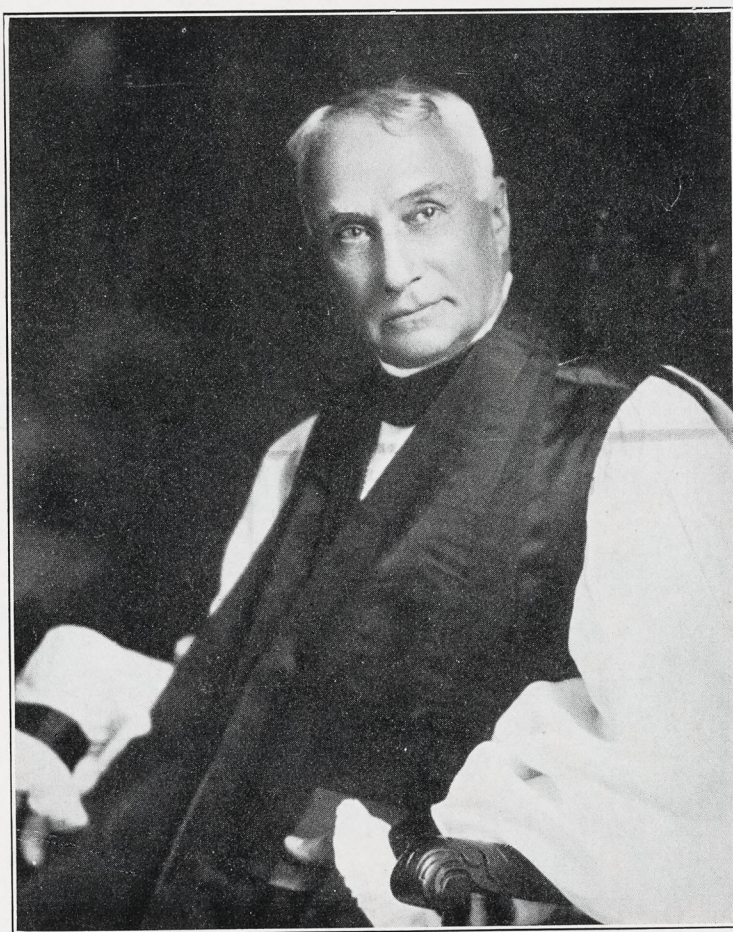


October 20, 1938  
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# THE WITNESS



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## CLERGY NOTES

DOAN, EDWARD S., rector of Emmanuel, Petoskey, Michigan, is retiring on November first to live at 519 Coit Avenue, Grand Rapids, Mich.

FRIEDRICH, JAMES K., formerly assistant at St. Stephen's, Hollywood, Calif., is now the assistant at All Saints', Beverly Hills, California.

HAUBER, JOSEPH A., assistant at Johnstown and Altoona, Pa., has accepted the rectorship of Ascension, Sligo Parish, diocese of Washington.

JUERGENS, ROBERT E., layreader, has been placed in charge of the Church of Our Father, Chicago, working under the Rev. Harold Holt, rector of Grace Church, Oak Park.

KAPPE, HAROLD G., formerly vicar of St. Mark's, Oconto, Wisconsin, has accepted appointment as vicar of Trinity, South Bend, Indiana. Address: 1116 W. Colfax Avenue.

MERRY, ROBERT ETHAN, formerly rector of St. Philip's, Duxbury, Mass., is now the assistant student chaplain at Princeton University, where there are over 800 students who are Episcopalians. The Rev. John Crocker is the chaplain.

NEWTON, JOSEPH FORT, formerly on the staff of St. James, Philadelphia, is now the rector of St. Luke and the Epiphany, Philadelphia.

SNODDY, WAYNE S., formerly rector of St. Paul's, St. Louis, Mo., is rector of the Church of Our Merciful Saviour, Cincinnati, Ohio.

STIRES, ERNEST V., formerly rector of All Saints', Richmond, Va., has accepted the rectorship of St. Paul's, Waco, Texas.

STRACHAN, JOHN, has returned to Holy Cross-Immanuel, Chicago, after a year's leave of absence because of illness.

TREDER, RUDOLPH W., formerly of the Associate Mission at Hays, Kansas, is now the vicar of St. Cornelius' Church, Dodge City, Iowa.

VOLLMER, MILES A., formerly rector of St. Paul's, Mayville, N. Y., has accepted the rectorship of St. Mark's, Lewistown, Pa.

WHIPPLE, CHARLES E., formerly vicar of St. John's, Holbrook, Mass., is now rector of the Church of St. Mary the Virgin, Falmouth Foreside, Maine.

WYCHOFF, WILLIAM J., formerly rector of St. Mark's, Des Moines, Iowa, has accepted the rectorship of St. John's, Lockport, Illinois.

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
FRANK E. WILSON  
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## THE ROOT OF BITTERNESS

*An Editorial by*  
BISHOP JOHNSON

IT IS atmosphere that really makes the Church or the home. It is this atmosphere which children breathe into their subconscious selves and it comes out in their ultimate character.

Now the sins of the home and the Church are not apt to be flagrant sins but rather an innumerable company of petty sins which poison the contentment that might otherwise abide there.

We do not expect to find lions or tigers in the home but we are used to gnats and flies which can be very irritating, although not so immediately fatal as the larger beasts.

It must have been someone with a saving sense of humor who called the devil Beelzebub, which means "Lord of flies."

That is just the role he takes when he enters the home and you can hear the buzzing of his innumerable satellites as father complains about the multitude of bills, and mother about the scarcity of comforts, and brother about his inconvenient chores, and sister about her dilapidated clothes.

Satan has entered in, contentment has gone out and the flies settle down industriously at their task of disturbing peace and defiling the white linen of righteousness.

I know excellent parents who really love their children and want them to grow up to be good men and women who are serenely unconscious that flies are sources of fatal infection.

To sit during one's youth at meals where members of the community are discussed and neighbors criticized; to participate in the buzzing murmurs of various members of the family about various complaints; to nag and to be nagged at sundry and various times is to grow up in an atmosphere of envy, malice and all uncharitableness.

What is needed in such homes is to put on screens which will keep out noxious insects, or in other words to keep a watch on the door of the tongue. Moreover, it is a significant fact that will bear meditation, if one considers that those who criticize others most are not those who are the most virtuous themselves. People

who do not lift their finger to help any one else will complain bitterly that they themselves are being neglected.

How often have I been told by some injured soul that they have been in the parish for so many years and no one has called on them. And when I have said in reply, "That's so, you have been in the parish a long time, how many newcomers have you called on?" they not only look surprised but injured.

It is frequently the case that people who are quick to detect sin in others, are expert because they are so familiar with that same sin in themselves.

There is a sign one sees occasionally, "Watch your step!" when there is a pitfall to be avoided. I never did like mottoes but there is one that might be hung over the door of our homes, "Watch your tongue!"

ANOTHER form of this disease which destroys contentment is the habit that so many have of criticizing the Church as though it were something foreign to themselves in which they have no corporate responsibility. "The Church does this or doesn't do that." "They fail to do this or they fail to do that." The impersonal pronoun of responsibility is the alibi of irresponsible folk. Doing little or nothing themselves they fault the failure of those who are at least trying to do something. I have seldom heard those who were really working hard for the Church, indulge in those accusations. They love the Church too well to criticize.

Nor is it those who are giving largely. It is the shirker and the evader who talk to create an alibi. After all it is the habit of murmuring which is self-intoxicating. It is like rheumatic pain. It shows an accumulation of spiritual infection somewhere in the system. Better have an X-ray to locate the pus-pocket.

What the critic needs is not painful words but self-examination and confession. The root of bitterness is not in the object of their criticism but in themselves. If they will purify their own spiritual system, they will be peace-makers and not disturbers of the peace.

If they would say more prayers for their neighbors



and themselves, they would use their tongues to better advantage than they do in their floods of criticism.

I do not know what Heaven is but I am sure it is not a large place where critics abound and where murmuring is tolerated. And especially it is not a place where the same individual is judge and prosecuting attorney. I am very sure of one thing, and that is—God never intended a man to judge his neighbor when his own interests are involved. If you are the plaintiff or the defendant you cannot also be the judge and render the verdict. But that is what murmurers claim.

I have been injured or insulted. My neighbor is a sinner. I am the judge. The verdict is that they shall be banished from my presence henceforth. Silly! All you do is to deceive your self into thinking that your *ex parte* judgment is a valid decision. It will be ruled out of court on the ground of prejudice.

It is true that there are many disagreeable people in

the world. Just remember that you are one of them, and that is why you are to forgive others as you hope to be forgiven; and if you insist that those who owe you a few pence shall pay you to the last farthing, then don't be surprised if your big debt to God is running into the millions.

He has told us plainly that He will not forgive unless we do; that He will not bless us unless we bless others; that if we insist on complaining, we will have some real cause for complaint before we are through.

After all, we are either instruments of grace or else stumbling blocks.

And we do not discharge our duty to God by complaining about His Church and we do not absolve ourselves from condemnation by being expert in our criticism of others.

Murmur not but give praise, for so you will do your share in witnessing Christ to men.

## CHRISTIAN MATERIALISM

By

JOHN MACMURRAY

*Churchman and Professor at University College, London*

THERE is one particular thing in theory that the Communist means to Christianity, and that is what he calls Idealism. To Marx religion is a clear example of Idealism; that is to say, of that peculiar capacity that we have for thinking that when we believe a certain idea, or talk in a certain way, we have done something. He meant that all religion is a way of escaping into the field of phantasy from the hard realities of life. I want to say again that I believe that that is far more prevalent and masquerades as religion far more than we like to admit. For a vast number of us, religion means a way of escape from reality into a world of phantasy, and of getting comfort for ourselves by pretending that facts are not what they are.

Take the belief in immortality. You will remember that the first person that we read of in Holy Writ preaching immortality was the Devil in the Garden of Eden! He said to the woman, "Ye shall not surely die." There is a great deal of the religious belief in immortality which is precisely that Devil's doctrine, a way of pretending to yourself that mortality is not part and parcel of human life. In fact, that is what the Communist means by idealism, by Christianity, by religion. I must say that it seems to me that nineteenth century Protestant Christianity in particular has given him every reason for thinking so. A religion which draws a clear distinction between the temporal and the spiritual, between spirit and body, between material things and things of the soul, is precisely doing that. It enables you to feel—"Well, of course, religion belongs to the spiritual realm, and therefore it has nothing to do

with politics, economics, or social organization," and that, it seems to me, is the ruling principle in actual practice of our organized Protestant Churches, and what they mean when they say and accept the position that there is this distinction between the spiritual duty of the Church and the temporal duty, power and authority of the State. It is just as prevalent in practice, if not so much in theory, as it was in the Middle Ages.

That gives me the opportunity of saying one thing. I do think myself that we need a Christian Communism and that the Marxian Communism that we have does fall down, not because it is not included in general principle within Christianity, but because it is too small. It is only part of Christianity and is limited in thought and action because it does not arise in its true setting. But if we are, in practice, to give any answer to Communism that means anything that any moral, spiritual individual can stand by, it must be one that shows, in practice, that Christianity is not an ideal, but is a living dynamic force in life for the transformation of human lives and human society, that it is, in fact, still the power of God for the redemption of the world and for the Church. If the Christian community ceases to be the power of God for the redemption of the world, then some other force which is not Christian will have to do the task, because the task has got to be done. There is no possibility of sitting still and thinking that we will keep things as they are until everybody agrees to change them, because things will not stay as they are. They will produce crises, until out of sheer desperation something has got to be done; and if it is not done on Chris-



tian principles, it will be done on non-Christian principles; and that is why I say that Communism is a challenge and a real challenge to Christians. If Communism is not a Christian way of doing things, what is the Christian way? Let us see the Christian Church do it. Either the Christian Church is the power of God for doing it, or it is not. If it is the power of God, then it does it and does not merely talk about doing it.

IN THE last resort, what I mean by Christianity is the authority of Jesus Himself, of His life and teaching as recorded in the Gospels; and if I had time I would like to say something about that, because I have convinced myself in these last months that in one form or another all the main Communist conceptions, the driving force of the Communist Revolution, are to be found in the teaching of Jesus. I will mention three.

Jesus was essentially class-conscious, and His interpretation of the social problem was an economic interpretation in precisely the sense that the Communist means, and also He was a materialist in the sense that the Communist is a materialist. These are the three things which we normally say are non-Christian, anti-Christian elements in Communism.

Take class-consciousness. Will you please try to recall every case in which Jesus met a member of the upper classes, Scribes or Pharisees or Rulers, and tell me if I am not right in saying that in every case He turned them down. There is one particular case which sums it all up: the case of the rich young ruler who came to Jesus and said, "Good Master, what shall I do that I may inherit eternal life?" Jesus said, "Why callest thou me good? There is none good but one, that is, God." Then He said, you know the Commandments, keep them. (It is just what you would call a straight rebuff.) The young man said, "All these things have I kept from my youth up." And it is said that Jesus gazed upon him and loved him—at that point; then He said, "Go thy way, sell whatsoever thou hast . . . and follow me." And Jesus turned to His disciples and said, and said it twice over, to their astonishment, "How hard it is for a rich man to go into the Kingdom of heaven." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." If that is not class-consciousness, and if it is not an economic interpretation of the social system, may I ask what it is? May I ask you, as Christian people, to believe that Jesus meant precisely what He said?

When the disciples said, "We have given up everything for Thee, what shall we get?" He gave an answer which was very strange if you think that Christianity is idealism and not materialistic, "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." If

that is not materialism in the sense in which the Communist is a materialist, what is it?

The fourth of the series of articles by Professor Macmurray will appear next week.

## *The Monastic Movement*

By

BISHOP WILSON

HOW could a harried minority of Christians live up to their principles in a world which was overwhelmingly pagan? This was a real problem to the Christians of the first three centuries. Some came to the conclusion that the only answer was to withdraw from the world and live a life of solitude. Hence, the hermits. At first it was a case of a man finding himself a solitary spot where he could live alone and pursue his devotions without interruption. Presently these isolated hermits gathered in certain localities around some prominent leader but without any central organization. This was the "eremitical" type of monasticism. The "Cenobites" went a step further, living in groups under a common roof and submitting to a measure of guidance from one who was recognized as the head of the colony.

After Constantine championed the Christian cause, numbers of half-converted people clamored for admission to the Church. This stimulated the monastic movement. Many Christians escaped the worldly influences which were crowding upon the Church by retiring into these centers of devotion. The collapse of the Roman Empire gave an added impulse. Society fell into confusion little short of anarchy and people of a religious turn of mind stepped out of it, welcoming the quieter refuge of a monastic cell.

Up to this point there was very little order in the monastic movement. Men and women moved from one monastery or convent to another, under little discipline and with very inadequate standards of religious living.

Then came St. Benedict, born in Italy about 480 A.D. He passed thru various stages in perfecting his own methods. At first he lived alone as an old-time hermit. He was invited to become the head of a monastic group but made a dismal failure of it. Then he organized a series of houses, somewhat after the cenobite pattern, over which he presided for a time. Finally he moved to the hill-top of Monte Cassino where he erected a permanent establishment and developed the Rule which has made him famous. His monks settled down in one place under life vows. They followed a common Rule of Life under his direction. They must work, they must study, they must worship. They specialized in no particular line. They were prepared for any kind of work that was necessary and for any duties which would benefit the Church. The Benedictine Rule consolidated the monastic movement and became the foundation for all future development. Many other Religious Orders have appeared in western Christendom but they are all based on the principles laid down by St. Benedict.

He came on the scene just at the right time. The



early Middle Ages, including the Dark Ages, were a period of great peril for the stumbling thing we call Christian civilization. It is hard to imagine what would have become of the Church if it had not been for the monasteries. They kept the flame of devotion alive while turmoil reigned all about them. The monks multiplied copies of the Scriptures and of the service books, all laboriously produced by hand. They were the centers of scholarship when schools and colleges were unknown. Moreover they were stabilizing points during centuries of prevalent unrest. They offered refuge to those in danger, hospitality to travellers, and care for the sick. Missionaries streamed forth from them and many a saintly life was bred in the cloister. Without the monasteries the higher culture of the later Middle Ages would have been impossible.

St. Benedict marks the beginning of that Forward Movement which lightened a gloomy period in European history. Small groups of men and women went quietly to work. There was no fanfare of trumpets. Most of them courted obscurity or deliberately relinquished their identity. To be sure, there were times of decadence and reforms in the "religious life" were required now and then. But the monastic movement turned a corner in Christian history when it needed to be turned and it was done by small groups of men and women who meant business.

## *Talking It Over*

By

WILLIAM B. SPOFFORD

THERE HAVE BEEN enough letters in here about this unemployed clergy business to fill a half dozen papers the size of THE WITNESS. Most of them, I can tell you, are sad. They come from the fellows out of jobs, most of whom I do not know personally. I presume many of them—perhaps most of them—are lacking somewhere or other. They are poor preachers, or they lack what people call "tack," or they may be too kind and loving, which is true of one man, now unemployed. According to his Bishop, he simply could not bring himself to do the necessary "cracking down" that a parson is occasionally called upon to do in most parishes. Whatever is the matter with them, here they are, and it does still seem to me, in spite of letters to the contrary from some of the higher-ups, that the Church has an obligation to do something about the situation. The Rev. Archibald Sidders, who wrote an article on the subject some weeks ago, comes up with suggestions but I am sure he would realize how impossible they are if he could drop in at this office. He wants us to invite letters and articles from the unemployed clergy to be printed in this paper. If we did that we would have room for nothing else. He wants all unemployed clergy to register with THE WITNESS, and then after all the facts are gathered, he suggests that the material be turned over to the Presiding Bishop with

the request (Mr. Sidders' a better fighter than I am, uses the word "demand") that he appoint a committee with power to push his plan of assessing the employed clergy, the fund so raised to be administered by the Church Pension Fund for the benefit of the unemployed. THE WITNESS office, Mr. Sidders, is the size of one of the better cells at Sing Sing. It is occupied, when he is not doing other things, by the managing editor. There is no secretary; there is no "office force"; files are used chiefly to hide work that is crying to be done, so the rapidly graying managing editor won't go completely crazy; and when this stooped-over old man is out, attending to other people's business, which is all too frequent, there is nobody here even to answer the phone. So I am afraid I shall have to limit myself in this business to shouting, which I am quite willing to do. Running the paper is really all I can undertake, particularly since it involves chasing ads, persuading you parsons to take bundles and begging the people of your parishes to subscribe; editing the news and getting the material together for an issue each week. Besides I've got a couple of other jobs, one with the CLID and another in trying to keep a parish alive. Also I presume the officers of the Church Pension Fund, busy as they are, would be rather reluctant to take on this knotty problem. After all they are rather smart guys.

HOWEVER A LETTER has been received from one of the most capable clergy of the Church; a man in a high place who has a big heart. He went through the Living Church Annual and discovered that there are over a thousand clergymen listed as non-parochial. Of this group approximately 650 are listed who are not marked as either retired or employed in other work. He thinks this is inaccurate but he does think it safe to say that there are three or four hundred priests who would take work if it was available. Some of these, perhaps many of them, are unemployable for one reason or another, and as he writes, "After all we must give some thought to the spiritual welfare of the people placed in the charge of the clergy." But he does believe that "it is time the Church looked at this matter seriously enough to spend some money to find out just what the situation is." He therefore proposes a commission of five bishops, five priests, and five laymen, scattered throughout the country. They would take the whole list of non-parochial clergy and go to work on it, inquiring from bishops, vestries and others about these men. The ability of these men, or the lack of it, could then be prepared as a case history. Following this the commission could sit in New York, Chicago, Denver and San Francisco and, with the case history before them, call in these men, expenses paid, so they could present their side of their cases. "As the result of such inquiry, certain men would be discovered who might well be advised to seek work in some secular field or, if that did not seem wise, a recommendation might be made for the erection of a central fund for the relief of unemployed clergy so that these priests could be used in emergency situations, being paid from this fund for



such work." So there you have the suggestion of a very wise man; a man who is one of the most consecrated and capable parish priests in the Church. After this column gets into type I shall carefully mark it with a green pencil (I have thrown away my red one since the Dies committee is apt to walk in here any time now) and send it to Presiding Bishop Tucker who will, I believe, take some sort of action. He is that sort of a man. Anyhow, let's see.

## *The Saviour-God*

By

DANIEL A. MCGREGOR

THE Christian message is a message of hope and assurance to troubled people. Therefore it is for all of us, for there is no person in this world who is not beset by trouble. The evil in the world is so great, so powerful and so prevalent that it weighs as a heavy burden on every sensitive soul. It frustrates our efforts towards good, it poisons our joy and violates our loves. The evil in the world outside us is so great that we cannot overcome it, the evil within us is so insidious that we cannot always even recognize it. Pessimism and despair are the inevitable result of facing the fact of evil honestly.

The Christian message faces the facts of evil and addresses itself to people who are dismayed by the evil within themselves and in the world. It is the announcement of the existence and activity of a power outside ourselves who can and will conquer our enemy. It is the proclamation that God lives, that God knows and that God cares. It is a message to people who are suffering defeat and frustration, that is, to all of us. It is a message from outside ourselves, that is from the only place where we can find reassurance.

The doctrine of the existence of God is a Gospel, a Good News, rather than an argument. It is a message of hope and salvation rather than of logic and rationality. It discloses its meaning to the needy person who accepts it rather than to the critic who analyzes it. It is a promise rather than a proof.

The most important truth about God is not that He created the world, but that He loves me and is seeking to save me from my difficulties and failures. All the philosophical and theological attributes of God are conclusions to which men have come as a result of their experience of God's saving activity. The Christian Faith is not a philosophy of Theism, it is a Gospel of the love of God. It is a message of hope and assurance that outside myself there is a power that loves me and is active to save me.

IF I am oppressed by a sense of guilt, the Faith comes to me with a message that there is an Almighty God who forgives me. Therefore I can face the greatness of my sins and yet be free from the crushing burden of guilt. If I am appalled by the injustice of life and the

wrongs of our social order the Faith comes to me with the message that God reigns and is bringing His Kingdom of justice into reality. If I strive for justice I will be upheld by His mighty arm. If I am conscious of my own failure and weakness I am assured that my Father not only understands my frailty but will give me increasing strength. If I am obsessed by fear the reassuring word of the Gospel comes to me that there is a great invisible power outside myself who guards me every step.

There is mystery in the Christian Doctrine of God, deep and unfathomable mystery, but there is a rock foundation for him who will dare to trust. We penetrate the mystery as we walk by faith and trust. And in the stability given us by this assurance our hands are made strong to do our Father's work in this world.

Teaching about God should be declaratory. Some truths in religion and in life can best be taught by the method of experience of trial and error. But when one has great good news to give, one does not resort to this method. One announces it joyfully and explains what this truth means for people. The truth about God must be taught in this way, for it is a Good News, it is a Gospel.

This truth must be taught in relation to the experience of the pupils and as a joyful enriching of that experience. If the teaching does not bring joy it is not true teaching about God. For God is the Saviour and the deepest truth about Him is the truth of His loving care for His children. The bold statement "There is a God" may do more harm than good to some lives. It may induce feelings of fear and guilt. But to express in song and story and testimony the news that there is one to whom we may look in our hours of need, one on whom we may cast all our care because He careth for us,—this is to teach a truth that will give a new meaning to life and sets souls free from fear and loneliness.

## *The Old Man's Prayer*

HEAR the prayer, O Lord, of him who is growing old. Through Thy kind providence he has prospered. By Thee he has been blessed in the love of family and friends and the respect and honor of his fellow men.

Through long years Thy gifts have been far more than his deserving and his heart is full of gratitude to Thee. Loosen, now, his aging grasp from the things of this world. Help him, Lord, to let go. Give him the will to step down from his place of honor and stand aside for young endeavor. Keep him from the jealousy of age and train his tongue to praise and not to criticize. In youth, he blundered before he found the way. Help him to remember, and be kind. In a little while his day is done. He listens for Thy call. May he not mourn the pleasure past, as he waits the joy to come.

THE CHURCHMOUSE.



## REORGANIZATION IS CONSIDERED AT COUNCIL MEETING

Reported by W. B. SPOFFORD

What the football broadcaster calls "the crap-shooting formation" consumed a large part of the time of the National Council when it met in New York, October 11-13. That is many meetings were in executive session, with even executive secretaries excluded, at which the question of reorganization of departments at the Church Missions House was considered. It seems that when the Rev. Charles W. Sheerin came on the job early in the summer as vice-president he hired himself an efficiency expert who has been around headquarters pretty much during the last couple of months. Just what he recommended and how Council members reacted to his advice is not known since the Council adjourned without public announcement of the results of their discussions. However the understanding is that progress was made by the adoption in principle of a program, with details left to further consideration between Presiding Bishop Tucker and Mr. Sheerin. The appointment of a first vice-president is said also to have been considered in these huddles, but again no announcement was made.

The Council did take action which brought into being what virtually amounts to a new department of Youth. Bishop Quin of Texas reported for a committee appointed last April, which has been at work since then getting opinions from bishops, diocesan departments of religious education, young people themselves and leaders of youth in the Church. As a result they recommended "that something be done to give young people recognition and a voice and place in the Church." A separate department at this time they declared to be inadvisable, but a committee of three Council members is to be appointed by the Presiding Bishop "to supervise the work carried on for co-ordination with all youth groups in every diocese for a united youth program." Further the Rev. Theodore O. Wedel, secretary of student work, and Miss Cynthia Clark, young people's secretary, are no longer working in the department of religious education but are to be responsible to this new committee of three. Appropriations for salaries, travel, etc. for these two secretaries has been withdrawn from the religious education department to provide a budget for this youth committee, with \$3,000 additional added for the year 1939. Eventually a

Commission on Youth is to be created, consisting of the three Council members; one representative of the Council of Representatives of Youth Organizations; one young person from each province between the ages of 14 and 25; two young people at large and three adult leaders.

A budget for 1939 of \$2,422,000 was adopted, approximately \$100,000 more than the budget for this year. The General Convention of 1937 recommended a maximum budget for 1939 of \$2,500,000. The Council's finance committee recommended at this meeting that \$2,322,000 be set as the budget. This brought forth a speech from Bishop Henry Hobson of Southern Ohio who declared that "there is no challenge in a budget which does not come up to last year's. I am convinced that conditions are improving. . . . There are evidently resources to which we can go if we present the right appeal with courage and enthusiasm." His speech carried the day with the increased budget the result.

Bishop Hobson also made a speech about the responsibility of the Church toward world movements, particularly the Universal Christian Council on Life and Work and the International Missionary Conference to be held this December in India, which he is to attend. The Rev. Frederic Fleming, rector of Trinity Church, New York, pointed out that our Church had done more than any other group to support the Conference on Faith and Order, and Bishop Page of Michigan said that it was not money that was needed but increased interest of lay people in these movements. After all was over the Council voted \$1,000 each to the Council on Life and Work and the International Missionary Conference.

Presiding Bishop Tucker, in his opening address, delivered some pointed remarks on the subject of war and peace, which were subsequently put into a resolution offered by Bishop Appleton Lawrence of Western Massachusetts. "The peace of this world," the resolution states, "is never going to be established through force, either of armaments or diplomacy, but only as the Kingdom of God becomes pre-eminent in the lives of individuals, of communities, and of nations in every sphere of human activity." The resolution had teeth in it, in that it deplored "the practice of making profit from the blood and tears of the innocent" and it called upon bishops and diocesan social service departments to further the movement to take profit out of war.

Bishop Fred Bartlett of Idaho, who is also part time secretary of domestic missions, held forth at con-

siderable length on the "vast and urgent needs for more Church work throughout the United States, if the country is not to become wholly pagan, led by pagan leaders." He spoke of the increasing need of evangelism, especially in rural areas; the widening gulf between the old-time land-owning people, who built and attended the older country churches, and the new unchurched tenancy population; the phenomenal growth of crack-pot cults and sects which afford this class some release and escape from their laborious and drab existence. He spoke of the need of more work among mountaineers, Mexicans, Orientals, Indians, Mormons and Negroes, and pressed home his conviction that the future of this country is endangered if in future years millions of unevangelized people, with no religion and no adequate philosophy of life, produce the country's leaders.

Three new members were elected to the Council: Robert V. Fleming of Washington, D. C., to fill the vacancy caused by the death of Ralph Hollenback of Southern Ohio; the Rev. Albert R. Stuart of Charleston, S. C., to fill the place left vacant when the Rev. E. P. Dandridge became a bishop; and the Rev. Everett H. Jones, new rector at San Antonio, Texas, to fill the vacancy caused by the consecration of the Rev. Malcolm Peabody. Mr. Fleming, banker, is on the board of directors of about everything in Washington and a few years ago was voted "the citizen who performed the most outstanding civic service in the year." Mr. Stuart has the distinction of being the youngest man ever elected to the National Council—thirty-two; Mr. Jones, also a young man, was the rector at Waco, Texas; left there last spring to go to Washington Cathedral as a canon and just recently accepted the rectorship of St. Mark's, San Antonio.

The next meeting of the Council is to be held December 13-15 when the important matter of Reorganization will be further considered and doubtless definite action taken.

## CHURCH ARMY HAS RECRUITS

Church Army's training center in New York is to open on Monday, October 24th, with twenty-four students. "A grand group," reports Captain Mountford, headman of the Army, "as diversified as any leader could desire. Two C.C.C. men; two from California; two with good degrees, and the others, all keen for souls." The Rev. Frederic Fleming, rector of Trinity Parish, is to welcome the new men at a service held at Trinity on the 30th.



## CURRENT PROBLEMS ARE DEALT WITH AT CATHOLIC CONGRESS

Edited by WILLIAM B. SPOFFORD

The problem of the relationship of the Church to totalitarian states brought up exceedingly lively and pressing problems at the Catholic Congress, meeting last week at St. Luke's Pro-cathedral, Evanston, Illinois. The subject was scholarly dealt with in a lengthy paper by the Rev. William H. Dunphy of Philadelphia, who treated the subject historically, pointing to the failures of the Roman Empire and the French Revolution before dealing with the present totalitarian states of Germany, Italy and Russia. Many of the accomplishments of these nations, he declared, should be approved by Christians, but the fact remains that "such a state tends to become more and more an end in itself; it creates and fosters a bureaucracy which, like the old man of the sea, rides its victim until it strangles him." The speaker also stated that liberal democracy, while promising much, gave little. "Whoever speaks of freedom must be prepared to answer two questions; freedom from what? and freedom for what? Is the man who works for a pittance and lives in the slums free? Is the unemployed man, with a family on relief, free? Of what use is the ballot when he has no job, or at least no means of a worthy subsistence? And even if he has both is he free if he has nothing to live for, nothing to die for? Must he not have a spiritual faith and goal, a cause infinitely bigger than himself to dedicate himself to? Catholic Christianity supplied a faith and a goal not only for the individual man, but for society as a whole, but what faith, what goal, can be offered by liberal bourgeois democracy rooted in sentimental and utterly unrealistic ideas about the natural goodness of human nature, knowing nothing higher than nature, eaten out with selfish individualism, unable to supply either control or guidance to the expansive impulse of the individual, tempered only by expensive sympathy?

"No one can offer human personality or human society the freedom, who does not know that freedom is rooted and grounded in the spiritual order, in God, in the divine image in man, in the dignity of man as a child of God restored and re-created by the Incarnation of His only begotten Son, renewed and sanctified by His life-giving Spirit. All this is a commonplace of Catholic thought, though Catholic action, in the social sphere, has often lagged behind, but what

possible secure basis for freedom can be received on an agnostic, secularized, despiritualized, naturalistic, sentimental bourgeois democracy?"

"We need," concluded the speaker, "to aim at an authoritarian (not totalitarian) state, where liberty will have some social and moral and religious goal to which it may be intelligently directed. We must in particular recapture education for Christ and His Church, and in opposition to the secularized bourgeois state or sacred totalitarian state, assert uncompromisingly the sovereign claims of God and His Kingdom.

God-man or man-god? That is still the question today in the twentieth century as it was in the first. The world still seeks to deify humanity, to raise man to the throne of God, to claim divinity for individual man or for the race as a whole. Sometimes it is an individual dictator, demanding divine or semi-divine honors; sometimes it is a chosen class, as in Soviet Russia, or a chosen race, as in Nazi Germany, or sometimes the state itself as in many other countries, that is deified. But whether it is one man that seeks to usurp the position of God, or a class

or a race, or humanity as a whole, we are bound to resist it, to fight it to the death. And over against man making himself god, over against every idol, we set God making himself man, and raising our human nature to share His all-conquering life and power. This is still the victory that overcomes the world—our faith. Who is he that overcomes the world, but he that believes in Jesus Christ as the Son of God, incarnate, crucified, risen, ascended, reigning, invincible and eternal."

\* \* \*

### Fletcher Urges Catholic Action

Another paper at the Catholic Congress which raised the questions of fascism, socialism, communism and capitalism was the one on The Family by the Rev. Joseph F. Fletcher, director of the Graduate School of Applied Religion, Cincinnati. Neither communism nor fascism, he maintained, have philosophies for the family, but they doubtless will be formulated and they certainly will conflict with the Christian doctrine. The family, stated Mr. Fletcher, was fairly secure when it was a necessary economic unit in society but the



TRINITY CHURCH, GENEVA, N. Y.  
*To Observe Centennial of Primary Convention*



rapid changes in economic life, with its unemployment, under-employment and dependency, is putting severe strains on the institution.

"Husbands and sons, and in an alarming number of cases even daughters, are having to leave the home either to find employment or to guarantee their dependents public assistance in their absence," he stated. "The encouraged and enforced occupation of mothers outside the home; the consequent lack of child nurture and supervision; the emotional tensions which arise from inadequate income, congested and unsatisfactory housing, and the lack of means for wholesome recreation; these and other poverty factors are dealing a catastrophic blow to the spirit of families already in existence."

Theological arguments about sacramental union and the conditions of "natural law" cannot save the family, declared the speaker. "Economic insecurity," he concluded, "and the rapid congestion of urban life which is driving forward in the wake of concentrated private enterprise are the chief obstacles to Christian family living. As time and experience go forward it becomes clear that greater social control, in the interests of economic security and a healthful social planning towards decentralization are necessary for survival of the home establishment and family life.

"This surely means that we must translate our eternal Catholic principles into a much more rational and objective critique of the social order. If we have only principles and no program, merely a Christian ethic without a Christian sociology, we shall continue to be as unprincipled and opportunistic as in the past. This means we shall continue to lose out in the rush of events of an unredeemed world.

"By and large, and without risking the charge of 'laxist' theology, we can trust in the rule that mankind does not depart from its traditions without cause. This paper shows something of the cause of change in the family institution. Of that change there can be no doubt. Men are not to be condemned for their wholesale departures. There is a casuistry of social morality as well as of personal morality. As Father Demant has said, 'There is no warrant in Christian ethics for demanding an extraordinary measure of heroism for the majority of men as a condition of their fulfilling their daily duties and avocations. The Church cannot confine herself to encouraging the supernatural, heroic virtues, and remain indifferent to social conditions.'

"A Catholic ministry which

preaches virtue without fighting vice is mere sacerdotalism. This is a day of great crises even on all sides of life in the world. Now, if ever, we must succeed in reviving Catholic prophecy. In the words of Evelyn Underhill, 'we cannot sit down and be devotional while acquiescing in conditions which make it impossible for other souls even to obey the moral law.'"

\* \* \*

#### Other Speakers at Catholic Congress

Others to speak at the Catholic Congress were Professor Hoxie Neale Fairchild on the Intellectual Approach to the Catholic Religion; the Rev. Otis Rice, a very busy young man from the General Seminary who flew to Chicago to deliver a paper on Psychology and Religion; the Rev. P. E. T. Widdington who came all the way from England to read a paper on Catholic Sociology and Professor Howard Patch of Smith College who was the headliner at the Congress dinner. Bishop Gray of Northern Indiana pontificated at the Solemn Mass, at which Father Williams of the Cowley Fathers preached. This of course was the chief event of the Congress. Other services were taken by the Rev. Frank Leeming, a children's mass; and Father Whittemore of the Order of the Holy Cross, who was also the speaker at the missionary mass meeting.

\* \* \*

#### Altar a Memorial to Bishop Graves

Bishop Sanford of San Joaquin on October 9th consecrated the altar at St. James Cathedral, Fresno, a memorial to Bishop Graves of Western Nebraska. The altar was designed and executed by his son, the Rev. F. D. Graves who preached at the service.

\* \* \*

#### Forward Movement Commission to Meet

The Forward Movement Commission is to meet in Memphis, Tennessee, October 31-November 1. All of the various committees are to present reports, with the one from the committee on faith, work and unity likely to be the most important.

\* \* \*

#### New England Synod to Meet in Boston

Women are to play a prominent part in the program of the synod of the first province, to meet in Boston October 24-25. Mrs. Kenneth C. M. Sills is to preside at a meeting the afternoon of the 24th at which Miss Eva D. Corey is to be the speaker. Mrs. Henry Hill Pierce of New York is to speak at a dinner meeting, as is also Mrs. Ralph Barrow. The synod proper meets the

following day at the Cathedral, presided over by Bishop Brewster of Maine. The final session is a dinner at which Bishop Perry of Rhode Island and the Rev. Angus Dun of the Cambridge Seminary are to speak on Church unity. Morning and afternoon sessions are to be addressed by Bishop Lawrence of Western Massachusetts; Vice-President Charles W. Sheerin of the National Council and the Rev. A. Vincent Bennett of Fitchburg.

\* \* \*

#### New Feature at Provincial Synod

A dozen Indian girls, members of the glee club of St. Mary's School, Springfield, South Dakota, traveled over 200 miles to sing at the dinner held in connection with the Northwest Synod, held at Sioux Falls on October 5th. The club won third prize in a state-wide glee club contest earlier in the year.

\* \* \*

#### Bishop Ferris Honored in Rochester

Bishop and Mrs. Ferris of Rochester, N. Y., were the honored guests at a dinner held on October 13th. Bishop Ferris is to retire as diocesan at the meeting of the House of Bishops next month. A purse was presented.

\* \* \*

#### Memorial Service to Louis C. Washburn

A dedication in his spirit to the cause of Church unity was the theme of a service held October 16th in memory of the late Rev. Louis C. Washburn. The service was held at Old Christ Church, Philadelphia, where he was rector for thirty years. The service was arranged by the Philadelphia Federation of Churches.

\* \* \*

#### Diocese to Join in Celebration

The dioceses of Western New York, Central New York and Rochester are to join in a festival Eucharist to be held at Trinity, Geneva, New York, on October 31st to celebrate the centennial of the primary convention of the original diocese of Western New York. The preacher is to be Bishop Davis of Buffalo, with Bishop Ferris of Rochester dedicating a tablet commemorating the event. A picture of the interior of Trinity Church is shown elsewhere.

\* \* \*

#### Famed Church Architect Dies

Christopher Grant LaFarge, distinguished architect who has been responsible for many of our churches, died at his home in Rhode Island on October 11th. He was at one time the architect for the Cathedral of St. John the Divine, New York City, for St. Matthew's in Washington and



other churches. He also designed the subway station in New York City and all the buildings in the New York Zoological Gardens.

\* \* \*

#### Episcopalians Take Part in College Missions

Eleven or more Episcopal Church clergy and lay people are members of the "University Christian Mission to the American Campus" which is sending a group of fifteen to twenty-five speakers to some fifteen campuses in 1938 and to twelve more in 1939. Among the group are the Rev. Theodore O. Wedel, National Council secretary for college work, Bishop Scarlett, the Rev. Leslie Glenn, the Rev. Arthur Kinsolving, the Rev. John Crocker, Dr. Adelaide Case, Mrs. Harper Sibley, Miss Leila Anderson, Messrs. Francis B. Sayre, Charles P. Taft, T. Z. Ku.

The Mission, which has been sponsored and organized by the Federal Council of Churches, has for its purpose "a united religious approach to the American campus." The need for such an approach the committee has expressed in the following statement: Evidence multiplies, in colleges and universities throughout the country, that the time is ripe for a fresh religious movement. Many students are seeking a controlling life-purpose and an inner satisfaction which they do not possess. Aimless living is palling upon some, who now seek an abiding loyalty for their lives. Some seek light on the perplexing situation in which their lives are involved; growing numbers are addressing themselves to religious leaders, concerned to know what Christianity is and what it has to offer; some are consciously looking for a Leader in whom they may believe utterly, and for a Cause to which they may commit themselves with confidence and sacrificial abandon. Many more American students are in a mood of vague wistfulness and are open to a vital presentation of the Christian message, while the number of those who actively oppose or show a callous indifference toward all religion seems to be declining.

It has been many years since a united religious approach has been made by the Church to the American campus. Many are feeling that the time is here for another United Christian Movement that shall take advantage of this rising tide of religious interest among students.

\* \* \*

#### Teaching the Faith of the Church

The board of religious education of New York, showing new life under the chairmanship of the Rev. C. Avery Mason, is sponsoring conferences on Monday evenings during October and November at the synod house, New York City. Two sessions

are held each evening, with courses offered by the following professors: the Rev. J. Harry Price of Scarsdale; the Rev. James A. Paul, assistant at St. James, New York; the Rev. Charles Feilding of Staten Island; the Rev. William T. Walsh of St. Luke's, New York; the Rev. Frank C. Lemming of Peekskill; the Rev. Wendell Phillips of New Rochelle; the Rev. L. E. W. Mitchell of St. Clement's, New York; the Rev. Lawrence B. Larsen of the Holy Nativity, New York; the Rev. Arthur C. Long of Holy Trinity, New York; the Rev. John Gass of the Incarnation, New York; the Rev. Floyd Van Keuren, social service secretary of the diocese; the Rev. Walter P. Doty of St. John's, New York; the Rev. Charles B. Ackley of St. Mary's, New York and the Rev. C. Avery Mason, the boss of the undertaking.

\* \* \*

#### Negro Laymen Meet in Raleigh

The Negro division of the Laymen's League of North Carolina met in Raleigh on October 9th, attended by 39 men from seven parishes. It was decided to establish a summer camp for Negro boys.

\* \* \*

#### Washington Parish Has Anniversary

Church people of the diocese of Washington visited the ancient church at Poplar Hill, William and Mary Parish, Valley Lee, last Sunday, October 16th, headed by Bishop Freeman. This church is known as

the Mother Church of the diocese, with the records stating that the first church was erected on the site of the present old structure in 1640, just six years after the founding of the Colony of Maryland at St. Mary's City. It is known however that services were held in this old parish prior to that time. The first rector was installed in 1650 at which time he received a grant of 900 acres from Lord Baltimore. He got this in place of a salary—enough I should say to keep him out of mischief during the week between services.

\* \* \*

#### Michigan Laymen Organize to Help Boys

Twenty-five thousand boys under eighteen come in contact with the police of Detroit every year. Not all are actually brought to trial in the juvenile court, but all have committed some real or alleged criminal offense. Many of these boys will be arrested again and a few, unfortunately, will become the gangsters of tomorrow. The situation is the challenge which prompted the formation of the Big Brother sub-committee of the social service department of Michigan. The Roman Church took the lead by forming the Catholic Youth Organization to help reduce juvenile delinquency among Roman Catholics, and now the Episcopal Church is taking action to meet the needs of the Protestant youth in this area.

It is hoped that during the winter, a Big Brother committee will be or-

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ganized in every Church in the diocese, and that through these committees the manpower of the diocese can be utilized for this vital work. The real needs of the city will not be met until all Protestant Churches are organized, but the Episcopal Church is equipped to make a serious attack on juvenile delinquency in Detroit.

The Big Brothers themselves will work with their parish committees, whose work will be centralized and cleared through the diocesan Big Brother committee and Captain E. C. Lucas, the Episcopal chaplain at the juvenile court. When a Big Brother undertakes to help a "kid brother", he will not try to reform him, but will be a sympathetic older friend and confidante. A pathetic story of a boy who may be called Jim illustrates the work of the Big Brothers.

Jim's father had just married for the third time. His new wife was eighteen, just three years older than Jim. Perhaps this was the reason that she prevailed upon Jim's father to have the boy sent away from home. Jim was placed in a cheap downtown hotel and told to go to school from there. The hotel turned out to be little better than a brothel and Jim revolted against his surroundings. To escape he spent the nights roaming the streets and going to the open-all-night movie houses. He was arrested early one morning as a vagrant, and taken before Judge Healy of the juvenile court. The court found Jim a new home and a part time job, but the boy felt friendless and down on the world. A Big Brother was assigned to Jim. Although the story is in the too recent past to make an accurate appraisal of the Big Brother's work, some definite progress has been made. Jim knows that he is no longer friendless, he has started going to church, and he is already beginning to feel that there are in life things worth living and fighting for. Jim was rapidly turning against society when the juvenile court stepped into his life and changed its direction. The court's work can only be made lasting by the follow-up work of the Big Brothers.

#### Special Convention in Chicago

Bishop Stewart of Chicago has called a special convention of the



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diocese for November 8th to consider reorganization of the business structure of the diocese. Because a considerable part of the diocesan indebtedness matures this fall the convention is necessary to act upon proposals worked out to meet the emergency.

\* \* \*

#### Churchman Sees Little Hope for Peace

Economic struggle and political hostility will continue until economic nationalism is overcome, declared Francis B. Sayre, Churchman and assistant secretary of state, in addressing a conference in New York last week.

"Peace cannot be won by mere passive inaction," he declared. "What the world needs today is active leadership in building for peace."

"Lasting peace can never rest upon physical force and military armaments. Lasting peace can rest only upon a world order based upon law, upon justice, upon human freedom. Government based upon oppression and injustice will eternally be unstable and cannot endure."

Mr. Sayre turned to the Czechoslovak crisis at the outset of his address.

"During the past few weeks we have been living through one of the tremendous dramas of history," he said. "We have seen great nations halting on the very brink of catastrophe, looking fearsomely down, startled and wide-eyed, into the abyss of war and preparing to take the awful plunge."

"We have watched national destinies being forged before our eyes—the future of whole peoples, indeed, of an entire continent, being

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shaped by a rapid succession of momentous decisions forced upon national leaders by the swift and relentless drive of international events."

The conflict dramatized by the events abroad was not merely one of political rivalry, but was a clash between whole systems of ideas, he said, declaring:

"Probably never before has there been such a swift-moving drama of elemental struggle between conflicting fundamental concepts of life, of social philosophy, of religion."

"Without passing at this time upon the merits of the arrangements which have been made, we must look facts in the face," Mr. Sayre continued. "War has been postponed. It remains to be seen whether it has been escaped."

"But the climax of the drama has not yet been reached. At the present time the supreme question for us is, What is to be our attitude to that which is to follow? If a philosophy and a way of life in conflict with our own is to prevail, it is going to affect our lives profoundly."

America can build for lasting world peace only by preserving and strengthening its heritage of individual freedom and by pursuing with redoubled efforts its program for the effective reduction of excessive trade barriers so that sound economic foundations for world peace will be laid, he said.

"Economic conflict sets the stage for war," he declared. "As long as the elusive pursuit of economic nationalism and autarchy continue to drive down, as they must, the peoples' standard of living, a point must eventually be reached when the only seeming solution for unemployment and increasing poverty and suffering is to engage on a gigantic scale in the building of armaments and in preparation for war."

"Until the scourge of economic nationalism which has forced trade barriers to extreme heights through-

out the world can be overcome through patient and careful effort to liberalism world trade, economic struggle will continue, accompanied by political suspicion and hostility."

\* \* \*

#### A New Church for New York City

When the Epiphany laid a corner stone for its new church last Sunday afternoon, October 16th, it marked the first construction of a new Episcopal Church in New York City since the new Church of the Heavenly Rest was built in 1927. Presiding Bishop Tucker officiated at the service, assisted by the Rev. John W. Suter Jr., the rector.

\* \* \*

#### Presiding Bishop At Synod Meeting

Bishop Tucker, Presiding Bishop, was the speaker at the dinner held last evening, October 19th, as one of the main events of the synod of the province of the midwest meeting at Flint, Michigan. Approximately 400 Church people attended.

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#### Prairie Schooners and Brave Missionaries

The days of prairie schoolers and daring missionaries are being recalled at the celebration of the 100th anniversary of St. Luke's, Dixon, Illinois, being celebrated October 16-23, with our Bishop Johnson from Colorado the headliner. The town, once called Dixon's Ferry, is one of the historical spots of Illinois, being the crossroads for the pioneers who travelled west and northwest.

\* \* \*

#### China Missionaries Move Inland

A cable of October 5 from Bishop Gilman in Hankow to the foreign missions department names four of the Hankow staff who, in addition to those reported some weeks ago, have now followed the migration of Central China College from Wuchang to

Kweilin, the city 500 miles southwest of the Wuhan cities. They are the Rev. Charles A. Higgins, Mr. and Mrs. Everard P. Miller and Miss Iris Johnston, librarian of Boone Library. Mr. Miller teaches English in Central China College; so does Mrs. Miller though not under appointment. The Rev. and Mrs. Walworth Tyng are still at their station in Changsha.

\* \* \*

#### Training School for Lay Readers

The diocese of Michigan has a training school for layreaders under the direction of Archdeacon Leonard Hagger. The tenth annual session gets under way next Thursday evening and will meet each Thursday evening through December 8th. Donald Buell, lecturer on speech at

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#### THE STORY OF THE CHURCH By Bishop Johnson

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Michigan State College, is to handle that topic and the Archdeacon is to lecture on the fascinating topic, "God and Distress." They will wind up with a banquet at which both Bishop Page and Bishop Creighton will speak.

\* \* \*

#### The Retiring Fund for Deaconesses

The retiring fund for deaconesses has reached the sum of \$56,000 it was reported at the annual meeting for the corporation held in New York. The income is now aiding several beneficiaries.

\* \* \*

#### Bishop Manning Speaks on the Threat of War

In spite of the Munich settlement, and possibly because of it, the world situation remains a most dangerous and tragic one, declared Bishop Manning on October 9th from the pulpit of the Cathedral of St. John the Divine, New York City. "This time of reprieve now given to us is a time not for unthinking optimism, or mere wishful thinking about world peace, but for real facing of the facts. It is a time for prayer not only for peace but for peace with righteousness and justice, prayer that our own nation and the other nations may be given wisdom and courage to face the facts of this crisis and to do whatever is right, no matter what the cost, for the upholding of the law of God in this world, for the sake of mankind and of the future." Bishop Manning stressed the fact that the peoples of the world do not want war and that they do not hate each other. "Wherever they are free to express themselves, wherever they are free from false propaganda, and falsely created fears, the people of the world want fellowship and peace. And with that overwhelming desire for peace among men everywhere the way can, and must, be found to end war; to substitute law for force among the nations, and if compelled to do so to restrain by collective action of the nations the madness of any who would bring upon the world the horrors of war."

\* \* \*

#### Donation Day at New Jersey Home

Many Church people of New Jersey gathered at the Evergreens, diocesan home for the aged at Bound Brook, N. J., on October 6th for the annual donation day. There were addresses by Bishop Gardner and Bishop Matthews, the latter stating that it was expected that the funds needed to close the year without a deficit would be raised. The Rev. Horace Perret, rector of St. John's, New Brunswick, outlined plans for

improving and repairing the home, thus making for more economical operation, and plans were made to raise funds for the purpose.

\* \* \*

#### Madison Parish Plans Anniversary

Bishop Ivins is to be the toastmaster and Glenn Frank the speaker at the dinner which is one of the chief events of the centennial cele-

bration of Grace Church, Madison, Wisconsin. The dinner is to be held on October 27, but the celebration is to run from the 23rd through the 30th when Bishop Ivins is to preach. Two years after he was consecrated first missionary bishop of our Church, Bishop Jackson Kemper rode into what is now Madison on the back of his horse to find two cabins. He gathered the few people together

## Services in Leading Churches

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.  
New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

### Chapel of the Intercession

Broadway at 155th  
New York City

Rev. S. Tagart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.

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

### Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

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

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

### The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

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

Thursdays and Holy Days: Holy Communion, 11 a.m.

### The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M. Wednesdays and Holy Days: Holy Communion 10 A.M.

Fridays: Holy Communion 12:15 P.M. Daily (except Saturdays): 12:15 to 12:35 program of organ music.

### St. Bartholomew's, New York

Park Avenue and 51st Street

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

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

### St. James Church, New York

Madison Avenue and 71st Street

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

8 A.M.—Holy Communion.  
11 A.M.—Morning Service and Sermon.  
Holy Communion, Thursdays and Saints' Days 12 o'clock.

9:30 A.M.—Children's Service & Church School.

8:00 P.M.—Choral Evensong & Sermon.

### St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roelf 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.

Nonday 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

Very Rev. Austin Pardue, Dean

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 p.m.

Weekdays: 8:00 a.m. Holy Communion

(7:00 on Wednesdays). 11:00 a.m. Holy

Communion on Wednesdays and Holy

Days. 12:30 p.m. Noonday Service.

### St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Street

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

Weekdays: Monday, Wednesday and

Saturday, 10 A.M.

Tuesday, Thursday and Friday, 7 A.M.

Holy Days, 7 & 10 A.M. Morning Prayer

at 9 A.M. Evening Prayer at 5:15 P.M.

### Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers,

Rector

7:30 A.M.—Holy Communion.

9:30 A.M.—Church School.

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

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

10:30 A.M.—Holy Communion on Wednes-

days and Holy Days.

### Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

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

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

Thursdays: 7:30 A.M.



for a service. They later organized the Apostolic Episcopal Church which later became Grace Church. The present church building was consecrated by Bishop Kemper in 1858. The present rector is the Rev. Frederick D. Butler.

\* \* \*

#### Young People's Rallies in New Jersey

The Rev. Benjamin B. Brown, rector at Cape May, N. J., is the adviser for young people in the diocese of New Jersey and seems to think he is called upon for something besides advice. So he has arranged his schedule on Sundays in such a way that each evening he will hold a rally of young people at some strategic point in the diocese. He also announces that young people of several strong chapters are providing layreaders and choirs for Sunday evening services at the mission at Garwood.

\* \* \*

#### Cathedral Offers Home Study Courses

Washington Cathedral again is offering a series of courses for home study under the direction of the Rev. Robert J. Gibson, with courses offered on various Biblical and Church topics.

\* \* \*

#### Clergy Meet in Arizona

The Rev. D. J. Williams, chairman of the Forward Movement commission of Arizona, was responsible for the recent conference of the clergy, held at Prescott, where Church unity was the chief matter discussed.

\* \* \*

#### Improvements in New Hampshire Parish

Bishop Dallas visited Christ Church, Exeter, New Hampshire, on October 2 to dedicate the renovated building. The unique scheme of decorations, originally done in water color by the famous Henry Vaughan, were restored this summer in oils. The service also marked the 70th anniversary of the consecration of the church. Presided over by the Rev. Charles W. F. Smith, the parish reaches twelve surrounding townships as well as serving the students of a number of schools, including Phillips Exeter.

\* \* \*

#### Alaska Archdeacon Is Honored

St. Augustine's College, Canterbury, which has trained and sent missionary clergy to every corner of the earth, keeps a list of Honorary Fellowships, graduates of more than usual distinction. To this list the college has added the Ven. Frederic W. Goodman, archdeacon of Arctic Alaska, writing that he "has made a name for himself . . . as a famous

arctic missionary. A flag on the shores of the Bering Straits, placed on the map in our gateway, indicates the sphere of his arduous labours."

\* \* \*

#### Large Enrollment at Berkeley

The Berkeley Divinity School opened the fall term with the largest enrollment in recent years. It was also announced, following a meeting of the trustees, that land owned in Middletown, Conn., former site of the school had been leased to a large firm for thirty years.

\* \* \*

#### Anniversary at Union City

When St. Matthew's, Union City, Pa., celebrated the 50th anniversary of the laying of the corner stone of the present church the other day one of the speakers was Mrs. Mary Dillon, a member of the church for 66 years. There were other speakers, including Bishop Ward, but the occasion belonged to Mrs. Dillon, as well it might.

\* \* \*

#### Going Out After Them

At least two churches, Grace Church, Ponca City, and St. James, Oklahoma City, have arranged to have children living at a distance brought in to Church school. The people of Ponca City went out and visited rural schools and obtained the names of children who attended no Sunday school. Which recalls the archdeacon in an eastern diocese who used to tour far and wide on

## New Books

It is very unusual for a publishing house that devotes its efforts to publishing Roman Catholic books, to offer one by seven members of the Anglican Church. In the belief that one Christian body may learn much from another, Sheed and Ward have just issued a book entitled **Affirmations**, comprising essays by seven Anglicans presenting their views of the way the world is going. The contributors are Frank Gavin, Ralph Adams Cram, Bernard Iddings Bell, William Aylott Orton, Wilbur Marshall Urban, Fred A. Pottle, and Theodore Otto Wedel. The book deals with the application of Christian principles in a constantly changing world. Price, \$2.00.

For a long time we have been searching in the low price field, for an edition of the King James' Version of the Bible, with the Apocrypha, all with the same, large size type. One of the Bible publishers is now offering such a book, size 6 x 9 inches, in good type, bound in cloth, at \$3.00, catalog No. 01600A. The same book is available in imitation leather (No. 01607A) at \$5.00, and in genuine leather (No. 01632A) at \$6.00. These are remarkable values.

We have known for some time that the publishers of **Return to Religion** were contemplating a new book by the same author, Henry C. Link. Dr. Link's **The Rediscovery of Man** is now ready (\$2.00). Those who have read the author's former book—and who has not?—will want a copy of the new one.

Many have read **Christ and Prayer**, **Christ in the Silence**, and **What I Owe to Christ** by C. F. Andrews. Now we have a new book **Christ and Human Need** (\$1.00) by the same author. Dr. Andrews seeks to show, in this new book, how the power of love may overcome, as it has in the past, the world's deep-seated evils which separate and divide mankind. This is certainly a book suited to the problems of the present day.

An important book for students of Reunion and others interested in the subject has just been published in England. The American edition will be ready this month. The book is **The Church of England and Reunion** by H. L. Goudge, D.D., 330 pages and priced at \$4.00. Says the author, "There are three convictions which lie behind this book. The first is that the Reunion of Christendom is not only desirable, but absolutely necessary if the work of God is to be rightly done. The second is that the Church of England, which by its position should make a great contribution to Reunion, is not playing the part which it ought to play. The third is that little further progress will be made without far more vigorous discussion of our differences."

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## RELIEF SHIP

AN 8,000 ton ship is to sail from the United States at the end of this month, loaded with food, clothing and medical supplies to help take care of the suffering in Loyalist Spain. If there are Church people who would like to have a hand in this mission of mercy donations should be sent at once to



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Mondays when the family washings were all out on the line and note which lines had children's clothes.

\* \* \*

#### **Suppress German Student Movement**

The German Student Christian Movement and the German Women Student Christian Movement has been suppressed by order of the police, according to the bulletin of the World's Student Christian Federation.

\* \* \*

#### **Reforms Under Gun Fire**

Margaret Stewart of England has written a pamphlet for the New Fabian Research Bureau that sets forth reform in Spain during the two years that that country has been at war. Up to the establishment of the Republic in 1931, Spanish agriculture, Spain's most important industry, was still on a semi-feudal basis. One per cent of the population owned 51.5 per cent of the land and the largest landowners were generally absentees. The Republic divided 40,000 (out of a total of 45,000,000) hectares of land among the peasants, but the counter-reform of Lerroux and Gil Robles nullified these acts. During the war, however, the original land program was again revived. Much land has been given to the peasants and 424 agricultural cooperatives were formed. The lot of the peasant in Loyalist Spain is distinctly better than ever before.

In industry, the early labor laws of the Republic were removed by the reaction. Now, however, the 48-hour week has been reintroduced, except where war conditions have resulted in voluntary increases. The powerful cooperatives are a great help to the worker and social insurance is growing by leaps and bounds.

As for education, Loyalist Spain has performed a miracle. In 1931 Spain's illiterates constituted 52 per cent of the country; 9,000 villages were without a teacher. Thousands of new schools have been opened, the number of teachers has been almost doubled, and the educational budget for 1937 was ten times the amount voted for all of Spain in 1931. University research work has gone on in spite of the war and Sir Frederick Kenyon of the British Museum reported that Spain's art treasures were safe.

Enormous progress has been made in public health. A vigorous attack was made on various diseases, and maternity and child welfare were greatly extended. After the early excesses of the war, justice was re-established and is today rigorously and humanely enforced.

By contrast, Franco Spain has declared for a corporative state, it has

crushed regional autonomy, its prisons are described in Koestler's "Spanish Testament," its justice is portrayed in Vilaplana's "Burgos Justice," and its educational ideals were expressed by the Marquis de Loyoza who attributed the whole trouble to "this stupid desire of the government to teach Spanish people to read."

\* \* \*

#### **How to Keep Warm in the Winter**

People who know such things say that to cut a cord of wood in a day is a good day's work. To fell the trees, trim off the branches, saw the logs into four-foot lengths, split the large ones, trim the bark from the small ones and stack the results in a pile

8 by 4 by 4 (see arithmetic) is no small feat.

At St. Mark's Mission, Nenana, Alaska, where winter days are short and cold, weather sometimes bad, and the snow interferes with outdoor work, Mr. Fred Mueller of the mission staff last winter cut 143 cords of wood.

\* \* \*

#### **Don't Get Too Discouraged**

When feeling dispirited about mission work in Africa, try this: The Universities Mission in Central Africa started with seven English missionaries in October, 1860. In 1938 it has four dioceses, 222 foreign missionaries, 57 African clergy, and 1,720 other African workers.



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