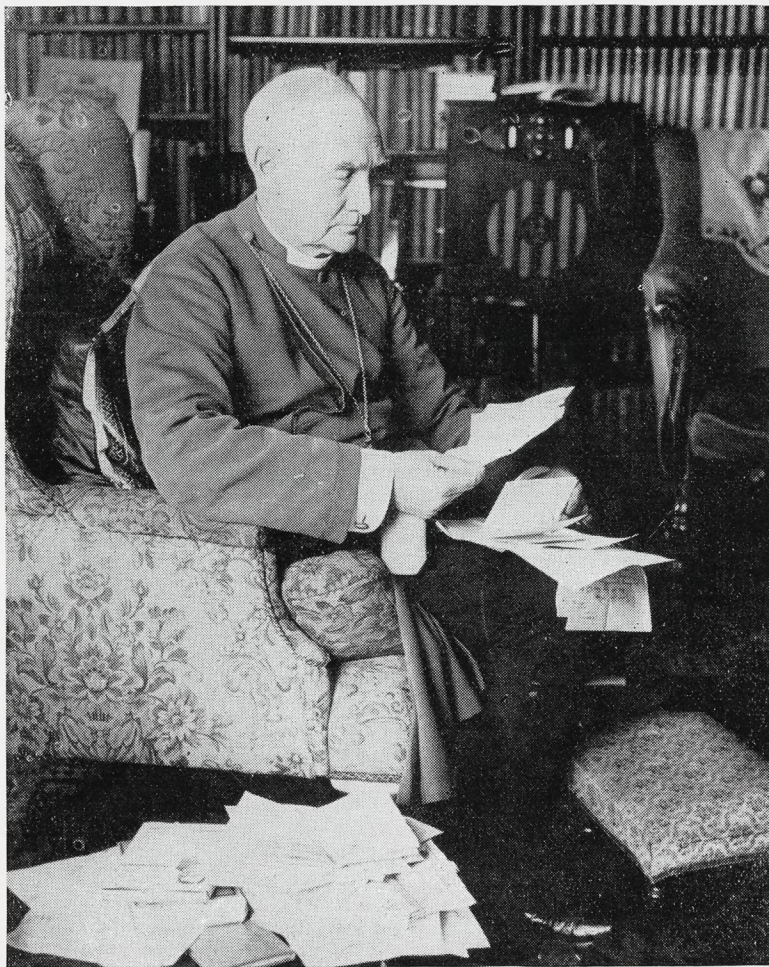


February 16, 1939  
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# THE WITNESS



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## CLERGY NOTES

BENSON, GLION T., was ordained priest on January 28th by Bishop Juhan of Florida. He is rector of Trinity, Apalachicola.

BROWNLEE, JOSEPH M., formerly of Christ Church, Forest City, Pa., is now temporarily in charge of St. Mark's, Pleasantville, N. J.

COOLEY, FRANK E., retired clergyman of the diocese of Lexington, died on January 20th in his 78th year.

FORSYTH, J. E., retired priest of the diocese of California, died recently at his home in Monterey.

GAITHER, B. WOOD, formerly in charge at Ahsokie, Gatesville, Winton, and Murreboro, N. C., has accepted a call to Cresswell, Columbia and Lake Phelps, diocese of East Carolina.

HULSEWE, C. J., of All Saints, Carmel, California, has been granted a three months' leave to attend the Amsterdam Conference of Christian Youth, to meet in Amsterdam next summer.

JEWELL, GEORGE A. P., formerly the rector of St. Andrew's, Kokomo, Indiana, is now rector of St. Paul's, Martin's Ferry, Ohio.

KENNEDY, DOUGLAS WHITNEY, has joined the staff of Christ Church Cathedral, Hartford, Connecticut.

KINGMAN, OLIVER H., Bethlehem, Pa., has been placed temporarily in charge of Christ Church, Forest City, Pa.

LEWIS, COTESWORTH P., formerly of St. Mary's, Jasper, Alabama, is now the rector of St. Paul's, Batesville, Arkansas.

LEWIS, RICHARD A., in charge of the Epiphany, South Haven, and St. Mark's, Paw Paw, Michigan, was ordained priest on February 2 by Bishop Whittemore.

SANFORD, D. L., retired, died on February 4th in his 81st year.

STOKES, ANSON PHELPS, has resigned as canon of Washington Cathedral, effective this summer, after serving the cathedral for fifteen years.

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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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## WHAT IS MAN?

*An Editorial by*  
BISHOP JOHNSON

MAN is a creature in an age long process which did not originate in his own workshop. Man discovered life; he did not create it. Somehow or other he emerged from the jungle endowed with a sort of partnership in creation. He could not originate the simplest form of life but he could take the elements given him and produce from them a new world. The earth on which we live today is the product of God's gifts and man's efforts, but those efforts are limited. It is true, as the Psalmist says, "Thou makest him to have dominion of the works of Thy hands." Man may not make a seed but he can improve it. Man cannot make a chemical element but he can combine them. Man cannot originate laws but he can discover them. Until he discovers these laws and obeys them the treasures of science are denied him.

Inasmuch as he is a creature he is like all other creatures, subject to laws that may not be broken with impunity. Just as there are laws governing the combination of the elements, so presumably there are laws governing human relations.

There is no reason to suppose when man was created and society began that he alone was independent of laws by which he should be governed. It is true that he may not obey those laws until they are revealed to him or he himself discovers them, in which case man may exist in regimentation to a dictator or in the anarchy of social chaos. The moral law does not change because man ignores it.

He may remain in, or revert to, barbarism if he refuses to seek the laws of righteousness, but he is unable to enjoy the glorious liberties of the sons of God unless and until he seeks, discovers and obeys the immutable laws of moral conduct.

To say that the moral law has changed, because certain groups no longer recognize its binding force, may satisfy the egotism of that particular

group but it will not result in permanent peace and prosperity.

There is no more reason for saying that human beings are exempt from an absolute law in their reactions to one another, than to claim that chemical elements are variable in their reactions. There may be seeming exceptions to law; there may be circumstances in which the moral law seems to defer to individual cases; but in the main the laws governing man in his social relations are imperative.

Take for example, "Thou shalt not steal." There may be circumstances, such as stealing food to feed a starving family, in which a violation of the law may seem to be justified, but that does not alter the fact that the law is imperative in men's dealings with one another. A social order in which such stealing became general would be chaos.

There may be cases in which climate and temperament seem to justify adultery, yet the result of promiscuous cohabitation will prove disastrous to society.

I do not mean by the moral law the statutes which a nation puts forth; I mean that unless the universal moral law is sought, discovered and obeyed, society will be penalized in its failure to observe it.

IT IS absurd to think that some "ism" will provide security for a people who individually are contemptuous of moral imperatives. The absurdity lies in the theory that man can determine what the law shall be. No one but the Author of life can establish the laws that govern life. It is true that they may be hidden from us, but so are the sciences until men seek and find their solution.

Society might be compared to an intricate piece of machinery, such as a fine automobile with its



engine and its brakes, its magneto and electrical system. Someone who has no background of mechanical experience begins to tinker with it, taking it apart and trying to replace the parts, until finally the machine has to be returned to the factory for reconstruction.

It takes a life time to learn a profession or a business but in our present situation a politician can learn it all in a few months—that is to his own satisfaction. But when he is through with his tinkering the machine needs entire reconstruction. We can reject God and the moral law but in the end we will discover that God has given men laws which cannot be broken without destroying both peace and prosperity.

To array class against class, or race against race, in any form is to violate the higher law and consequently to wreck the social order.

It is only as we learn to love one another; to forgive one another and to be reasonable in our dealings with one another, that we may hope for joy and peace, for love and not hate is the fulfillment of the law.

We may take it or leave it, but if we leave it we revert to the claw and the fang. It is because men have contempt for the moral law that the nations are spending their resources for that which is not bread. Our armaments are a sign of our efforts to substitute force for mutual understanding.

St. Paul seems to have summed it up when he warns St. Timothy that in the last days perilous times shall come when, among other signs, men shall be "covetous, boasters, proud, blasphemers and without natural affection, truce breakers, false accusers, fierce, despisers of those who are good, lovers of pleasure more than lovers of God."

The solution as far as we are concerned is that we, as individuals, shall seek the Kingdom of God and His righteousness, and so do our bit as good soldiers of Jesus Christ. Religion is futile unless it has an ethical foundation.

## *Let's Know*

*By*  
BISHOP WILSON  
JUSTINIAN

ONE of our readers tells us he has been reading a book which covers the sixth century of the Christian era and pictures that period as bad, base, and ugly with no redeeming features. He asks whether such a delineation can be justified.

It is always dangerous to read back our own point of view into past history. We should not pass judgment without considering differences

in times and circumstances. It is true that the sixth century was one of upheaval both in Church and state—troubles and wars with barbarian invaders in the state and an unhappy situation in the Church due to the Monophysite heresy. Still there is another side.

The dominating figure of the sixth century is the great emperor Justinian—one of the truly great rulers of all times. He reigned for thirty-eight years (527 to 565) and left behind him a legacy which still bears fruit today. His work may be grouped under four heads.

1. His military campaigns. Justinian found his empire sadly weakened by the invasions of Goths, Vandals and other barbarian tribes who had things much their own way. In a succession of vigorous campaigns he brought them under control until, by the end of his life, he ruled over an enormous world empire which compared favorably with the Roman dominion in the great days before Diocletian.

2. This far-sighted man realized that his sprawling empire could not be held together without a sound body of consistent law. Roman jurisprudence had become chaotic with each succeeding emperor adding laws and statutes which were never fitted in with previous legislation. Justinian undertook the monumental task of organizing a complete code, together with a collection of authorized decisions and a condensed manual for law students. In the code he included the decisions of the first four ecumenical Councils of the Church. That Justinian Code is the basis for modern canon law as well as for modern secular jurisprudence.

3. He took a strong hand in Church affairs—too strong for the best interests of spiritual freedom. He thought the political situation demanded it. He exercised little toleration except in playing politics with the Egyptian Monophysites—but religious toleration was an unknown quantity at that time. He was hard on Jews and pagans and when the Bishop of Rome displeased him he put the Bishop in prison. With it all he did preserve a degree of ecclesiastical order in a very turbulent period.

4. As a builder he stands in the front rank. He developed new types of architecture of which both medieval Gothic and Byzantine style are natural descendents. All over the empire he erected buildings and monuments which have remained classic. Most notable was the great Church of the Holy Wisdom (St. Sophia) in Jerusalem which is still one of the architectural wonders of the world. It cost plenty of money and required heavy taxes but what Augustus Caesar had done for the city of Rome, Justinian did for a whole empire.



Few rulers in all history have exhibited the energy and administrative ability which characterized the reign of Justinian. His period covered the most important part of the sixth century. It would hardly seem fair to designate it as a corrupt and degenerate era with such a man sitting in the seat of authority for nearly half of it.

## *Talking It Over*

*By*

WILLIAM B. SPOFFORD

LETTER writers ought to have their chance at least once in a while. We did have a department for them once which we called "Second Thoughts" but we discovered that the same people were forever writing the same letters on the same subjects so we cut it out. Besides we were supposed to be a "non-controversial" paper, which as near as I can judge means that nobody is allowed to argue with the editors. Anyhow two or three letters have come in which I pass on to you, though I have to abstract them because of their length. One is from Irene Warner of New York City who says it is okay for us to get steamed up over the unemployed clergy, but what about the unemployed trained women workers in the Church? After pointing out that scholarships are constantly being raised to help "some young woman give her life to the Church," that nobody seems to pay any attention to what happens to this young woman after she graduates. She tells us with a few cases. One is doing volunteer work in a parish, supporting herself by doing housework. Another that graduated with high marks from a university did volunteer work until her father's death, then the best she could find, when she had to make her living, was a job in a Church institution making beds, cleaning bathrooms and sweeping floors. Miss Warner's solution of the problem is that, instead of raising money for scholarships to train young women for Church work, we "first create salaries for those young girls that have already been trained so they may be provided with salaried positions. There are many places where these girls could be used if the money was available to pay them modest salaries."

ANOTHER READER calls attention to a wage-hour case in the state of Texas. It seems that the largest pecan-shelling company in the country said it couldn't afford to pay its shellers the minimum wage of 25 cents an hour, and it therefore asked permission to hire 2500 to 3000

"learners" at 15 cents an hour. The federal labor department investigated and discovered that the company had cleared a profit of \$500,000 in two years; that its workers had averaged \$2.50 to \$3.50 a week "under shocking living and working conditions" and had been required to depend upon public and private charity "to bridge the gap between their slender earnings and starvation." It also discovered that the "learners" that the company proposed to hire at the lower rate were their former experienced workers. Our correspondent suggests that we bring the facts of this case to the attention of our readers, particularly to the attention of those who are disposed to say that the new wages and hours bill is dictatorship.

FLORA M. CAMERON, another New Yorker, goes after our new associate editor, Clifford Stanley, for what she considers to be his defense of the re-armament program. "If it were not for the English and American bankers and munitions makers these dictators would not be able to move a man, a gun, a motor or a ship. It tires me extremely to listen to the bombardment of Hitler, Mussolini and the Japanese when I know how futile these pygmies would be if we did not give them the where-withal to carry on. The Bremen (German liner) loaded to the waterline with scrap iron; the Japanese supplied with all the raw materials they need for the rape of China; the struggle in Spain, with Americans sending a relief ship to the Loyalists while our government sends guns and ammunition to the Rebels. What comedy and what tragedy. Sharecroppers, children slaving in fields and mills, armaments, rapacity of bankers, persecutions of Jews—and the Church builds cathedrals for the glory of God. If I am nauseated by it all what does the Man above, who had not where to lay His head, think of it all."

JUST ONE more, also from a Church woman. "As you have so truly said in your editorial of January 26th," she writes, "'Putting your hand on a Bible and swearing to tell the truth and the whole truth does not necessarily make an honest man.' Nor does the fact that you pose as a priest of my own church and express your views in what pretends to be a Christian periodical make you an honest man." Then after taking me apart for my column of the January 26th number, in which I deal with the Dies Committee, she ends her letter with this: "Shame on you for using the name of Christ to shield your aid to the Red forces pledged to destroy all religion. Again I say 'Shame.' I have a hundred times more respect for a fearless and honest communist like Ella Reeve Bloor than for a cringing, prevaricating, betraying clergyman, hiding behind the skirts of respect-



tability and Christianity to aid revolutionary, communist, anti-Christian activities. I have far more respect for the Roman soldiers who crucified Christ than for the cringing Judas who betrayed him with a kiss—a lying kiss that hid the dagger in Judas' heart." I rather suspect that the lady doesn't like me. The letter was written by Mrs.

Elizabeth Dilling, who recently appeared at a hearing in Washington and declared that in her judgement Glenn Frank, high-up in the inner councils of the Republican party, Senator Borah, Senator Norris and Justice Brandeis were either "communists" or "very dangerous men." It's swell to be in such good company.

## DON'T PITY THE MINISTER'S WIFE

MY SISTER and I used to spend long hours discussing the Young Lochinvars whom we were going to marry. We would invariably end up with, "Well, anyway we won't marry ministers." And now we have been married three and four years respectively to young clergymen and we wonder how under the sun we ever thought we could be happy married to business men when there were ministers around looking for wives.

Yes, I suppose I did marry the parish, too. But I really don't mind being talked about . . . Oscar Wilde once astutely said, "There is only one thing worse than being talked about and that is not being talked about." And the nice things people say about you find their way home to you a lot quicker than the not-so-nice. I don't spend my days trying to please everyone; I just try to like them all. On my shopping tour this morning I was just as pleased to have the handsome old city manager ask me to have a "coke" with him at the drug store as I was to stop and hear all about the health of the ten offspring of the town undertaker. I have always liked all sorts of people and I don't know any better vantage point to know everyone on Main street, as well as on the Hill, than that of being the Parson's Wife.

I haven't nearly enough time to worry about whether they like the clothes I wear or think I should do more church work than I do. As for clothes . . . I take time out every now and again to laugh at the recollection of the Sunday morning when the leading talker of the Ladies Aid said (so sweetly), "My dear, that is such a pretty hat—we are all so glad that at last you have one that is becoming." And as for church work, my two small children give me somewhat of an alibi when I want it. But I try to do my share by helping direct the studying the women do. They know they can count on me to lead a study group or pinch hit for a lost speaker. And I do find it restful to work with secular groups who discuss what is wrong with our Neutrality Act and what can we do to get a band-stand in the park.

I really enjoy calling and if they ask me about

my children, I have a wonderful time! And entertaining is my "piece de resistance." Lots of women like to entertain but who, except the minister's wife, has the excuse for the following parties . . . (1) thirty noisy high school youngsters in to cook hot dogs in the fire place on a rainy Saturday; (2) thirty-five leading citizens at a hilarious costume party for the choir; (3) eight young married couples in for supper and to start a current events club; (4) a Chinese luncheon for the Church's Leading Ladies; (5) forty-eight vestry and wives at a couple of formal dinner parties; and, (6) every so often one of those affairs known as an "open house" which remind me of the definition of diplomacy, "easy on the brain but hell on the feet." I love to entertain and the rectory is a grand place to do it. Of course they look it up and down . . . I have it fixed up and I'd be hurt if they didn't ! !

I don't know another woman who gets on the inside of as many groups as I do. Not many outsiders are invited to the Italian wedding receptions where old country toasts are drunk in real Chianti wine. And town folk aren't usually asked to the army parties that are gay and happy to the n-th degree. For clannishness I hand it to the river road old families of farmers—and we are the only non-farmers who dance our feet off with them at their famous old-time barn dances. Last night we took our fiddle and enthusiasm and joined a huge family of musical Germans who played Vienese waltzes and hill-billy break-down tunes for hours. We save time to go roller skating with the Y.P.S.L. boys and girls and take them shooting in the woods by not playing cards. But aside from card parties, there isn't much in this town that we miss.

So if I knew a girl contemplating marrying a clergyman, I would say to her, "If you want to be a helper and more or less friendly back ground in the good work only a minister can do in this world and if the diversity (and perversity) of the human race fascinates you—then go ahead and marry him and don't let anyone take pity on you either ! !"—A POOR PARSON'S WIFE.



## *Rectorial Recreation*

"WHY DO people want to get married anyhow?" grouched the Poor Parson after a weary day, as he threw himself into a chair.

"Well, my dear, if a wedding does you up to that extent, I think you had better apply for a pension," said his wife in her prettiest sarcasm.

"You do not understand," replied the Poor Parson, "how many things people can think of and ask for in connection with one simple wedding. Why these folks today asked for practically everything anybody ever heard of, and they thought I was the most unreasonable man they had ever met."

"What could they have asked for that you could not have granted them?" inquired his wife, and added, "I hope you were not just being contrary; you know you can be, my dear."

"Would you have allowed them to bring in that terrible woman who plays the organ at . . . . . Church to play on ours?"

"No, but they would have understood if you had told them that you had a rule that no one but Mr. G. could play our organ at a service."

"Oh, I told them all right, and then they informed me that they supposed I would raise the same objection to the Rev. Mr. Brown assisting in the service."

"They expected to have a Baptist minister take part in a wedding service in the church?"

"Yes, that is what they expected, though when I told them the canon law permits only those of Episcopal ordination to officiate in the church, they informed me that upon making inquiry of the Rev. Mr. Brown he had informed them that such was the case."

"Do you mean they had asked him without consulting you first?"

"That is exactly what I do mean, but luckily Mr. Brown has some sense, so it will not make a problem between us, I am sure."

"Well," said Mrs. Poor Parson, "I did think that girl was a Church girl and knew better."

"Huh," replied the Poor Parson, "that is not half of it; when she and her mother left this morning they informed me, very indignantly, that they would go some where else if it were not too late, to which I replied that I was very sorry. However, I meant I was sorry it was too late."

"A little while later Mr. G. called me to say that they had been to see him and wanted him to have sung 'I Love You Truly.'"

"I hope he told them without sending them back to you."

"Yes, he said he told them that it would not go here; he knew the rector would not permit it. The

bride left in tears, saying he could play anything he wanted to; she had lost all interest in the whole affair."

"It certainly is too bad that she must be upset that way on her wedding day."

"Well, it is not my wedding day and I do not see why I had to be upset with it too," growled the Poor Parson, taking up his book again.

"Did Mrs. A. get you this afternoon?" asked his wife.

"Oh yes. Didn't she tell you what she wanted?"

(Mrs. A. is chairman of the Altar Guild). "She wanted to know if, for the wedding, it would be all right to move the lectern and the pulpit from the church to the parish house as they were planning to place large palms in the church and the pulpit and lectern were in the way."

"Well, I hope you did not explode at Mrs. A., darling," said Mrs. Poor Parson fearfully.

"I told her plenty, but the substance of it was that there is a nice big empty store down on Main Street that would do very well for the wedding, but that the church will stay exactly as it is."

"It is too bad to have so many complications with one wedding, but I am glad you got through, because, if they gave you a good fee, my dear, we can buy that big chair for the living room; I have almost enough money now."

"Well, we will wait a while on that because there is no fee."

"No fee! Do you mean to tell me they did not give you a fee for that wedding after all the day's trouble you had?"

"No, Judge P. got the fee."

"I do not understand you; will you put that book down and tell me just what happened; I can not understand riddles."

"It is no riddle; the groom arrived in town this afternoon—came to see me about five o'clock—and I learned that he was a divorced man with a living wife. I advised him to go to Judge P. and get married quietly at the Court House."

"Why did not the bride tell you that before?"

"Because she was afraid her mother would object to the wedding."

"What do you suppose her mother thinks now?"

"Her mother thinks it is a crying shame that her daughter had to be married at the Court House because the rector is such a terrible crank."

"Do you mean that you are being blamed, and her mother does not know the truth?"

"No, my dear, I mean what I said a while ago: I do not see why people have to get married anyhow: if her mother had never gotten married I would have been saved all this trouble. Now won't you please let me read my book: I am tired of the whole subject."—THE POOR PARSON.



## CREED DOCTRINE DISCUSSED IN AN IMPORTANT BOOK

Canon Quick of Durham insists on the appeal to Scripture as the supreme standard of doctrine, meriting the hearty support of Evangelical Education Society's president Grammer, which he will not get. The difference in temperament and attitude which can be shown by two presumed scholars in their approach to much the same subject, is clearly illustrated in the annual message of the above society, and in the Canon's recent book:

*True Humanism*, by Jacques Maritain, Charles Scribner's Sons, New York. 1938. 304 pp. \$3.50.

The Roman Catholic author of this book has endeared himself to all lovers of freedom by his defense of the Spanish Republic. In fact, the lectures which are the basis of the book were delivered at the summer school of the University of Santander in August, 1934, and have already been published in Spanish. We are sure his heart is in the right place even if his writing is at times a bit abstract for the realistic American mind. *Via Thomas Aquinas* he arrives at the right conclusions and demonstrates his competence as a guide to the "true humanism." Here is a characteristic sentence: "Communism is stamped with the supernatural sign of the greatest strokes of the sword of God in history, and to get the better of it the Christian must first of all conquer himself."

W. P. LADD.

*Doctrines of the Creed*, by Oliver C. Quick, Scribners: \$3.75.

For it must have been a two-handed broadsword which Dr. Grammer found less mighty than the pen he uses to hack so valiantly at the "Report on Doctrine in the Church of England"; enraged, but not beyond words, that the mother whose nursing care he must acknowledge might possibly have Bernard Iddings Bell perched on her other knee.

The inclusiveness and inconclusiveness of the "Report" are to some extent shared by Canon Quick's book—not an unpleasant feature in these assertive days, though I can see how it would fail to give pleasure to a man who likes his black to be black, and his white, white.

Writing on the Virgin Birth, for instance, the author finally summarizes the arguments on both sides, and then says: "on this subject we ought to be especially tender and sympathetic towards the convictions of those who differ from ourselves." This is not all, however, for two pages later, having considered the evidence of the New Testament, the tradition of the Church, and the value of the devotion

### RUSH THAT ORDER

THERE is still time to place your order for a WITNESS Bundle for Lent if you use the Air Mails or Telegraph. All orders must be in our office not later than Monday, February 20, for us to deliver the first Lenten Number of February 23rd. This will contain the first of the series on God's Providence in Religion by Bishop Johnson, and an article by the Rev. Edward Roche Hardy Jr. of the General Seminary on "I Believe in God," in the series on Basic Convictions.

Simply give your name and address and the number of copies you desire each week during Lent. We will then bill Easter Week.

to our Lady, he concludes: "... it seems very hard for a Christian to believe that all these things ... have their origin, not in the truth of a historical fact but in a pious myth."

The book is admirably indexed, and no one could possibly disagree with the value of the preface and opening chapters, where Canon Quick states the real need, as opposed to "Dogmatic Theology," for a "Systematic Theology" which will interpret as a coherent whole the tradition of our Church in relation to the needs of the contemporary world.

The rest of the book is a very scholarly and balanced attempt to perform this task, and, within the bounds which the author has set himself, he is perfectly right in refraining from the dogmatic conclusion, "This is the Catholic Faith; which except a man believe faithfully, he cannot be saved."

RICHARD MORTIMER-MADDOX.

*Book of Divine Prayers and Services of the Catholic Orthodox Church of Christ*. Compiled and arranged by The Reverend Seraphim Nassar. The Blackshaw Press, Inc., New York. 1938.

The author of this book is the president of the Sisterhood of the Propagation of Divine Services and Religious Teachings in the United States, an organization of the Syrian Catholic Orthodox Church of Christ in the U. S. of which the Rev. Antony Bashir is the Archbishop of New York and all North America. It is a book which the author hopes will be useful to the members of his Church "now occupied with their worldly affairs, deserting their Church, and turning away from the worship of their Creator, on the pretext that they are ignorant of the language of their Parents' Church." It will be of interest to students of liturgics in our own communion.

W. P. LADD.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Opposition to the inclusion of churches and their employees under the Social Security Act, as recommended by the Social Security board, was expressed in a statement just issued by the trustees of The Church Pension Fund. In a formal statement, issued over the signature of Bradford B. Locke, its executive vice-president, and addressed to the "Bishops, Clergy and Lay Officials of the Church," it is said that "the proposal to impose a tax on the Church, carrying with it the right of inspection by the federal government of all payroll records and other financial data, raises the issue of Church and state. Although taxation for a special purpose may appear innocuous, the history of taxation and its power to regulate brings up a question of vital concern."

Aside from the broad question of taxing churches, the statement points out that "the Church cannot pass a tax on to an ultimate consumer in the same way as can an industrial concern. It can only, of necessity, restrict its activities as its financial resources become more limited." Mr. Locke claims that "It is partly for this reason that, in this country, churches, charitable and educational institutions, performing functions in the interest of the public, have traditionally been exempt from taxation." It is also pointed out that if churches are to be subjected to the Social Security tax, it would seem logical to expect that they would later be required to pay other taxes, particularly in view of the suggestion that the ultimate cost of the Social Security program should be shared between the employer, the employee and the federal government, which would mean increased general taxation. The proposed amendment is now before the Congress and has been referred to the Senate finance committee and the House ways and means committee.

Mr. Locke states that the present salary schedule for the Episcopal clergy alone is about \$10,000,000 a year, excluding that part of any salary in excess of \$3,000 a year, the limit of any salary subject to taxation under the Social Security Act. He says, "If the salaries paid by the Church to all lay-employees are included, the total salary schedule subject to tax would be very much larger, possibly three or four times as much." He estimates the total ultimate tax, including the Unemployment Compensation Tax, at well over \$1,000,000 a year to be paid by the Church, aside from the taxes that would be payable by the clergymen themselves.



The Trustees of The Church Pension Fund fear that the added burden of a Social Security tax will make it impossible to continue the pensions payable by the Fund, which are now being paid to clergymen or their widows at the rate of \$1,350,000 a year and are already on a more liberal basis than the ultimate maximum under the Social Security Act. "The Church Pension Fund," the statement continues, "having been established twenty-two years ago on an actuarial reserve basis, is essentially dependent upon the payment of the 7½% assessment by all parishes, missions and other ecclesiastical organizations throughout the Church. It is upon the basis of the continuation of these payments by the entire Church that the Fund promises certain pension benefits, on a very much more liberal basis than those of the Social Security Act, to the clergy in old age or in the event of total and permanent disability and to their widows and minor orphans in the event of death. If this assessment system should fail to be maintained by the Church, the entire structure of the Fund would be threatened."

The statement points out that the Church believes in Social Security and that one of its main endeavors is to alleviate human suffering but that its own employees do not form part of the group for which the Social Security Act was intended either as to old age allowances or unemployment compensation, their problem being quite different from that of industrial workers.

"Because of the many recommendations as to changes in the present benefits under the Social Security Act," the statement continues, "the trustees of The Church Pension Fund are unable to arrive at any accurate conclusion of the ultimate effect upon the present benefits of the Fund if churches are included." Mr. Locke concludes, however, with an appeal to the churches to continue their full support of the Fund. Failing this he states that the trustees will be faced with the alternative of completely re-vamping the provisions of the Fund or abandoning it altogether, winding up with the statement that "In view of the history and the successful operation of The Church Pension Fund over a long period of years, it appears to the Board of Trustees that it would be most unfortunate if its benefits to the Church and the clergy should be lost or greatly reduced."

It is understood that other Protestant denominations are likewise disturbed at the prospect of being subjected to taxes by the federal government.

\* \* \*

#### **Preaching Missions in East Carolina**

Preaching missions are being held during the next few months in prac-



BRADFORD B. LOCKE  
*Sees Pension Fund Endangered*

tically every parish and mission in the diocese of East Carolina under the auspices of the diocesan commission on evangelism of which the Rev. Jack R. Rountree is chairman.

\* \* \*

#### **Parish Presents Housman Plays**

The players guild of St. Luke's, Germantown, Pa., presented "The Little Plays of St. Francis" on February 15-16.

\* \* \*

#### **Tells of Needs of Alaska**

Mrs. Grafton Burke was the headliner at a mass meeting on missions held February 13th in Philadelphia. She presented Alaska's need for young doctors who were prepared to pit their skill against the hardships of that country for the sake of humanity. Mrs. Burke has been a missionary there for thirty years with her husband who recently died. She is giving several addresses in the diocese.

\* \* \*

#### **Brent Woodruff Condemns Japan**

The Rev. K. Brent Woodruff of Cincinnati condemned the part the United States is playing in Japanese aggression in China in a statement issued

last week. He called upon the government to place an embargo on Japan and also urged citizens to boycott Japanese goods. "The ravaging of China by Japan", he declared, "is one of the greatest international crimes in all history."

\* \* \*

#### **Bishop Hobson Returns From India**

Bishop Hobson of Southern Ohio arrived in New York on Mussolini's Rex on February 9th after his visit to India where he took in the Madras conference. He remains in New York for the meeting of the National Council this week and spoke at a dinner on the 14th at which he outlined the accomplishments of the world missionary conference.

\* \* \*

#### **Laymen Want New Social Order**

Twelve laymen went into a huddle over two week-ends with their findings now available in a forward movement leaflet called "A Man's Faith and Why". The unnamed signers of the statement declare that the Christian way requires united effort to end war and unemployment; to secure an equitable division of wealth; to achieve a just and humane industrial order; to protect the helpless; to con-



serve natural resources for the nation and posterity; to overcome racial and creeded discriminations. And when twelve laymen of the Episcopal Church agree on such a program it is news.

\* \* \*

### **Aim of Anti-Semitism Is Fascism Says Bowie**

Organized groups in the United States are promoting "a vicious undercover campaign of anti-Semitism" with the aim of establishing some form of Fascism, declared the Rev. W. Russell Bowie, preaching last Sunday at Grace Church, New York.

Dr. Bowie said he was astounded by the number of intelligent persons who had been duped by the campaign. They included, he said, "some of those who think they are among the best people."

"The pitiful fact is that many people who listen to and accept and repeat in exaggerated form this and that statement calculated to arouse dislike of the Jews imagine that they are among the active intelligences which alone are registering truth about this country," he said. "The fact is that they are being made the unwitting tools of a propaganda which exploits their gullibility for its own hidden ends."

"This propaganda comes from organized groups in this country who are deliberately promoting anti-Semitism as an instrument in their ultimate purpose to establish in this country the same sort of regime which—God pity them—the people of Germany and Italy endure today. The method and technique are exactly the same as those which gave Nazism its sudden and sinister rise to power."

"Divide the nation into groups; get one group to hate another and be suspicious of another; fasten invidious labels on every man who stands for the old American ideals of honor, freedom and fair play; call every fearless liberal a dangerous radical; call every champion of justice a Communist, as Hagueism does; call every Jew and every friend of the Jew a Communist because Hitler says that Jews and international Bolshevism are the same; call every labor leader in the North and every organizer of the pitiful share-croppers in the South an enemy to the established order; call every defender of justice for the Negro a traitor to white supremacy—in short, stir up enough prejudice and antagonism, and you will make democracy unworkable, and the stage will be set for the dictator to arise."

\* \* \*

### **Tells of Japanese Crimes in China**

Miss Margaret Monteiro, missionary to China, told the annual meeting of the Auxiliary of North Carolina, meeting recently at Chapel Hill,

that atrocity stories coming from the war zones of China were not only true but if anything were understated.

Miss Monteiro based her remarks upon 18 years' residence in the Orient, and upon reliable messages she has received from old friends in China since leaving on furlough. She emphasized the dangers and damages suffered by Chinese girls and women at the hands of Japanese soldiers.

The missionary appealingly depicted present conditions in her field, declaring that refugees were being sheltered in coal sheds, tool houses, sleeping on dining tables, and in short, rescued and housed in every conceivable way by Christian workers. Of 60 babies, wounded and sick and hungry, 47 were saved by heroic efforts at one refugee center. Faced with the appalling task of caring for 500 to 1,000 homeless Chinese in each make-shift station, one missionary's wife was heard to say longingly: "I wish this war would stop because I know I won't see my husband until it does. He goes wherever the war goes." Nanking, a city of 1,000,000 souls, today is a hull of its former self, and a scant 250,000 people remain within its confines. Miss Monteiro said Americans could and should do more to care for these stricken Orientals, many of them church folk, and that we should do all possible to promote legislation prohibiting export of scrap-iron and all war material.

Need for new workers in the mission fields was indicated by Miss Monteiro as she cited one group of 45 million Chinese residing in an area in which there is now only one American priest.

\* \* \*

### **Young Churchmen Meet in California**

Miss Cynthia Clark, national secretary of young people, is to be the headliner at the meeting of the House of Young Churchmen, meeting February 18-19 at San Mateo, California. These youngsters decided at a conference in November last that they really knew very little about Christianity and the Church, so they are to devote their time to that at the conference over this week-end. I hope someone will tell them that they ought to use THE WITNESS series on "Basic Convictions" in parish discussion groups during Lent. The articles are being prepared particularly for them. May be a bit late to get in your order, but there is always air mail and the telegraph office.

\* \* \*

### **P. T. Barnum's Granddaughter Leaves Money to Churches**

Several churches and church institutions received bequests by the will of the late Mrs. Frances B. Leigh of Bridgeport, Conn. Mrs. Leigh was

the granddaughter of the noted P. T. Barnum. Trinity Church received \$3,000; St. John's, \$5,000 and St. Mark's, a parish for colored people, \$1,000. She also left \$1,000 to the New York City Mission Society; \$2,000 to the Church of the Heavenly Rest, New York, and \$1,000 to the Auxiliary of the latter parish for use at St. Agnes School, Japan. There were bequests to many social agencies in disposing of the million dollar estate.

\* \* \*

### **Bishop Johnson in Cincinnati**

Bishop-Editor Johnson is to be the headliner at the annual meeting of the Girls' Friendly Society of Southern Ohio which is to meet in Cincinnati on March 14th.

\* \* \*

### **Bible Society Sells Stamps**

Capitalizing on the awakening sense of need for moral and spiritual reinforcement in our nation's life, the American Bible Society, the oldest interdenominational missionary organization in the country, is entering upon a Lenten program that should strike a responsive chord in the heart of every earnest Christian.

Under the title "Spiritual Rearmament" the Society is distributing "Read the Bible" stamps, in purple and gold, in sheets of 100 for one dollar. The appearance of these stamps on personal and business correspondence draws attention to all who see them to their own need of the Bible and should stimulate the purchasing and use of Bibles throughout the land. The sale of the stamps will also aid the American Bible Society in pursuing its purpose of providing the Scriptures to needy people at cost or below, in many languages and in many lands.

\* \* \*

### **Educational Institute in Southwestern Virginia**

A diocesan educational institute was conducted for the women of Southwestern Virginia on January 31-February 1, led by Mrs. Thomas Harris of Philadelphia who spoke on India; the Rev. Beverley M. Boyd of Richmond who spoke on Urban America and Mrs. Oscar deWolf Randolph of Lynchburg who led the final discussion period.

\* \* \*

### **Not Yet Time for Concordat Says Bishop Stewart**

The time has not yet come for a concordat between Presbyterians and Episcopalians, Bishop Stewart told the diocese of Chicago in his annual address. "Episcopalians and Presbyterians," he declared, "need to learn to know each other, to like each other, and to love each other, before the banns are called and the marriage





*The Hon. Stephen Coleridge  
of England, said:*

*“LET us concede to our opponents their highest claims; let us admit that by their vivisection of dogs they may indeed alleviate human pains, and even perhaps prolong human life; our answer is simply this: What man, fit to be named among the clean and decent, let alone the noble and courageous, would willingly and consciously gain alleviation of pain, or even life itself, by the pitiless torture of the dog that loves and trusts him?”*

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vows exchanged." He also declared that the present unity proposal is "too petty, too mechanical, too touched with make-believe; it hasn't the large air of mutual confidence well matured, well-seasoned, well thought out." Bishop Stewart, a leader of the American Church Union whose executive committee recently criticized the concordat, was at one time a Presbyterian. Others to address the convention, held at St. Mark's, Evanston, on February 7-8, were Bishop Freeman of Washington and Dean Kirk O'Ferrall of Detroit.

\* \* \*

#### **Bishop Page Is Honored**

The diocesan paper of Michigan for February is devoted largely to Bishop Page, with distinguished Church people both within and outside the diocese paying him deserving tribute on the occasion of the completion of fifteen years as Michigan's diocesan.

\* \* \*

#### **General Lee As a Churchman**

General Robert E. Lee lost his army, his nation, his prosperity, his possession, his citizenship and died a paroled prisoner of war but, according to President Gaines of Washington and Lee University, he illustrated beautifully the quotation from Kipling's poem, "If you can meet triumph and disaster and treat those two impostors just the same . . ." The address was delivered at a meeting of the men's club of St. John's, Roanoke, Virginia, on January 24th.

\* \* \*

#### **Don Frank Fenn To Address Altar Guild**

The Rev. Don Frank Fenn, rector of St. Michael and All Angels', Baltimore, is to be the lecturer at a meeting of the altar guild of New York, meeting at St. James Church on February 23rd. The meeting is open to any who care to attend.

\* \* \*

#### **Clergy Retreat in Western Michigan**

The clergy of Western Michigan held a retreat on February 13-15 at Emmanuel, Hastings, led by Father Harrison of the Order of the Holy Cross.

\* \* \*

#### **Acolytes Meet in Memphis**

Dean Harold Hoag of St. Mary's Cathedral, Memphis, Tenn., addressed eighty acolytes of the city at a festival service held at Grace Church on January 22.

\* \* \*

#### **A Compulsion Toward Unity**

"Just as democracies may be forced to unite to save their necks so it may be necessary for the churches to form a united religious front in order to

face more effectively the anti-Christian world," Presbyterian Jesse Halsey told the clergy of Cincinnati at a meeting on February 6th. Patience, courtesy and understanding are necessary on the part of both Presbyterians and Episcopalians if unity is to be achieved, declared the speaker.

\* \* \*

#### **Canon Prichard Honored by Parish**

The Rev. H. Adye Prichard was honored by his parishioners and friends on February 12th which marked the 25th anniversary of his rectorship at St. Mark's, Mt. Kisco, New York.

\* \* \*

#### **Bishop Stewart Asks For Suffragan**

Bishop Stewart on February 7th asked the convention of the diocese of Chicago for a suffragan bishop. A special convention will be held this spring for the election. Bishop Stewart, as is his custom, presented distinguished service crosses to several Churchmen. Mrs. L. B. Kretschmer was honored for her service as president of the altar guild and as former president of the board of the Church Home for Aged. Clarence Griggs in recognition of 55 years of unbroken service as a vestryman at

Ottawa, Illinois; the Rev. W. R. Parson of Elmhurst and the Rev. Albert E. Taylor of Dundee for bringing their churches to parish status; and the Rev. C. W. Brown of Elgin for the completion of a new church.

\* \* \*

#### **Clergy Conference at Berkeley**

Worship and Social Service was the subject of the address by the Rev. N. V. Gorton, British lecturer at the Berkeley Divinity School, at the mid-winter clergy conference held last week with 75 present. He stressed particularly making the Holy Communion a corporate act with social implications. There were also lectures by members of the Berkeley and Yale faculties.

\* \* \*

#### **East Carolina Women Meet in Washington**

The Auxiliary of East Carolina heard several missionaries and other Church leaders at their annual meeting, held at Washington, N. C., January 25-26.

\* \* \*

#### **Church Hospital Has Fine Record**

St. Peter's Hospital, Charlotte, N. C., spent \$25,000 last year in caring for those who otherwise would have

## WIRE or AIR MAIL

SEVERAL HUNDRED RECTORS in all parts of the country have sent in their orders for a WITNESS BUNDLE during Lent. These seven issues are to feature a series of articles by

### BISHOP JOHNSON

in which he presents subjects that he has dealt with in Preaching Missions this winter. They are published by urgent request of those attending these missions. The other series is by eight young clergymen, prepared for discussion groups on

### BASIC CONVICTIONS

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been without hospitalization. In spite of this the hospital closed the year with a profit of \$10,000. This has gone to help build the new community hospital.

\* \* \*

#### Rector Preaches With the Measles

The Rev. Allen W. Brown, rector at Richfield Springs, N. Y., got himself the measles, but nevertheless preached to his congregation from his sick bed in the rectory through a microphone. The service was taken by a layreader. Imagine.

\* \* \*

#### Church Groups Have Annual Dinner

The clergy of the Episcopal and Presbyterian churches of San Francisco held their second annual dinner together recently. There were addresses by Bishop Parsons, Presbyterian John Bennett and others. Bishop Parsons is the chairman of our unity commission.

\* \* \*

#### Institute on Unity in Brooklyn

An institute on Church unity is being held on four afternoons during Lent at Holy Trinity, Brooklyn, where the Rev. J. Howard Melish is rector. The speakers are to be Bishop Ludlow of Newark on March 2nd; the Rev. P. P. Elliott, Presbyterian, and the Rev. Bradford Young, Episcopalian, on March 9th; the Rev. Lawson Willard, rector at Elmhurst, Long Island, on the 16th, and a discussion of findings on March 23rd.

\* \* \*

#### Bishop Larned Has Anniversary

A reception was given to Suffragan Bishop Larned of Long Island at St. Ann's, Brooklyn, on February 11th on the occasion of the tenth anniversary of his consecration.

\* \* \*

#### Training Institute in San Francisco

A leadership training institute is being held on five Tuesdays, starting February 14th, in the diocese of California. The lecturers are Bishop Block, Bishop Parsons, Miss Frances Young, the director of religious ed-

ucation in the diocese. The Peninsula institute is being held on Mondays, meeting in different parishes, with the Rev. Lindley Miller, the Rev. Oscar Green, Bishop Block and Mrs. Harper Sibley of Rochester, N. Y., among the speakers.

\* \* \*

#### Louisiana Fails to Elect

After paying tribute to Bishop Morris, who resigned as bishop of Louisiana, effective March 1st, the convention of the diocese, meeting in New Orleans January 24-26, failed to elect a new bishop after six ballots. Another convention will be held later to elect. Those nominated were the Rev. James P. deWolfe of Houston; the Rev. C. H. Horner of Providence; the Rev. Churchill Gibson of Richmond; Dean Claude W. Sprouse of Kansas City; the Rev. Donald H. Wattley and the Rev. Sydney L. Vail, both of New Orleans. The Rev. Kimber L. K. Den, Chinese missionary, addressed the convention on conditions in his country.

\* \* \*

#### Church Council Meets at Durham, North Carolina

The three year old North Carolina Council of Churches, interdenominational, held its convention in Durham

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The National Cathedral, Washington, D.C.

January 17-19 and listened to national leaders on a variety of topics. Witty Halford E. Luccock of Yale Divinity School told the brethren that all ministers who preached the real Gospel would find themselves preaching a radical gospel in a conservative church, and he outlined the strategy by which the job could be most effectively done. I wasn't there so do not know what he had to say, but in my opinion the best strategy is to say what you believe, in love, and take the consequences. Another



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highlight was the address by Clark Eichelberger of the League of Nations Association, who declared that Munich means war unless the United States uses the moral and economic weapons at its disposal against the aggressor nations.

#### Volunteer Missionary Dies in Arizona

Miss Florence M. Chancellor, who has endeared herself to the underprivileged Mexicans of Arizona by her missionary work, died suddenly in Phoenix on February 1st.

#### Movie of Martin Niemoller

A motion picture based on the life of Martin Niemoller, German pastor in prison, is soon to go into production with Paul Muni in the leading role.

#### Churchwoman of Yonkers Dies

Mrs. Martha E. Sherwood Reynolds, one of the founders of St. Mary's, Yonkers, New York, died on February 6th after a brief illness, in her 90th year. The church was built on property given by Mrs. Reynolds.

#### Church Is Antidote for Totalitarianism

Civilization is facing temporary defeat, declared the Rev. Walter D. Howell of Philadelphia before the International Council of Religious Education, meeting last week in Chicago, and he urged the churches to make whatever contributions they could to

"stem the rising tide of totalitarianism." It was later declared by a committee that the "weaknesses of the church were being met by the rapid acceleration in the movement of plans for church union and cooperation."

#### Clergy Conference in North Carolina

A conference of the clergy of the diocese of North Carolina was held February 14-15 at Southern Pines. The leader was the Rev. Gilbert P. Symons of Cincinnati.

#### College Students Like Everyone Else

Church work among college students is not essentially different from the work in a parish, according

to the Rev. Leslie Glenn, who ought to know since he ministers to a large parish in Cambridge, Mass., and also the Episcopal students at Harvard. "The only reason why the Church carries on its special work in colleges," he declares, "is because students do not live near their parish and are therefore out of touch with the normal channel or means of grace. They don't hear the Gospel when they go away to college."

"Those of us in college communities are not concerned with a unique vocabulary or special message for youth; we are not even concerned with a particular age group since the faculty is just as important a part of the work as the students; but we are concerned with people whose

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

### Chapel of the Intercession

Broadway at 155th  
New York City

Rev. S. Taggart Steele, Vicar  
Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.  
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

### Grace Church, New York

Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M.  
Daily: 12:30 except Mondays and Saturdays.  
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

### The Heavenly Rest, New York

Fifth Avenue at 90th Street  
Rev. Henry Darlington, D.D.

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

### The Incarnation

Madison Avenue and 35th Street  
The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.  
Wednesdays and Holy Days: Holy Communion 10 A.M.  
Fridays: Holy Communion 12:15 P.M.

### St. Bartholomew's, New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector  
8 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
11 A.M.—Morning Service, Sermon.  
4 P.M.—Evensong. Special Music.  
Holy Comm. Thurs. & Saints' Days, 10:30 A.M.

### St. James Church, New York

Madison Avenue and 71st Street

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

### St. Thomas Church

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New York

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion.  
Noonday Service: 12:05 to 12:35.  
Thursday: 11 A.M., Holy Communion.

### Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.  
Daily: 8, 12 and 3.

### St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.  
Weekdays: 8, 12:05.  
Tuesday: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.  
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

### St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Street

Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.  
Weekdays: Monday, Wednesday and Saturday, 10 A.M.  
Tuesday, Thursday and Friday, 7 A.M.  
Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

### Trinity Church

Main and Holman, Houston, Texas  
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.  
9:30 A.M.—Church School.  
11:00 A.M.—Morning Service and Sermon.  
6:00 P.M.—Young People's Organizations.  
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

### Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.  
Wednesdays and Holy Days: 10:30 A.M.  
Thursdays: 7:30 A.M.

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normal religious life has been interrupted because they are taken out of their home environment.

"Every September there are more students on trains leaving for college than there were soldiers leaving home for training camp in any month of the world war. It is an annual mass migration which is without parallel in any other time or place. Students are one per cent of the country's population."

Dr. Glenn criticized the attitude which frequently asks, "Are college students religious?" "Are they more or less religious than their parents and grandparents were?" Such questions are unreal, he says, since they assume that religion is like a mechanical or chemical reaction that can be measured mechanically.

"It is time we stopped picturing young people as guinea pigs with a religious gland that may or may not be developed. . . . The only thing worth saying is this: Students are religious in those places where they hear the Gospel and they are not religious in those places where they do not hear it. Where God is truly presented a new factor enters human life. Our Lord did not say, 'Count my sheep.' He said, 'Find them' and 'feed them.'"

"The task will not be done until on every college campus in America there is a Church serving the college

community, with resources adequate to the number of faculty and students."

\* \* \*

#### **Illinois Mission Becomes a Parish**

After twenty-five years as an organized mission, the Church of Our Saviour, Elmhurst, Illinois, was made a parish by the convention of the diocese of Chicago. The parish owns a fine church and rectory and is of course free of all debt. Also during the past ten years, under the able leadership of the Rev. W. Ridley Parson, who now becomes the first rector of the parish, the congregation has doubled and now meets its missionary obligations in full.

\* \* \*

#### **Six Christians Build a Chapel**

The first chapel built by Christians of the Holy Cross Mission in Liberia without any help from the mission has been completed at Taulahun. It is twelve feet square and just high enough to stand up in, but it represents a lot of devotion from the six Christians living in this town.

\* \* \*

#### **Churchman Appointed To Dies Committee**

The Hon. Jerry Voorhis, Congressman from California, and a member of the Church League for Industrial Democracy, has been appointed to

the Dies Committee. It will help. More about him later.

\* \* \*

#### **Fire Destroys Church School**

St. Elizabeth's, Church school for Indian children in South Dakota, was destroyed by fire on February 7th. The eighty children were moved safely and are now housed in the one remaining dormitory, sleeping on cots furnished by the government. Insurance is \$14,000, not nearly enough to replace the buildings.

\* \* \*

#### **Bishops Speak In Georgia**

Bishop Carpenter of Alabama was the preacher on February 15th at the service which opened the three day convention of the diocese of Georgia, meeting at Waycross. Bishop Barnwell, in his convention address, declared that "the world's only trouble is that invention has made us neighbors before religion has made us brothers."

\* \* \*

#### **Convention of California**

California held its convention at Grace Cathedral on February 7th, with the House of Churchwomen meeting at the same time. Youth, Race, Unity, were among the matters discussed by various leaders of the diocese.

## **"To Live a Christian Life Without Prayer is Impossible"—Rev. Bede Frost FOR YOUR LENTEN READING—WE RECOMMEND**

### **THE LORD'S PRAYER**

By the Rev. James T. Addison

"In brief, clear and enlightening exposition of each clause, the author lifts our eyes to the vision of the majesty of God, brings to us a deep sense of our own needs, and leaves us with a real appreciation of God's Fatherhood." — *The Southern Churchman*. Price, 50 cts.

### **OUR LIFE OF PRAYER**

By the Rev. J. Wilson Sutton

Here is a book—a practical guide—for beginners in prayer and for all who are conscious that their prayer life needs to be deepened and enriched. The world has many needs, but its greatest need is prayer, and this book will teach you how to pray to God. Price, \$1.25.

*Just Published*

### **PRAYER FOR ALL CHRISTIANS**

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This book "has to do with the prayer of ordinary Christians who desire to pray well and yet are often unfamiliar with what ought to be known if they are to do so."

The last chapter entitled Progress in Prayer was written "for those who have made some progress in prayer and who, not uncommonly, meet with the difficulties therein described and elucidated."

An excellent, practical book by one who understands the power of prayer. Price, 80 cts.

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### **AN OUTLINE OF PERSONAL PRAYER**

By the Rt. Rev. Frank E. Wilson

"Like all of Bishop Wilson's Outlines, it deals with the subject concisely, clearly, and helpfully, and the whole volume issues from the personal experience of the author. It ought to be a real aid in helping many a layman to revitalize his experience of God through personal prayer." *The Witness*. Price, 30 cts.

### **TALKING WITH GOD**

By J. J. Kensington

"This little book contains in a nutshell very simple and practical suggestions on the way to learn intimate converse with God. It is a helpful manual, especially pertinent for those beginning to 'walk humbly with (their) God.'" *American Church Monthly*. Price, Cloth, 45 cts.; Paper, 25 cts.



# Lenten Reading

## STARTING AFRESH

The Bishop of London's Lenten Book

by W. P. G. McCormick, Vicar of St. Martin's-in-the-Fields

STARTING AFRESH was written in response to an appeal of a young couple who were dissatisfied with their life. It is direct and homely, written as if the writer were talking to friends in his rooms and watching the expressions on their faces as he talked to them. Humour, definite opinions clearly stated, difficulties faced frankly, and guidance for those who want it, are to be found in the book; and all the time the writer is just one of ourselves "starting afresh." The endorsement of this book by the Bishop of London is of particular interest inasmuch as it marks his retirement from an illustrious Episcopate of thirty-eight years. \$1.00

## WHAT JESUS TAUGHT

by Burton Scott Easton

This valuable book of 147 pages contains the sayings of Jesus translated and arranged with Expository Commentary. It gives the reader a more intimate contact with the essentials of the teachings of Jesus than can be obtained by the ordinary reading of the Gospels. \$1.50

## REALITY IN FELLOWSHIP

The Presiding Bishop's Book  
for Lent

By the Rt. Rev. W. Bertrand Stevens

For those who accept the Lenten season as a period of devotion and spiritual refreshment, this book will be read with eagerness.

The timely theme presented in a series of short devotional messages—one for each day in the penitential season—is based on the highlights of the discussions at the notable Oxford and Edinburgh Conferences last summer. \$1.25

## THE SCHOOL OF JESUS

by G. R. H. Shafto

The first American edition of a book which has gone into five printings in England. It is a discussion of the teaching of Jesus and is especially valuable for its unique paraphrase of the Sermon on the Mount, and may be used for either private devotions or group study. \$1.00

## LIGHT FOR THE DAY

Rev. J. S. Bunting, D.D.

A new book of devotional readings by the author of PRAYERS FOR THE WAY. This unusual book presents some of the ordinary Christian virtues in a fresh perspective. A little time spent with this book will give the reader a new conception of what Jesus meant in use of great words like Faith, Strength, Trust, Meekness, Anxiety, Hope. Its teaching presents real helps for living in the midst of a confused world. \$2.00

## THE PRAYER OF THE HIGH PRIEST

by Peter Green

THE PRAYER OF THE HIGH PRIEST, Thoughts on the seventeenth chapter of St. John's Gospel, may be read straight through, but it will probably prove more useful to those who take a paragraph at a time and make it the basis of their meditation. It was inspired by the conviction that however much may be gained from an extensive study of the Bible, to "read, mark, learn and inwardly digest" gives an even richer reward. \$1.50

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