONUMENTS

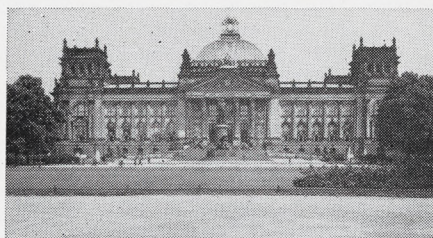
**T**WO QUESTIONS are asked of any recent visitor to Germany: What is Hitler like? What is the condition of the people? We did not meet Hitler; few do. But we did have lengthy conferences with representatives of the American press; with Ambassador Dodd and his associates at the American Embassy; with leaders of the Nazis; with just ordinary people met on the boat and visited in Berlin; with leaders of the Church. First, it can be stated that all meetings, except those held with Nazi leaders, were behind closed doors, shades drawn. People in Germany, even American subjects such as newspaper men, do not indulge even in guarded speech in Hitler Land without first taking precautions. To ask a question of casual acquaintances, even after having come to know them fairly intimately on an ocean voy-

age, generally brought either no answers at all or they were slyly written on bits of paper in order to avoid the chance of being overheard by waiters or next table neighbors with big ears.

Present day Germany is the result of the unjust Versailles treaty. That was the first lesson we had to learn. We imposed upon Germany an impossible treaty. When the social democrats begged for easier terms we got tough. Hitler was the inevitable result. So in deploring the present gangster government of Germany we must accept part of the blame.

As for Hitler, one hesitates to call names. We are given to name-calling too, with far less justification. One does not go through a presidential election without learning to discount the stories told about men in public office. Nevertheless we did hear many stories about Hitler, from responsible people. The man generally accepted as the foremost American journalist in Berlin told us that Hitler is a combination of genius and madman. He believes that he is God's agent to bring the German people out of their difficulties. He has a genius for stirring the people through speeches; he has uncanny ability to take action at the psychological time; wise politically, he plays one faction against another, sitting on the side lines until he sees which side is apt to win, and then becomes its leader. He never prepares a speech, at least to the extent of writing a manuscript, but rather depends upon the inspiration of the moment. And after one of his stirring speeches

—he is an emotional orator—he is so done-in that he is placed in the care of specialists for several days, with three informed men telling us that he drives him-



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WHEN HITLER SPEAKS

self literally mad. Indeed, one distinguished journalist told us that he has sat in on press interviews with Hitler, attended by only a half dozen people. After talking calmly and rationally for a few minutes, Hitler would arise and deliver a speech as though talking to 50,000 people. His eyes would glare, he would drool at the mouth—finally two men would come in and lead him out, ending the interview. "Hitler," said this American journalist, "is literally insane part of the time. The destiny of Europe and perhaps of the world is in the hands of a madman." The person to make this statement was no irresponsible cub reporter but the dean of American newspaper men in Germany.

As for the condition of the people: first there is a huge debt; twice our own which we do so much complaining about. Living costs have gone up 40% since 1934; wages have gone down until they average about \$6 a week. Hitler, as I pointed out last week, has been successful in dividing his opposition. Nevertheless minority groups are discontented. Farmers object to regimentation, price fixing and confiscation. The labor

classes, with living costs up and wages down, are sore, as I can testify since I visited in the homes of some of them. There is an underground working class movement and it is possible to be greeted in Berlin with the clenched-fist salute of Moscow if you get in at the right places. The Jews have been almost completely



GOOSE-STEPPING AT TOMB OF THE UNKNOWN SOLDIER  
IN BERLIN

liquidated, with the most unjust restrictions placed upon those that remain. A Christian professor, for instance, now on a pension, showed us a letter received from the authorities warning him that his pension would be discontinued if he patronized a Jewish merchant, doctor or attorney. The Jews are completely segregated, with some of the most distinguished professional men in the world limited in their practice to members of their own race. And now that the Jews have been put out of business the attempt is being made to enslave the Christian Churches, both Catholic and Protestant, as I reported last week. There is plenty of opposition to Hitler and his regime. In the summer of 1936, we were told, if an honest election could be held Hitler would have received 80% of the vote. In the summer of 1937, these same authorities told us, he would have received not more than 60% of the vote. The other day another German authority publicly stated that not more than 50% of the people of Germany were for Hitler.

With opposition developing inside Germany Hitler is getting ready to try to unite his people behind him by plunging them into a war of conquest. He is prepared for it as far as an army and military equipment is concerned. The evidences of this were everywhere, particularly in the youth camps where everything is done for the future soldiers of the fatherland. And that is one of the tragedies—youth, as far as we could gather, is following Hitler with a blind loyalty. Ask a youth in Germany a question and his answer is a quotation from one of Hitler's speeches—that ends the argument since, to him, it is the final truth.

In spite of this blind obedience on the part of youth, I do not believe Germany could long wage war. Economically the situation is becoming rapidly worse. People are going without fats; without wheat. There are strong minorities, kept apart by the ruthlessness of the secret police and the controlled press and radio, who perhaps would come together in opposition to the pres-

ent regime in the event of war. The regime is built on five falsehoods: the myth of racial supremacy; exclusive nationalism; aggressive militarism; imperialism; paganism. One wrong move on the part of Hitler—

such as a war of aggression that would increase the already severe suffering—and his own people would unite to overthrow him.

Next week: Religion in the Soviet Union.

## LIVING AS WE PRAY

By

BISHOP JOHNSON

IF THE life of Christ forms a perfect drama of the triumph of righteousness over sin and the victory of life over death, His teaching corresponded to the successive acts in His ministry. In His early ministry He taught the "Kingdom of God and his righteousness." Next at Capernaum He taught the operation of God's grace through His humanity and while He had not where to lay His head, He secured from the Apostles a confession of His divinity. During the Passion, He promised them the Comforter, and during the great forty days after the Resurrection He prepared them for the coming of the Holy Ghost, "speaking of things pertaining to the Kingdom of God." One needs to read the Gospels with reference to the sequence of His teaching and the implications attached thereto.

In this chapter let us consider the ethics of His Kingdom as taught to His disciples rather than to the multitude. I think that people overlook this fact in their eagerness to apply the Sermon on the Mount to the kingdoms of this world. We read about this sermon that "seeing the multitudes He went up onto a mountain and taught His disciples," and in another place we read that when asked by His disciples, "why speakest to them in parables?" He said in reply "because it is given unto you to know the mysteries of the Kingdom of Heaven but to them (that is the multitude) it is not given." Because He said, "that hearing they do not understand" and He further cautioned His disciples, "Give not that which is holy to dogs lest they turn again and rend you."

The demand that the Church should take the lead in curing the economic evils of the day has no mandate from Christ, either in His practice or in His teaching. This suggests the mission of the Church, however much it may approve or disapprove of existing systems in its attitude toward righteousness.

Whenever the Church has mixed up in secular affairs, it has lost its spiritual purpose and in the end the political leaders have turned to rend it.

He foretold that the Prince of this world would come and have nothing of Him and bade His hearers to "render unto Caesar the things that are Caesar's and to God the things that are God's." His method of healing the world's evil was that of leaven permeating the mass and not by any attempt to dominate the secular world. His disciples were to be "in the world but not of it."

I know that this attitude is not popular with a great many religious leaders who believe that the Church should take a position and tie up with this or that movement in the secular world. As to that I am more concerned to get the mind of Christ than I am impressed with the success of any such process in history. In the end the secular forces will use the Church for secular ends or else crush it in order to avoid its moral implications. It is significant that Christ should ignore the Roman Empire and its injustices and confine His short ministry to the contacting of unimportant individuals. To impose the Sermon on the Mount on Sodom without first converting the Sodomites, would be to cast pearls before swine. In my judgment the chief mission of the Church is to pursue the policy of producing the kind of individuals who will permeate society. It is a slow tedious process and it is apt to end in crucifixion, but it was the way that the Master went.

THE three important episodes in the early period of the Master's ministry are the Sermon on the Mount, which contains the Lord's Prayer and is followed by the Parables of the Kingdom. It is interesting to note the harmony in the order of the Beatitudes and the petitions in the Lord's Prayer. The latter teaches us how to pray; the former how to live. The Lord's Prayer begins with "Our Father" implying the fatherhood of God and the brotherhood of man as the basis of Christian living. Note that it is never "me" or "my" but "our" and "us."

The Gospel has a corporate rather than an individualistic note. The first petition is that God's name be hallowed and the first Beatitude that we be poor in spirit, comprehending both our objective and subjective attitude toward God. The phrase "poor in spirit" in the Greek refers to the attitude of a well-trained dog toward his master, combining the idea of reverence and humility. The arrogant and the self-satisfied have no urge for worship.

The second petition "Thy Kingdom come" is related to "Blessed are they that mourn for they shall be comforted." In the prophet Isaiah we find (LXI.2) "The Messiah is the comforter of the 'mourners in Zion' in their ardent longing for the establishment of the Kingdom." "Blessed are the meek for they shall inherit the earth" is a quotation from Psalm XXXVII. It does not refer to insipid people but to those who pray "Thy will be done," and accept the incidents of

life as God wills. There is an intimate relation between "Blessed are they which do hunger and thirst after righteousness for they shall be filled" and "Give us this day our daily bread," for as Christ says "if we ask God for bread He will not give us a stone." Also there is a close relation between "Blessed are the merciful for they shall obtain mercy" and "forgive us our trespasses as we forgive those who trespass against us" for if you forgive others their trespasses your Heavenly Father will also forgive you.

And also between "Blessed are the pure in heart" and "lead us not into temptation,"—that is into any trial whereby we may be defiled without the ability to resist the lust of the eye or the lust of the flesh.

The seventh Beatitude, "Blessed are the peacemakers for they shall be called the children of God" is the antithesis of the petition which may properly be translated "deliver us from the evil one" who is the enemy of peace.

"Blessed are they that are persecuted for righteousness sake for theirs is the Kingdom of Heaven" has its antiphon in the closing words of the Lord's Prayer "for thine is the kingdom and the power and the glory forever and ever."

It may be that the relation of some of these petitions to the corresponding beatitude is less evident than others, but from first to last they follow a similar order and clearly indicate that we should live as we pray and pray as we live. In any event the religion which Christ taught has an ethical foundation, both in the practice and teaching of the Master, and wherever mere philosophy, emotionalism or ecclesiasticism lacks this foundation it is like salt that has lost its savor, good for nothing but to be trodden under the foot of men.

It is the unwillingness of men to acquire by discipline the qualities of humility and reverence, of meekness and purity, of mercy and peace, that either they fail to take on the yoke of Christ or, if they do take it, fail to accept its demand of service. After all it is "what seekest thou?" and whether you "come and see" which determines your ability to wear the yoke of Christ. It is only as we do His will that we are able to appreciate and appropriate His doctrine. If men love darkness more than light it can only be because their deeds are not such as the Master demands.

## *Let's Know*

By  
BISHOP WILSON  
CORINTH

ONE who lived for several years in Greece has told me that politics is always a flourishing profession in that country and a universal topic of endless conversation. If all other business goes into a slump, the newspapers continue to do a thriving trade because they retail the latest political developments. Greeks spend most of their time reading the latest bulletins and arguing about them.

It must have been more or less so even in St. Paul's day. To gather in political factions around this or that leader was so natural for the Corinthians that they proceeded to do it with their newly learned Christianity. In no place except Corinth does St. Paul find it necessary to remind his converts that they are not followers of Peter or Paul or Apollos—but all are followers of Christ.

Corinth has had a long and checkered history. Hundreds of years before Christ it was an important commercial center. Situated on the narrow isthmus between northern and southern Greece, it was a natural channel of commerce both from east and west. The ancient city was built on a broad plateau under the shadow of a high rocky prominence known as Acrocorinthus and had its outlets to the sea in both easterly and westerly directions. In pre-Christian times Corinth was involved in all the important wars which ravaged Greece. In the second century before Christ it was a city of some two-hundred-thousand free people and half a million slaves who did the work or transport and shipping. In 146 B. C. the Corinthians rebelled against the growing power of Rome and a Roman general named Mummius took vengeance by completely destroying the city. For a century it lay unoccupied in ruins but its advantageous location induced Julius Caesar to rebuild it.

It was Caesar's Corinth which was visited by St. Paul. Again it had risen to commercial eminence. Its population was mixed and like many crossroads of travel it absorbed all the bad habits of its visitors. The traditional pagan religion was dedicated to the sea-god Poseidon but the most popular religious festivals gathered around imported rites connected with the immortal cultus of Astarte from Asia Minor. A voluptuous, sybaritic style of life prevailed. "To live like a Corinthian" was a proverb of the day and meant a general abandonment to immorality.

For two years St. Paul lived and taught in Corinth. Here he wrote his epistle to the Romans and later he wrote several epistles addressed to the Corinthians. It is not surprising that these epistles as preserved in the New Testament should contain the heaviest moral injunctions that the Apostle felt called upon to send to his converts.

In later years the city passed by conquest into the hands of the Turks and the Venetians and back to the Turks. It was burned in the Greek Revolution and was again utterly destroyed by an earthquake in 1858. Since that date it has been rebuilt in a new location a short distance away from the ancient site and occupies a more modest place in the commercial life of the eastern Mediterranean world today.

A pleasure-loving people always know they are missing something. The sacrificial side of the Christian appeal and its high moral tone offered a vivid contrast to the prevalent spirit of sensuality. St. Paul had his troubles at Corinth but he planted the cross where it was sadly needed.

## STUDY OUTLINES OF CONFERENCES URGED FOR LENT

By GARDINER M. DAY

Last summer two great world conferences of the Christian Church were held at Oxford and Edinburgh. The Conference at Oxford was under the auspices of the Universal Christian Council of Life and Work, and that at Edinburgh was under the auspices of the Faith and Order Movement. Leaders from all the Orthodox and Protestant Communions in the world, except the Church in Germany whose representatives were not allowed to leave the country, were present. The Conference had been in the process of preparation since 1934 under the extremely capable guidance of J. H. Oldham, of the London International Missionary Council.

The subjects which were chosen for discussion at Oxford were those which we Christians recognize to be the most pertinent and difficult problems faced by the modern church; namely, the Church in its relation to 1, the Community; 2, the State; 3, the Economic Order; 4, Education; 5, the International Situation. At the Edinburgh Conference the subjects chosen were those which most seriously concerned the inner life of Christendom; namely, 1, The Grace of our Lord, Jesus Christ; 2, The Church of Christ and the Word of God; 3, The Communion of Saints; 4, the Church's Ministry and Sacrament; 5, the Church's Unity in Life and Worship.

After lengthy discussions, reports were brought in by committees of the Conference and, after further discussion, issued as the official report of the Conference. Those who were present and took part in deliberations of the Conference felt that both Conferences were of inestimable value in the thought and progress of the Christian Church. The delegates, since then, have gone home to their various countries and have endeavored to spread abroad the findings and spirit manifest at both Edinburgh and Oxford.

Despite all this, however, one does not have to go very far in almost any part of our own country (and I dare say the situation is similar in other countries) to find good, faithful, and loyal Christian people who scarcely know what these two Conferences were all about. At the same time, the leaders of the Conference realize that unless the results of these Conferences are studied and understood by the rank and file of the laity of the Christian Church, the ultimate value of the Conferences to the Church will be



BISHOP MIKELL  
*Lenten Preacher in New York*

sadly lessened. There is little value in the leaders of the Christian Church agreeing on either the contents of the Gospel or the method of its propagation unless they receive the wholehearted support of the ordinary garden variety of layman who is sitting in the pew and supporting his local church.

Consequently, when the intelligent Christian says, "What shall I read during Lent?" I make only one reply; namely, "Acquaint yourself with the findings of these two Conferences." To do this is not simply the intelligent Christian's privilege but is the intelligent Christian's obligation. Members of the Communist Party are made to study in order to learn what they believe and why. Into the minds of the followers of Hitler and Mussolini is poured what we call "propaganda," but what they call "study courses" that tell them what to believe and why. Hours are spent learning the essence and technique of Communism and the essence and technique of Fascism. Surely we who are Christians cannot expect to have a strong and effective Church competent to meet the attacks of rival religions and political faiths unless we too keep abreast of the best thoughts of the keenest minds in the Church today.

The next question the layman asks is, "Specifically, what shall I read?" Our reply is, Get a copy of the *Official Reports of the Oxford Conference*, which are published in a small paper bound volume of 171 pages in length. Do not sit down and read it all at once but read each section slowly and carefully enough to really mas-

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

One of the first reports to come from China by an American doctor has just been received from Dr. Charles Parsons, the head of a medical unit sent by the American League for Peace and Democracy. He said that supplies were so lacking that he was called upon to treat soldiers and civilians who had been wounded three months earlier. "A few days ago we were visiting a hospital across the river and saw six stretchers brought in, their blankets saturated with blood. We learned later that the wounded had died on the way or died a few hours later. And most of those killed or maimed are women and children. The streets of Hankow and the neighboring cities are so packed with people that a bomb from the air cannot help but kill and maim many."

Dr. Parsons, who has been assigned by the Chinese government to make a survey of medical needs in the Hankow area, reports to the China Aid Council of the American League that equipment of simple gauze and dressings is woefully inadequate, and that one of the great refugee problems is to get "enough calories of food for a balanced diet to keep body and soul together, not to speak of fighting their disease."

"We visited the main surgical hospital of Hankow on a raw, cold day. There was no heat anywhere except in the operating room. There were three male nurses for the 500 patients. Nursing work was being done by ambulatory patients. In a medical hospital containing 381 patients with pneumonia, cholera, typhoid, there are five doctors and 18 nurses. Most of the patients have to care for themselves. If such conditions exist in Hankow, how completely lacking must medical facilities be farther away from here and especially at the front."

The American unit, consisting of Dr. Parsons, Dr. Norman Bethune and Jean Ewen, a nurse, took with it X-Ray equipment, operating instruments for both doctors, and medical supplies to last for a short period. Additional units and medical supplies are being gathered by the China Aid Council of the League.

Church people who wish to aid in this work can send their donations to the Church League for Industrial Democracy, 155 Washington Street, New York, that is aiding in the raising of funds.

### John Gass Pleads for Tolerance

The Rev. John Gass, rector of the Incarnation, New York, in addressing a meeting of Jews, Catholics and Protestants in New York on February 27th, pleaded for more tolerance. Freedom gave Protestantism its birth, he said, and the strongest insistence of Protestantism has always been on religious liberty. "It would seem therefore as a matter of simple logic that just in the measure in which Protestants claim these liberties for themselves they would claim them for others and insist that they are the common heritage of all mankind. Intolerance springs almost invariably from one of two sources—fear and prejudice." Others to speak at the meeting were Gerald L. Carroll, Roman Catholic layman, and Rabbi Morris Lazaron of Baltimore.

\* \* \*

### Fine Program for Columbus Parish

St. Paul's, Columbus, Ohio, where the Rev. C. Ronald Garmey is rector, has a fine Lenten program. Sunday morning there is to be a study group led by Philosopher A. E. Avey of the State University on "What About Religion?" On Thursday evenings lectures are to be given by Professor Harlan Hatcher of the University; the Rev. E. J. van Etten of Pittsburgh; Dean Sweet of St. Louis and Bishop Scarlett of Missouri. Each lecture is to be given following parish fellowship dinners. Then on April 5-8 the Rev. Angus Dun of the Cambridge Seminary is to be on hand for afternoon lectures and as preacher at the evening services.

\* \* \*

### Meetings on the Great Conferences

Rector Charles B. Ackley of St. Mary's, New York City, has lined up top-notchers for lectures on the Oxford and Edinburgh Conferences each Wednesday evening during Lent. They are: William Adams Brown, Robert W. Searle, James Spears, Mrs. Henry Hill Pierce, Wallace T. McAfee, Henry Smith Leiper, with a summary at the conclusion by the rector.

\* \* \*

### Japanese-American Young People Meet

The Japanese-American Young People's Fellowships of the North Platte Valley, Nebraska, held a conference February 19-20 at Mitchell and Scottsbluff. There were over 100 delegates present, probably the largest group of its kind ever to meet in this country, representing the Church's largest but most scattered mission to a single racial group under one leadership. Leaders were the Rev. William P. Anna Jr., rector at



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Scottsbluff; the Rev. H. Kano, priest-in-charge of the Japanese Mission; the Rev. Gordon Smith, vicar at Gering, Nebr.; Deaconess Clara E. Le Hew, who is in charge of Japanese-American Young People's work and Bishop Beecher who preached at the service and led the discussions.

\* \* \*

### Joseph Fletcher Visits Seminaries

The Rev. Joseph Fletcher, director of the Graduate School of Applied Religion, Cincinnati, has just returned from a visit to a number of seminaries; the General, Berkeley, Cambridge, Union and Alexandria. He lectured at each school.

\* \* \*

### Philadelphia Rector Has Anniversary

The 35th anniversary of the rectorship of the Rev. George R. Miller at St. Nathaniel's, Philadelphia, was observed on March 6th. Two former members of the Sunday school, now parsons, paid tributes to their former rector.

\* \* \*

### School of Religion in Houston

The Redeemer, Houston, Texas, conducts a school of religion and life, under the direction of Rector Gordon M. Reese. Mental hygiene, social hygiene, economics, sociology, religion are presented by an authority before the class that meets once a week. The general theme is "Home Building and How to Safeguard Marriage."

\* \* \*

### Family Sunday in Atlanta

It took an additional 100 chairs to seat the congregation at St. Philip's

Cathedral, Atlanta, Ga., on February 27th. The occasion was Family Sunday with parents invited to attend service to worship with their children. Morning Prayer was shortened, the hymns were those loved by children and Dean de Ovies preached a sermon that they could understand. . . . On the same Sunday Bishop Mikell confirmed at St. Luke's, Atlanta, with Rector John Moore Walker presenting one of the largest classes in the history of the parish.

\* \* \*

### Church Dedicated in Detroit

An attractive and adequate church building was dedicated on February 27th for St. Clement's, Detroit, a congregation of Colored people. The building was crowded for the service at which Bishop Page preached.

\* \* \*

### Quiet Day in Albany

Bishop Oldham conducted a quiet day for the clergy of the diocese of Albany on February 28th.

\* \* \*

### Bishop Perry Sails for Europe

Bishop Perry of Rhode Island sails for Europe tomorrow, March 11th, to make the official visitation of the Episcopal Churches. He goes first to Dresden, then Munich, Geneva, Florence, Rome and Paris. The visit ends in Holland, where he will attend the meeting of the World Council of Churches.

\* \* \*

### China Fund About One-third Raised

On February 28th a total of \$138,042 had been received by the National Council for the China Emergency Fund. The Council seeks \$300,000, authorized by General Convention.

\* \* \*

### Professional Women Meet in the Evening

A number of New York women, busy all day at their business and therefore unable to attend the daytime meetings of the Auxiliary, have formed a group that is meeting evenings once a week during Lent. The first meeting was held March 9th in the home of Mrs. Henry Hill Pierce, member of the National Council, and was led by the Rev. Almon R. Pepper, the secretary of the national social service department.

\* \* \*

### Commission on Negro Work Has Meeting

The commission on Negro work, appointed by General Convention, held its initial meeting on February 28th in New York, with Bishop

Stewart of Chicago presiding. They announced a conference to be held in Chicago in the fall at which the responsibility of the Church to the Negro race will be discussed. A sub-committee was appointed to study the question of a separate Negro episcopate but before doing so the commission voted unanimously for the principle of integration rather than segregation. The matter of a full time secretary for Negro work was also referred to a committee.

\* \* \*

#### Preaching Mission in Chicago Parish

Dean R. F. Philbrook of Trinity Cathedral, Davenport, Iowa, is conducting a preaching mission this week (March 9-16) at St. Bartholomew's, Chicago, where the Rev. Howard Brinker is rector.

\* \* \*

#### Death Takes

##### Prominent Layman

Herbert C. Theopold, prominent layman of the diocese of Minnesota, died on Washington's Birthday of a heart attack. He was in his 70th year.

\* \* \*

#### Religious Temple for World Fair

A non-sectarian temple of faith is planned for the New York world fair of 1939, according to an announcement made last week. It is to cost \$300,000, the fund to be raised by popular subscription. The Episcopalians present at the luncheon at which the announcement was made were Bishop Stires of Long Island, Bishop Manning of New York, Dean Gates of New York and Mr. Samuel Thorne.

\* \* \*

#### English Bishop Preaches at Grace

Bishop Hunkin of Truro, England, preached at the noon-day service on Ash Wednesday at Grace Church, New York, before a large congregation. He sailed that afternoon for home.

\* \* \*

#### Bishop Juhan in Auto Accident

Bishop Juhan of Florida narrowly escaped death in an automobile accident on February 27. A parked truck forced cars to swerve around it. As the Bishop's car passed he was hit by a car coming the other way and his car turned over five times, throw-

ing him out on the third turn. Taken to a hospital in Jacksonville it was feared that he was seriously injured, examination revealed only severe head lacerations, bruises and shock and doctors report that his condition is satisfactory. He will however remain in the hospital for some days and engagements have been cancelled for two weeks, with additional cancellations possible.

\* \* \*

#### Bishop Manning Pleads for Cathedral

Bishop Manning, opening the Lenten Services at Trinity, New York, on Ash Wednesday, appealed to the congregation, that jammed the large church so that there was standing room only, for money with which to complete the nave of the Cathedral of St. John the Divine. Rector Frederic S. Fleming conducted the service.

\* \* \*

#### George Foster Peabody Dies in South

George Foster Peabody, distinguished churchman, died on March 4 at his winter home at Warm Springs, Georgia. Eighty-five years old he had devoted his life to aiding the negro race particularly in the field of education.

\* \* \*

#### Union Services in Indianapolis

Episcopal Churches in Indianapolis are uniting for noon-day services, held at Christ Church. Preachers are Bishop Francis, the Rev. David Covell, Dean Welles of Albany, Bishop Wise, the Rev. Frank Nelson, the Rev. Ray E. Carr and the Rev. E. A. Powell, the rector of the parish.

\* \* \*

#### Archbishop Preaches in Chicago

Archbishop Derwyn T. Owen of Canada is among the speakers at the noonday Lenten services held in a Chicago theatre each noon during Lent under the auspices of the Church Club. It is his first appearance on the program. Others to preach there this Lent are the Rev. Don Frank Fenn of Baltimore; Bishop Quin of Texas; Dean Emerson of

Cleveland; Bishop Keeler of Minnesota; Bishop Spencer of West Missouri and Bishop Stewart of Chicago who, as usual, is to be the preacher during Holy Week.

\* \* \*

#### Lenten Preachers at the General

Chaplain Frederic C. Lauderburn of the General was the preacher yesterday at the Ash Wednesday service at the General Seminary, New York. On Monday evenings during Lent there are to be special preachers in the chapel: Bishop Mikell of Atlanta; the Rev. Elmore McKee of St. George's, New York; Presiding Bishop Tucker; Bishop Wilson of Eau Claire; the Rev. Frederic S. Fleming of Trinity Parish, New York, and the Rev. William M. V. Hoffman Jr., of the staff of St. Mary the Virgin's, New York.

\* \* \*

#### Special Preachers in Providence

Bishop Perry lead off as preacher at the noonday services held during Lent at Grace Church, Providence, R. I. He is to be followed by the Rev. Charles H. Cadigan of Amherst, Mass.; Bishop Lawrence, former rector, now Bishop of Western Massa-

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chusetts; the Rev. Alexander McColl, Philadelphia Presbyterian; the Rev. Boynton Merrill, Congregationalist of Boston; Bishop Bennett, auxiliary bishop of Rhode Island; the Rev. W. Russell Bowie, rector of Grace Church, New York; Dean Sturgis, also a former rector, now dean of St. Paul's Cathedral, Boston; and the present rector, the Rev. Clarence H. Horner.

\* \* \*

#### A Dinner-less Day in Minnesota

Bishop Keeler of Minnesota asked the 18,000 Episcopalians there to go without dinner on Ash-Wednesday and give the cost of the meals to the diocese so that social service work might be expanded. Two particular pieces of work he mentioned in a radio broadcast; maintaining the Rev. George L. Brown as chaplain at Rochester, where the Mayo Clinic is located, and the work carried on by the Rev. Perry M. Gilfillan, who ministers to those in various institutions in Minneapolis and St. Paul.

\* \* \*

#### Bishop Johnson Visits Houston

Bishop-Editor Irving P. Johnson was the preacher the first three days of Lent at Trinity Church, Houston. He is at present conducting a mission at Little Rock, Arkansas.

\* \* \*

#### Special Preachers at St. Paul's, Buffalo

Noonday services are being held each day this Lent at St. Paul's, Buffalo, N. Y., with the following guest preachers: Superior A. G. Whittemore of the Holy Cross Fathers; Archbishop Richardson of Canada; the Rev. Leister C. Lewis of Philadelphia; Bishop Wilson of Eau Claire; Dean Sidney Sweet of St. Louis; Dean Emerson of Cleveland; the Rev. Ralph W. Stockman, Methodist pastor of New York and the Rev. Spence Burton, superior of the Cowley Fathers.

\* \* \*

#### Dedicate Parish House and Church

Bishop Washburn of Newark dedicated the church and parish house at St. Mark's, Teaneck, N. J., on February 17th. The Rev. Fessenden A. Nichols is the vicar.

\* \* \*

#### No Clews to Rector's Murderer

A reward of \$1,500 was offered for information leading to conviction for the murder of the Rev. Charles H. Lee, recently shot as he was preparing his sermon at St. Simon's Island, Ga. Nothing has developed however as to who shot him or why. It is a general impression however that it was a case of mistaken identity, the murderer having thought he

was shooting a court official who is similar in general appearance to Mr. Lee and who lives but two doors from the rectory.

\* \* \*

#### Synod to Meet in Nevada

The synod of the province of the Pacific is to meet at Las Vegas, Nevada, May 11-12, with Presiding Bishop Tucker as the preacher at the opening service. A conference on religious education is to be held on the 10th, led by Bishop Stevens of Los Angeles.

\* \* \*

#### Newark Clergy Hold Meeting

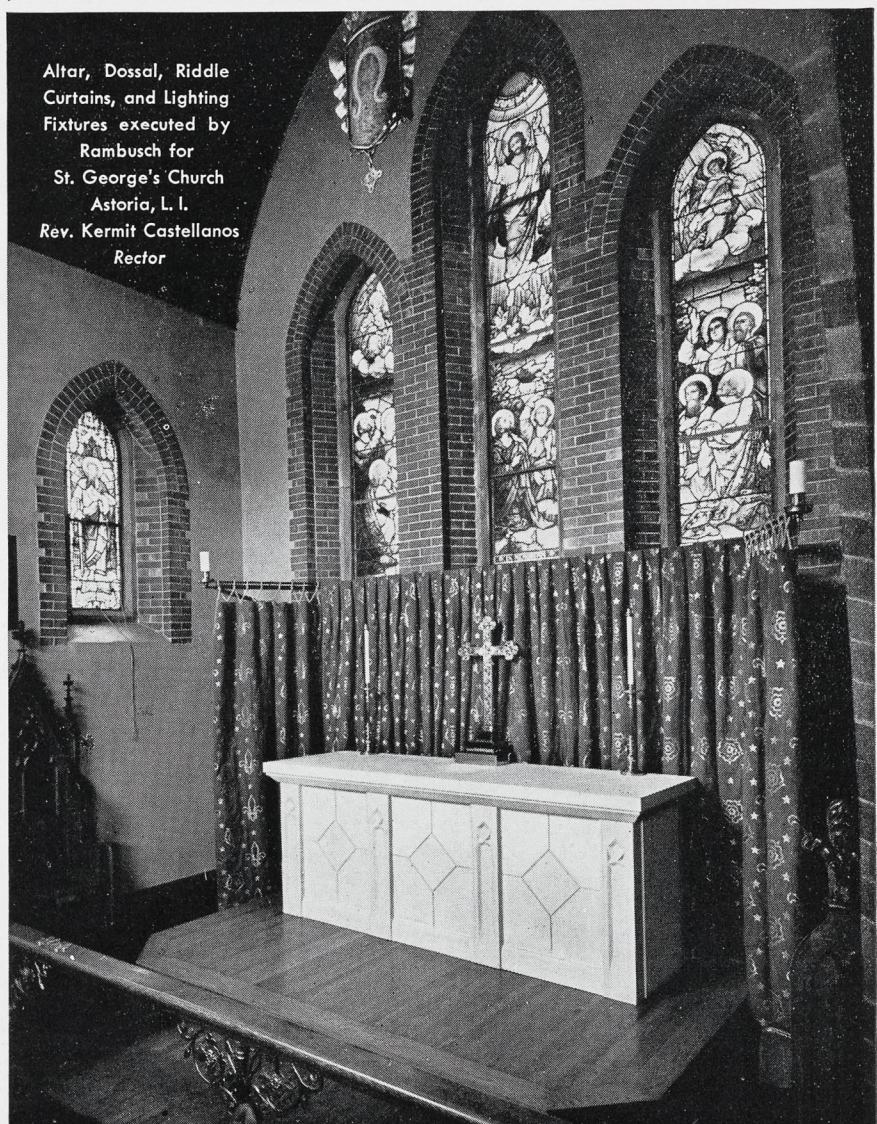
Bishop Washburn of Newark led a pre-Lenten meeting of the clergy

of his diocese on February 14th at St. George's, Maplewood, with 125 clergy present. "What does the diocese do for parishes" was the practical question debated in the afternoon. He did not answer the question himself but called upon various clergymen to make their contributions. The value of the summer conferences and of the laymen's conference held annually were particularly stressed.

\* \* \*

#### Danbury Church Has Top-Notchers

The Rev. Hamilton Kellogg always brings to Danbury, Connecticut, the top-notchers for his Lenten preaching services. This year he has the Rev. Frederic S. Fleming; the Rev.



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\* \* \*

#### Newark Studies World Conferences

Bishop Ludlow of Newark opened an "On from Oxford" conference the other day, sponsored by the churches of Bergen County, New Jersey. Delegates to the Oxford conference reported on the findings to the 300 persons present. A second meeting was held on March 6th at which it was decided to sponsor group study meetings in the various towns on the findings of the world conference.

\* \* \*

#### Grace Church Has Fine Lenten Program

Grace Church, New York City, as usual, has a fine Lenten program. There are the mid-day services, with the following preachers; the Rev. Clarence H. Horner of Providence; the Rev. Theodore H. Evans of New Haven; the Rev. Theodore P. Ferris of Baltimore; Dean Richard Roberts of Toronto; the Rev. Henry Sloane Coffin, dean of Union Seminary; the Rev. Howard C. Robbins of the General Seminary and the Rev. Wilbur L. Caswell of Yonkers. Holy Week the preacher is to be Bishop Ludlow of Newark. There are also interesting services on Sunday evening with the general theme "American Conditions and the American Conscience" with the following speaking: Rector W. Russell Bowie on "The menace of the American Legion"; Miss Clare M.

Tousley on "Our responsibility for our disadvantaged neighbors"; the Rev. Elmore McKee, rector of St. George's, on "A Christians repudiation of war"; the Rev. Reinhold Niebuhr on "Our responsibility for social justice" and the Rev. Henry S. Leiper on "Fascism in Europe and the threat of it in America."

\* \* \*

#### Mid-Day Services at St. Paul's, Baltimore

The preachers at the mid-day Lenten services at St. Paul's, Baltimore, are Bishop Helfenstein, Bishop Spencer of West Missouri; Bishop Strider of West Virginia; Bishop Fiske, retired; the Rev. W. O. Kinsolving of Summit, N. J.; the Rev. Arthur Lee Kinsolving of Boston (son of the rector); Father Hughson of the Order of the Holy Cross; the Rev. Granville M. Williams of the Cowley Fathers, and the following Baltimore clergy; Reginald Mallett; Don Frank Fenn; Theodore P. Ferris; S. Thorne Sparkman; Richard T. Loring and Rector Arthur B. Kinsolving.

\* \* \*

#### Special Preachers in Albany

Noonday services are held during Lent at St. Peter's, Albany, N. Y., with all the Episcopal Churches of the city uniting for them. The preachers: Bishop Moreland; Dean High-Moor of Pittsburgh; Dean Welles of Albany; the Rev. Grant Noble of Williamstown; Dean Roscoe Foust of Bethlehem; the Rev. George A. Taylor of Albany; Dean Emerson of Cleveland; the Rev. Charles W. Findlay of Albany; the Rev. Edward S. Tabor of Albany; the Rev. David K. Montgomery of Morristown, N. J.;

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the Rev. William E. Sprenger of Albany; Bishop Fiske, retired; the Rev. Charles C. Harriman of Albany. In addition to these union services each parish is having the usual mid-week evening services.

\* \* \*

#### With the Workers in Education

Miss Avis E. Harvey has resigned from the staff of the national Woman's Auxiliary in order to study. . . . Miss Rebecca Saunders has resigned as director of religious education at St. Paul's, Waco, Texas, and has returned to her home in Asheville, N. C. . . . Miss Margaret Teague, educational secretary for rural work, Maine, is to take similar work on May first in the diocese of Western Massachusetts. . . . Miss Jennie Trapier has left Trinity, Wilmington, Delaware, and is now educational secretary of the Y.W.C.A. in Montgomery, Alabama.

\* \* \*

#### Corporate Communion in Boston

There were close to 2,000 laymen at the corporate communion services held in thirteen different churches in the diocese of Massachusetts on Washington's Birthday. The services were sponsored by the men's division of the diocesan Service League. In each instance the service was followed by a breakfast with a special speaker.

\* \* \*

#### Social Service Department Sponsors Meetings

The social service department of the diocese of Rhode Island is sponsoring weekly lectures during Lent on the general theme, "Facing World Problems." Rabbi Israel M. Goldman was the speaker on March 7th on the social teachings of the prophets. The Rev. Richard Lief, superintendent of the Church House, is to speak

on the 14th on work among prisoners; Bishop Bennett on world peace; Mr. Otto Gilmore, head of Leisure Time Activities, is to speak on his work, and the executive secretary of the CLID is to speak on the Church and industry.

\* \* \*

#### Dr. Keller Speaks to Large Group

Dr. William S. Keller of Cincinnati addressed nearly a thousand laymen at Memphis, Tennessee, on February 23rd at a meeting sponsored by the Laymen's League.

\* \* \*

#### English Bishop Visits Berkeley

Bishop Hunkin of Truro, England, expressed grave fears for the security of the British people because of the present international crisis in an address to the faculty and students of the Berkeley Divinity School. He sailed for England on March first. As

a liberal he expressed a desire for a more versatile clergy who could meet a variety of needs within their cures. Liturgical services on Sundays, he said, should conclude a week of general usefulness to the community.

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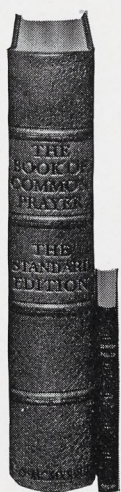
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New York



# UNEMPLOYED MEN <sup>and</sup> WOMEN

## Mail This Application At Once

Over 350 men and women *are needed at once* to open up fine-paying Coffee Agencies right in their own home localities. If you are looking for a bona-fide chance to make as high as \$60.00 in a week, starting at once, this company will send you everything you need, give you all the help you require, and back you up with its proven successful plans. You risk no money. A chance to be independent, work as you please, and make more than just a modest living. If you want to know whether there is an opening for you in your own or nearby locality, mail the Application below.

### SEND NO MONEY

There is no money fee of any kind required with this Application. It merely tells us that you would consider running a Coffee Agency in your locality if we have an opening for you. You will be notified *by return mail* whether your home locality is available. Then you can decide if the money-making possibilities look good to you. No obligation on your part. Those who apply first will be given preference, so be sure to mail your Application without delay—NOW! No letter is required, just the Application. Mail at once to

**ALBERT MILLS, Pres., 5219 Monmouth Ave., Cincinnati, Ohio**

#### COFFEE AGENCY APPLICATION

① Write Your Full Name and Address Here

Name .....  
(State whether Mr., Mrs., or Miss)

Address .....

City and State .....

② How Much Time Can You Devote to Coffee Agency?

☐ FULL TIME; ☐ PART TIME  
Mark with an "X"

[Full time pays up to \$35 to \$60 in a week.  
Part time, either during the day or evenings, pays up to \$22.50 in a week.]

③ State Which Bonus You Prefer—Cash or Ford Automobile

In addition to their cash earnings, we offer our producers a cash bonus of \$500.00 or a brand-new, latest model Ford Tudor Sedan. State which you would prefer if you decide to accept our offer. Mark "X" before your choice.

☐ \$500.00 CASH BONUS; ☐ LATEST MODEL FORD TUDOR SEDAN

④ Can You Start at Once?

Mark with an "X"  
☐ YES; ☐ NO

If you cannot start at once, state about when you will be able to start.  
.....

Mail at Once to

All Applications Will Be Held Strictly Confidential

**ALBERT MILLS, PRESIDENT**

**5219 Monmouth Ave.**

**Cincinnati, Ohio**

He spoke of receiving as candidate for Holy Orders one whom the farmers recommended as being a youth "quite willing to lend a hand at harvest." The Bishop considered theology as in a transient state, a complete compendium being impossible. He commended the recent report of the Doctrinal Commission for its breadth, and remarked that "enough light can be had to enable us in the name of Christ to do much in a disordered world."

\* \* \*

#### Lenten Preachers at St. Bartholomew's

The noon-day Lenten preachers this Lent at St. Bartholomew's, New York, are Dean Kinsolving of Garden City; Bishop Larned of Long Island; Bishop Strider of West Virginia; the Rev. C. Leslie Glenn of Cambridge; the Rev. Henry Sloane Coffin of Union Seminary; Bishop Spencer of West Missouri; Bishop Penick of North Carolina and Presiding Bishop Tucker.

\* \* \*

#### Bishops for Binghamton Parish

Christ Church, Binghamton, N.Y., has an all-bishop program for the special Thursday Lenten services; Bishops Coley; Essex; Larned; Dav-enport; Longley; Ludlow and Van Dyck. All right, get out your pencil and jot down the diocese of each one.

\* \* \*

#### Bishop Strider Declines Deanship

Bishop Strider of West Virginia, recently elected dean of the Virginia Seminary, since he is "sacredly committed to a great unfinished task in the diocese of West Virginia." There will be two new seminary deans elected during the year, one for Virginia and another for Seabury-West-ern.

#### STUDY OUTLINES OF CONFERENCES URGED FOR LENT

(Continued from page 8)

ter its content. This will prove to be no light reading, but it will also prove to be a splendidly worth while Lenten discipline.

The Reports sell in small paper bound volumes costing \$.25 a piece and may be secured from any religious bookstore such as Morehouse-Gorham, N. Y., or H. M. Jacobs of Philadelphia.

As supplementary reading giving something of the background of the Conference and its problems, I suggest *World Chaos or World Christianity*, by Dr. Henry Smith Leiper—published by Willett & Clark (\$1.50).

The topics dealt with by the Oxford Conference are of a more general nature than those dealt with by the Edinburgh Conference; thus the

average layman will find the Oxford Report a better introduction than the Edinburgh. For the latter Conference he will find a book called *Edinburgh 1937*, bearing the sub-title "The Story of the Second World Conference on Faith and Order," by Dr. Hugh Martin, the best introduction. It is published by the Student Christian Movement Press of London and also may be secured at any religious

bookstore. Along with this he should secure the official reports of the Edinburgh Conference. Better still, if he can bring together a group of fellow Christians to spend a series of evenings studying and discussing these reports, he will find that not only is his knowledge increased but I will be willing to wager that he will look back upon a most enriching and worthwhile Lenten Season.

## Services in Leading Churches

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St. New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 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 (choral). Organ Recital on Saturdays 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 The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M., 4 P. M. Wednesdays and Holy Days, Holy Communion, 10 A. M. Daily (except Saturday) Noonday service 12:15-12:40 P. M. Thursdays: Special Service, 5:30 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. Roelif H. Brooks, S.T.D., Rector Sunday Services: 8 A.M., 11 A.M., and 4 P.M. Daily Services: 8:30 A.M., Holy Communion. Noonday Service: 12:05 to 12:35. Thursday: 11 A.M., Holy Communion.

### Christ Church Parish

Detroit and Grosse 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 Wednesdays 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.

# The Spirit of Sacrifice Is Not Dead!

This man forgoes a winter's cruise to obey Christ's command

"Cleanse the Lepers"



**The New York Times**  
SATURDAY, DECEMBER 25, 1937.

**\$1,000 Given for Lepers**  
A Christmas gift of \$1,000 from an anonymous donor was received this week by the American Mission to Lepers at its headquarters in the Presbyterian Building, 156 Fifth Avenue. The benefactor gave up a foreign cruise to make the contribution.

The American Mission to Lepers  
156 Fifth Avenue, New York, N.Y.

Gentlemen:

Perhaps you will be interested to know how this check happens to be coming your way. One evening I was reading about your leper work.

I had promised myself that I would use this money for a cruise this winter. In fact, I had engaged passage for several months. On reading the reports of the great needs among the lepers and of the inadequacy of the agencies for their care, I said to myself, 'You have no business to use this money for your own pleasure, when there are so many demands for help from the pitiable victims of leprosy.' So I am sending this check along as my small contribution toward this great need.

## WILL YOU MAKE A SACRIFICE DURING THIS LENTEN PERIOD AS YOU THINK OF CHRIST STEADFASTLY FACING HIS CROSS?

Thousands of terror stricken, and homeless lepers are unable to be admitted to Christian leper colonies because of lack of funds.

Ahead lie years of creeping illness, ostracism, shame and possibly death unless treatment is provided.

The Episcopal Church in the United States pays the salaries of the missionaries in 3 leper colonies but the major support of their leprosy projects comes from the American Mission to Lepers. \$1,000 is required this year by the National Council for the new colony at Cape Mount, Liberia.

\$40 will give complete care to a leper mother, one year.

\$30 will provide care for a leper child for one year.

*Leper mother with her one-month-old baby waiting to be admitted to a Christian Leper Colony. If only there were room! Her mother love cries out to you.*

### THE AMERICAN MISSION TO LEPERS

Room 1-M, 156 Fifth Avenue, New York

As my Lenten offering to  
the lepers I am happy to  
enclose .....

Name .....

Address .....

- |   |      |
|---|------|
| <input type="checkbox"/> Care of an adult, one year | \$40 |
| <input type="checkbox"/> Care of a child, one year  | \$30 |
| <input type="checkbox"/> A hut for 2 people         | \$20 |
| <input type="checkbox"/> Medicine for one year      | \$5  |
| <input type="checkbox"/> A warm blanket             | \$2  |

