

March 30, 1939

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THE WITNESS



CHARLES RANN KENNEDY
Good Friday Play Presented in Boston

ARTICLE BY JOSEPH F. FLETCHER

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CLERGY NOTES

BORREL, ELDON W., was ordained deacon by Bishop Parsons of California in Grace Cathedral, San Francisco, on March 7. He is vicar of St. Andrew's Church, Burns, Ore.

BREED, WALTER R., rector of St. Paul's Church, Cleveland Heights, Ohio, since 1907, died in Cleveland on March 9.

CARROLL, ANNA MARY, deaconess, died in Washington, D. C., Feb. 9.

CLINGMAN, ROBERT C., was ordained priest by Bishop Clingman of Kentucky, for the bishop of Alabama, in the Church of the Advent, Birmingham, Alabama, on March 21. He is rector of St. Peter's, Talledega, Ala. with charge of associate missions.

EVANS, RAY A., formerly rector of St. Alban's Church, Toledo, Ohio, is in charge of Calvary Church, Sandusky, and Christ Church, Huron, Ohio.

FRANCE, ALFRED O., formerly in charge of St. John's, Townsend, Mont., is to be rector of the Church of the Advent, Devil's Lake, N. D., effective April 2.

HOISHOLT, GEORGE G., has resigned as vicar of St. Philip's Church, Coalinga, Calif.

JENKINS, J. HAROLD, formerly vicar of St. John's, Capitola, Calif., is vicar of St. Philip's, Coalinga, Calif.

KINSOLVING, ARTHUR LEE, rector of Trinity Church, Boston, was awarded the degree of doctor of divinity by Boston University on March 13.

MILLIGAN, RALPH T., formerly vicar of Trinity, Jacksonville, Ill., is in charge of St. Bartholomew's, Granite City, St. Andrew's, Edwardsville, and St. Thomas', Glen Carbon, Ill., with residence at Granite City.

MORGAN, TALBERT, was ordained priest March 21 by Bishop Clingman of Kentucky, for the bishop of Alabama, in the Church of the Advent, Birmingham, Alabama. He remains in charge of a group of missions in and about Mobile.

NYE, ROWLAND F., formerly at St. Paul's, North Arlington, New Jersey, is to be vicar of St. Thomas', Lyndhurst, N. J., effective April 15.

ORTH, GUSTAVE, deacon, missionary on Berry Mountain, Arkansas, died Feb. 26.

PRINCE, GILBERT P., was ordained deacon by Bishop Stevens of Los Angeles in St. James Church, South Pasadena, Calif., on March 4. He will continue his studies at the Church Divinity School of the Pacific.

RORKE, C. E., formerly in charge of St. John's, Valentine, Nebraska, is rector of St. Stephen's Church, Grand Island, Nebraska.

STEWART, WILLIAM W., formerly rector of St. Helena's Church, Boerne, Texas, is rector of Trinity Church, Pharr, Texas.

VAN DYKE, ANDREW M., formerly rector of St. Barnabas', Berlin, N. H., is in charge of Carroll County Missions, with residence at Sanbornville, N. H.

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THE DIVINE SOCIETY

By

JOSEPH F. FLETCHER

Dean of the Graduate School of Applied Religion

THE purpose of this brief discussion is to emphasize the social meaning of (1) the Church's nature, (2) the Church's work and (3) the Church's goal. We can begin by remembering that the Church had its origin in a corporate (social) experience of the Holy Spirit at Pentecost (*Acts 2*). It was not a private or "personal" event. Ever since that first day when our Lord's promise was realized the Church has been a *social* discipline, knitting Christ's disciples together in "one communion and fellowship."

For His disciples, anything less than the full Christian way of life is a betrayal of His love and His sacrifice. His "way" includes social discipleship and social salvation in His Church. The Christian religion is not a "private matter" in our experience of it and where the spirit of evangelism dwells it cannot remain private in its consequences. Even in the case of prayer and personal devotion this is true; as Evelyn Underhill has pointed out, the Quakers (non-Churchmen) have taken contemplative prayer as their norm and yet they have produced no great ascetic nor added to our knowledge of the soul's interior life. The great masters of prayer have always appeared within an institutional (social) framework, a sacramental and historical discipline.

Early in its history the Church was described as the "Divine Society." It has been variously regarded as a *coetus electorum*, *communio sanctorum* and *corpus Christi*. The social or corporate idea always remains constant. It exists as a Society (of divine origin) within the society of the unredeemed world. It is the means whereby the "order of grace" works upon the "order of nature." Its life, its fellowship, its faith and hope,

its "love of the brethren" are to be extended and its boundaries pushed out to include the whole of God's creation. It does not exist for its own sake, but as the tool with which God seeks to redeem the world. It is a means, not an end.

Many people seem inclined to regard the Church as a "club" to which to "belong." This is a serious mistake. The Church is a Militant Society in which we are to serve. In relation to the community it is a cell, planted in the larger body of society and seeking to spread from head to foot of it. It permeates and invades tissue of human existence, unless it is moribund. The Church takes its members deeper into the life of the community; it does not offer them a haven of refuge from it!

Therefore, just as the Church's nature is social so is its task. It does not exist to save men out of the world; it exists to redeem the world itself and all of its realities, relations, areas of life. As the Body of Christ, through which He energizes the faithful to carry on those things which He began "both to do and to teach," the Divine Society struggles to redeem society by working within and upon it. It is true that the Church is in the "world" and yet "not of it." But this must not be taken to mean that the work of the Church is something apart from the realities of human living outside the Fellowship. The Church's lack of influence in the chaos of the world is partly due to the common mistake of dividing the Church and "social matters" into two separate compartments. This dualism is our worst apostasy. The Church is not "of the world" because the world must first be transformed before it can be a part of the Body of Christ. But

the Church is in the world, and must actively remain in it, because the world of economic, political and community relations is both the object and the field of the Church's work.

This is a truth which has had little recognition by Christians, especially since the Reformation. It must be better propagated in our own midst before we can influence a bewildered world with it. We might take as our slogan the phrase that "The Church does not want to supplant the world but to implant it, with the saving grace of Christ." The world of human relations is to be changed, not to be abandoned. Much of the confusion about the Church's true task might be traced to our popular, modern idea of the Kingdom of God. This great social ideal of the New Testament, the vision upon which the Church's hope is fixed, leads us to our next point, the goal of redemption.

EARLY Christians believed that the Kingdom was literally "at hand." It failed to appear. Gradually they faced the fact of its failure to appear, learning thereby to come to terms with history. They learned that the Church was not to escape the task of struggling with an unredeemed world order; that it had to play a part in the Divine strategy and that the end was not yet. They saw that the Kingdom was come only in germ in the Church, but that it would not be fully realized, it would not come "on earth as in heaven," until the fullness of time.

This left the Church with the task of standing in judgment over the world. It meant bringing the standards and the truths of Christ to bear upon man's effort to seek justice in the world, and the task of exhorting men so to order their personal and social lives as to make a world fit to offer up to God as a sacrifice. Thus only can we hope for the gift of God's Kingdom which shall bring society under God's rule once and for all.

But we must not suppose that we are ourselves "building the Kingdom of God"! This is a common and absurd moral pretension of liberal Protestantism which Tillich and others are right in describing as idolatrous and demonic. It is as silly as the Catholic tendency to regard the Church and the Kingdom as one and the same thing! The truth here is a double one: (1) that men can prevent the Kingdom but they cannot bring it, and (2) that in the meantime we as Christians have only the choice between lesser and greater evils in the things of this world order.

This has important implications. It means that in judging between the claims of human beings and their social interests we cannot evade any

issue by arguing that neither side of a conflict is perfect. For example, we cannot refuse to justify the democracies in their struggle with the fascist powers because the democracies are not in themselves completely just. And we certainly cannot defend the fascist powers because the democracies are not completely democratic.

There are many Christians who try to evade social issues on just such grounds. Some of them are fortified in their flight from reality by the belief that the Church is impregnable and the gates of Hell cannot prevail against it. But the Church is of human constitution as well as of divine institution. It is, in a very real sense, also a society of sinners as well as a society of saints. The point about Churchmen, even when they forget it, is that they should be the people who realize most clearly that they are sinners.

History is full of evidence that the Church, from time to time and in one part of it or another, can and does fail to witness for truth and justice through the unredeemed motive of preserving its own material and social privileges at the cost of democracy or society. The most recent and dramatic example of this was in Spain. The Church cannot stand aside from the world's travail without re-crucifying the Body of Christ as well as betraying its marching orders. It must always treat itself as a means to an end (the Kingdom of God and His justice), never as an end in itself to be preserved.

THE Church is a Divine Society, not an acquisitive society. It cannot come to lasting terms with any acquisitive society. History shows that Christianity has always been weakest in its influence when it has been more concerned with saving itself than with saving its surroundings. The Church has never needed to appreciate this truth so much as at this time. Only as it loses its life in society's will it both save itself and redeem society.

After a little reflection it becomes clear that the Church is a form of social life which is concerned to transform all social life. As Cardinal Newman said, "The Church exists to meddle in the world." It denounces the separation of material and spiritual things, and follows instead the Word made Flesh. This means that it sees the necessity of redeeming our economic as well as our religious life. The fact of social crisis and change in our era is having a very great effect upon religion and theology recently.

Perhaps the Church will at last realize the need of Christian social salvation as a problem of time. History confronts us constantly with

important choices and the Church cannot stand outside their field. With fascism (resistance to the rising tide of democracy) growling at civilization the Church is face to face with a real test of her loyalty to Christ and His Kingdom. But that is another story for another place. In the meantime we can hope and pray that the "Divine Society" will realize, with Max Lerner, that *It is Later Than You Think*.

One last word. It may be objected that if the Church deals with social matters it will be "used" by those who are not truly Christian or completely in agreement with Christian ideals. This will certainly be the case. But what a strange objection if we also claim the Church is the Body of

Christ. He never used His body as something to be protected or preserved but as something to be risked. We in the Church must remember how He used His physical body, as a tool or instrument of His mind and spirit even to the length of hanging it upon a Cross.

QUESTIONS FOR DISCUSSION

1. Why is the Church called the "Divine Society" and the "Body of Christ"?
2. Do the General Conventions' pronouncements on social matters go too far; far enough?
3. Why are the Austrian Nazis taking the Church's properties?
4. Is the Ecumenical movement in the churches "offensive" or "defensive"?
5. Could the Church, even if it wanted to, "stay out of politics"? What is politics?

CONSTANTS AND VARIABLES

By

CLIFFORD L. STANLEY

ONE OF my teachers who used to spend his summers in Wyoming was an ardent admirer of Western motion pictures. He said there was only one plot, which reappeared in all of them. There were two opposed groups, a good and a bad. The good group, centering frequently around a pretty heiress, owned a ranch, cattle or water rights. The bad group was always engaged in trying to take the ranch, cattle or water rights from the good group. The only element that varied was the sheriff. Sometimes the sheriff was good; sometimes he was bad. So the real connoisseur of western pictures really went, in each individual case, to see which side the sheriff supported. The suspense about the sheriff (plus some beautiful scenery and hard riding) provided the perennial attraction of this type of motion picture.

A similar schematism seems to suggest itself in the larger issues of world history in our time. To begin with, I assume the presence of a great cleavage in the modern world. Fundamentally, there are two great interest groups among the nations. Consequently there is a real conflict between them even now. Whether this conflict will eventuate in the supreme type of struggle known as war depends on several factors. Some form of conference might compose the differences. Even if possible, such a conference would give far less than justice; meanwhile the conference seems impossible, for the injured party is now so strong as to be in no mood to accept any grudging justice. Another means of avoiding supreme conflict is

the collapse of one of the contestants. But here we face the fact that regimes precipitate wars to forestall collapse.

There should be no question as to who the contestants are. The "good" side is made up primarily of France and England. In the first place, this present world order has its center in Europe. In the second place, the chief European power has been—and still is—England. It is arguable that no one nation is the supreme arbiter of every world order. Be that as it may, England has for centuries been the head of the family of nations. England has occupied this position since the elements conspired with the seamanship of Elizabeth's sailors to drive the galleons of Philip's Armada off the seas. So anyone who finds himself dissatisfied with the present order must be prepared to challenge England. France, as the historic ally of England and the second largest beneficiary in the European domination of the world, must share this challenge.

The "bad" side is equally apparent. The senior partner is unquestionably Germany. Once before Germany challenged this present world order. Her very defeat brews the poisons and needs which compel her to attack it again. Italy has been knocked about for centuries. Of late she has learned that her nuisance value when on the rampage is greater than when she begs in the manner of a poor relation. Finally Japan has consulted her situation and seems to have decided that her fate lies in the hope of a fundamentally new settlement.

The real uncertainty concerns Soviet Russia and the United States. Take Russia first. There is a tremendous spiritual conflict between communism, the harbinger of the new, and nazism, the madness of the old. Also Russia has more natural resources than any other country and poor Germany looks on covetously. But Russia wants to live the same as the rest of us. If England and France try to divert Germany from themselves by sending her against Russia, they may be hoist by their own petard. For Russia will try to direct Germany against England and France. She can offer Germany and Italy two things: first, neutrality; second, endless raw materials, notably wheat and oil. To Japan she can offer a free hand in China and the same kind of raw materials she offers Germany and Italy. Furthermore in so doing, Russia preserves the country which has had the revolution and hopes for revolution from the other warring nations.

Then there is the United States. As one of the "have" powers her natural interest is with England and France. This dictates the kind of assistance represented by selling planes to England and France. It does not dictate a position of leadership, certainly not an assumption of the whole burden. Yet we have assumed the leadership of a cause so far comprised wholly of us. Actually America has a very questionable stake in this conflict. For one thing, there is our unique geographical isolation. For another thing, there is our comparatively recent establishment. We are engrafted on the mature development of Europe, born out of due season as it were. Europe's culture is old; we are young. Europe's resources are used up; ours are scarcely scratched. Factors such as these make one wonder if we are destined to survive Europe. Hitherto we have lived uncouthly in a ripe civilization. The question intrudes itself, can we maintain civilization by ourself should conflict engulf Europe?

Sacrifice

By

BISHOP JOHNSON

THE Christian Gospel is founded on law which man may discover but cannot create. The moral law was revealed in the Old Testament, which is the pedagogue that leads us to Christ, who is the revelation of God as Love. We find in Christ all that we need to find in God, so that he that has found Christ has found the Father.

Christ sent us the Holy Spirit, the Lord and giver of life, who convinces us of sin, guides us into truth, and endues us with power from on high. Christ founded the Church to which we owe loyalty, for it is "the pillar and ground of the truth" and the vehicle of God's grace.

All of which leads us to the glorious liberty of the sons of God. It is a process in which God's gifts and man's labor combine to give a definite meaning to life and an adequate purpose to the creation. "If we ask for bread, God will not give us a stone", for He has never created a hunger without also furnishing that which will supply the need. But we are to earn our bread with the sweat of our brows. "If you love me," said the Master, "then keep my commandments." "Continue ye in my love and so shall ye be my disciples." What are the commandments which He bids us to observe?

First: "Follow me" or "Come unto me ye that travail and are heavy laden." He does not impose His authority upon us but woos us to seek in Him all that we need to find in God. It is more of an invitation than a command, but the invitation of one whom we love and revere has all the force of a command. Moreover, those who reject His invitation are excluded from the feast. Take it or leave it as you choose, for He will not use force to inspire love, although the authority is there. It is like the benevolence of a good father which does not hesitate to punish, but which invites the children to obey through reverence rather than through fear, for perfect love casteth out fear.

Second: "Do this in memory of me", for, as St. Paul says, as often as ye drink this cup, ye do show forth the Lord's death until He comes. The sacrament of the altar combines several implications. It is the Lord's Supper because it is our spiritual food and nourishment. It is the Holy Communion because it is the act of Christian fellowship. "Ye who are in love and charity with your neighbors" are invited to draw near where God has made of one blood all the nations of the earth. The altar rail is the one place where the rich and poor meet together on an equal footing, and the Lord is the maker of them all.

It is the Holy Eucharist because it is the place where we offer ourselves, our souls and bodies to be a reasonable, holy, and living sacrifice, for after all that is all that we own which God wants of us. Unless a child gives himself to his father, there is nothing else which he can give that his father craves.

Third: "Go ye into all the world." In other

words, do not merely appropriate God's gifts to your own use, but cast your bread upon the waters; give where you expect no personal return. For a Christian to say that he does not believe in missions is for him to repudiate His Master's commands and to be ungrateful for the missionary spirit which converted his own forefathers.

"Be ye witnesses unto me in Jerusalem and in all Judaea and in Samaria and unto the uttermost parts of the earth". In a very real sense, Jerusalem is our parish church; Judaea is our diocese; Samaria is our work among Negroes and Indians; and the uttermost parts our missions to China and Japan. To deny these responsibilities is to repudiate our Master's commands and to set our own opinion up against His orders. To refuse to support missions is to belittle the Gospel and to grab for ourselves that which we refuse to share with others.

Christ's commandments are not grievous, but they are opposed to the wisdom of this world, which is foolishness with God. What greater folly can be found in history than that of our generation which prides itself on its wisdom. Christ did not die merely for the "Aryans" of this present age, but for all men, at all times and in all places. He calls us to be partners with Him in creating a decent world in which to prepare ourselves for a better one. When men substitute their own little conceits for the will of God they create a society in which their animal natures prevail over their divine intuitions. We can revert to barbarism or we can progress to heavenly things.

The Bible is not a magical contrivance which we treat as a rabbit's foot, but a source of inspiration by which we rise to higher planes of living. It is not enough to have one in our library, but to use it as a source of inspiration.

The Church is not a rest house in which we can seat ourselves comfortably once a month, but a power house in which we are live batteries contributing to its mission of sending out our light to the glory of God. The minister is not an entertainer, midway between a good movie and a poor one, but a leader in your devotions and your service. Life is not theatrical but dramatic. People will pay five dollars to see a mythical orphan on the stage when they do not give five cents to the real orphan in the alley. The theatrical requires no sacrifice; the dramatic demands our personal effort. The one is pretense; the other is reality.

The Christian life is uniting sacrifice of ourselves to that of Christ. It is certainly something

more than a philosophical jigsaw puzzle which God has provided for our entertainment. When we have solved the riddle of the universe to our satisfaction we still have to do something to justify our solution. Therein lies the difference between philosophy and religion: the one satisfies our curiosity, the other demands our service.

An Irish Blessing

A DEAR OLD Irish mother called on Churchmouse the other day, and was profusely grateful for the small assistance which he was able to render in her trouble. As she was leaving the office she turned and exclaimed "God give you a happy death." As Churchmouse had never heard the expression before, it seemed, for a moment, rather startling. After a little reflection, however, he realized what a world of meaning there was in that quaint old Irish blessing. What better prayer can there be than "God help me so to live that I may deserve a happy death?"—THE CHURCHMOUSE.



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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

A reader asks questions about the Church Pension Fund and the proposed amendments to the Social Security Act. If clergymen's salaries are taxed by the government what will happen to the retired clergy now on pensions, widows of clergy and their orphans? Also what will happen to the clergy who are now past the social security age; if he retires now what may he expect if, as stated, the Church Pension Fund is endangered by the proposed amendments to the Social Security Act? The questions have been submitted to Mr. Bradford B. Locke, executive head of the Church Pension Fund, and the following answers received:

"Your reader is particularly concerned about what the effect might be upon the present beneficiaries of the Fund and upon those who are now approaching or have already passed the age of sixty-eight when the age allowances of The Church Pension Fund become effective if the beneficiary has retired from the active ministry. If the Social Security Act should be so amended as to require the payment of payroll taxes by all organizations of the Church, it is feared that this additional burden might make it impossible for these same organizations to continue the payment of the pension assessments which are required under the rules of The Church Pension Fund if the full benefits of the Fund are to be maintained. At the moment, it is impossible to forecast what the ultimate effect might be. It seems reasonably certain, however, that if this should be the development, the provisions of the Fund would have to be revised downwards because the pensions payable by The Church Pension Fund are built up by the pension assessments payable in behalf of each clergyman. I can see no reason, however, why this would affect any of the present beneficiaries of the Fund or any potential beneficiary whose name is added to the roll of beneficiaries within the reasonably near future and in whose behalf pension assessments have been fully paid. The fact that any clergyman's pension assessments have been properly paid would in itself entitle him to the pension promised under the rules of the Fund. The seriousness of the situation is in respect to the future pensions in those cases where, for one reason or another, the pension assessments have not been fully paid. The concern of the trustees of The Church Pension Fund is based upon this possibility.

Front Page Churchwoman



ADELAIDE CASE is front page whenever she speaks. A professor of religious education at Columbia University, she has long been active in the national department of religious education, in the Auxiliary, and has been a member of the executive committee of the CLID for many years. She is to leave next month to visit the Holy Land and the Far East, returning in the fall.

Their responsibility is not only towards the present beneficiaries but also towards the thousands of future beneficiaries in the years to come."

Bishop Ablewhite Resigns

Bishop Ablewhite of Marquette has sent his resignation to the standing committee of the diocese and has so informed the Presiding Bishop. Word from headquarters in New York is that Bishop Ablewhite is soon to go into conference with Bishop Tucker, at present out of the city to discuss the matter. Meanwhile all that can be discovered is that there is a considerable shortage in diocesan funds, though this does not mean that Bishop Ablewhite is necessarily involved. The shortage, running into many thousands, was discovered, according to reports, when the books were audited following the death of the diocesan treasurer recently.

New Monastic Order Settles in Indiana

The American Benedictines have been welcomed to the diocese of Northern Indiana by Bishop Campbell Gray, and is taking up its residence immediately after Easter in Valparaiso. The superior of the order is the Rev. Paul Severance, who is to direct the work in missions at Valparaiso, Hobart and Gary, as well as filling engagements preaching and conducting quiet days in other parts of the country. An appeal has been sent out asking for funds to furnish

the house and chapel at the new center and to cover the cost for transporting the monks now at the headquarters of the order at Nashdom Abbey, England, to the American Abbey in Northern Indiana.

* * *

Thousands March in New York

The Church League for Industrial Democracy was represented in a "Stop Hitler" demonstration in New York on March 25th in which over 200,000 persons marched. The secretary of the CLID was a speaker at one of the outdoor meetings, held in parks throughout the city.

* * *

Social Conference Planned for June

With "The Family and the Church" as central subject, the 19th Episcopal social work conference, to be held in Buffalo June 16 and 17, is designed to have a wider appeal than any in the past. It will be a conference for clergy and other Church workers in the field of education as well as social workers. A list of outstanding speakers is being prepared for a wide scope of topics. The Episcopal conference precedes and dovetails into the national conference of social work. A booth for exhibits and consultation will be open during the national conference. On June 20 there will be a corporate communion and breakfast; June 21, lunch with the Federal Council social work conference; and June 22, a dinner meeting for the Episcopal conference. Bishop Cameron J. Davis of Western New York is president of the Episcopal conference, and Bishop Charles K. Gilbert, suffragan of New York, Miriam Van Waters of Framingham, Mass., and Lawrence Oxley of Washington, D. C., are vice-presidents.

* * *

Erie Diocese Has Films of Work

Through the efforts of the Rev. Henry S. Sizer, Jr., rector of the Church of the Ascension, Bradford, Penna., and the cooperation of lay people, two reels of film have been prepared showing some of the activities in the parishes and missions of the diocese of Erie. These pictures will be used to spread information about the work of the Church.

* * *

Chinese Churchmen Still Scattered

Bishop Roberts of Shanghai estimates that between one-half and one-third of the Chinese Christians of the Sheng Kung Hui who fled from the invading armies in 1937 and 1938 are still away from their home towns and parishes. Some are in Shanghai awaiting peace while others are scattered over a large part of cen-

tral and western China. The bishop says that the number of Church members who have lost life is limited.

John W. Wood, executive secretary for foreign missions, states that in spite of war conditions the Church's work has been maintained in most of the stations of the diocese of Shanghai. Where this is not true it is due to the great damage or complete destruction of buildings and military occupation. Confirmations have been only slightly less in number than the average during pre-war years. Missionaries report that there are abundant opportunities for evangelistic work, and that the Chinese clergy, catechists and women evangelists as well as the American staff have made the most of such opportunities.

* * *

Elijah Theme of Seamen's Service

The Rev. Clifton Macon preached on "Elijah the Prophet" and soloists sang parts of Mendelssohn's oratorio "Elijah," on the evening of March 26 in the chapel at the Seamen's Church Institute of New York. It was one of a series of Lenten services arranged by the superintendent, the Rev. Harold H. Kelley, for special preachers and music.

* * *

Canterbury Clubs in New York Colleges

Young church people in the colleges in the diocese of New York are being organized into Canterbury Clubs under the direction of a committee headed by the Rev. George E. Rath, assistant to the chaplain of Columbia University. The college work is sponsored by the diocesan board of religious education and the Rev. C. Avery Mason, its chairman.

* * *

Where Are Cuts To Be Made?

The Rev. Gibson Bell, rector at Wynnewood, Pa., feels that any cuts that may be necessary in the national work of the Church should first be made in the departments at headquarters rather than in the mission fields. "Our Church in the domestic and foreign fields," he writes, "is teaching the people of our nation and of the troubled nations the love of God." Our nation, because of the greater difficulties confronting other nations, is best able to carry on this vital work. Therefore under no circumstances should missionary work be cut. On the other hand, Mr. Bell maintains, the work of such departments as religious education and social service might well be cut, or completely eliminated if necessary, since their work could be done more effectively by diocesan commissions. Mr. Bell raises a question which doubtless will be faced at the next

Off-Moment Department



REINHOLD NIEBUHR was recently caught in an off-moment while attending one of the many conferences where he always stars. A professor at the Union Seminary he is known throughout the world for his lectures, his books and for his fearlessness in dealing with current problems. He sailed the other day for Scotland where he is to deliver the Bampton Lectures, converted by all Christian scholars.

meeting of the National Council if the \$300,000 now being sought to maintain all the work is not in hand by the first of May.

* * *

Plays Presented At Boston Parish

The Terrible Meek, the notable Good Friday play by Charles Rann Kennedy, is to be presented on Maundy Thursday at Emmanuel, Boston. This is a part of the combined Lenten program of Emmanuel and Trinity parishes. Mr. Kennedy, his wife, Edith Wynne Mattheson, and Miss Margaret Gage, all of whom direct the Bennett School at Millbrook, New York, are Episcopalians and are all active members of the CLID.

* * *

Aid for Orphans of China

Hitler has crowded China off the front page and out of the minds of many. But it is known to all that a tremendous emergency exists there, in which Christians have a vital concern if for no other reason than because our greatest missionary work is in China. There are religious agencies raising funds for this missionary work. But there is but one agency in the United States seeking aid for the work being carried on among orphans and widows by

Madame Sun Yat Sen and Madame Chaing Kai-Shek. This organization, The China Aid Council, has appealed to the Emergency Committee of the CLID for help. We therefore ask you to read the announcement on the back page of this paper and to do all that you can to make this Holy Week Fund what it should be. It will be money sent to two of the bravest women in the world to carry on a work of mercy in the name of Christ.

* * *

New Series After Easter

THE WITNESS is to announce another series of articles next week, which will start in the number immediately after Easter. We will say nothing about it at this time beyond saying that it is by one of the outstanding leaders of the Church who deals with a vital subject in a most challenging way. Many of you are receiving your WITNESS during Lent at the church. May we not ask those of you who are to mail to us at once the subscription card that has been inserted in all bundle copies this week, so that you may continue to receive the paper each week during the year at your home. You will all agree, certainly, that it is worth four cents a week to have a national Church news-magazine in your home. Keep yourself and family informed about national Church events. We hope also that many rectors who ordered bundles for Lent will wish to continue them. Please let us hear from you before Easter.

* * *

Summer Services in Yellowstone Park

Bishop Ziegler of Wyoming has announced that there will be two services for Episcopalians each Sunday at Yellowstone Park from June 25 to September 3. The services will be in charge of the archdeacon of Wyoming, the Ven. Robert P. Frazier.

* * *

Detroit Church to Enlarge Building

Work has been started on an enlargement to the church and parish house building of St. Timothy's mission, Detroit, where the congregation and church schools have outgrown the present building. The mission was established nine years ago, and last year received its first resident clergyman, the Rev. S. T. Harbach.

* * *

Bishop Tucker Leads Brent Memorial

The service in memory of Bishop Brent which was held in New York under the auspices of the Federal Council of Churches of Christ on March 24 was led by Presiding Bishop Tucker. The speakers were the Rev. William Adams Brown, presi-

dent of the Universal Christian Council for Life and Work, and the Rev. J. Ross Stevenson, American chairman of the World Conference on Faith and Order, with both of whom Bishop Brent was intimately associated in his long labors on behalf of Christian unity. The speakers pointed out that Bishop Brent was instrumental in the formation of the World Conference on Faith and Order, and was the chairman at its first meeting in Lausanne in 1927. He was likewise the leading spirit in the establishment of the 1925 Stockholm conference on life and work. He was a leader of the Federal Council of Churches' commission on international justice and goodwill, as well as the Church Peace Union and the World Alliance for International Friendship through the Churches.

* * *

New Camp Built in South Florida

Construction on the diocesan camp of South Florida, located near Avon Park, is about completed and the camp will be used this summer for the first time for all diocesan conferences and camps.

* * *

Maryland Headmaster Retires

Adrian H. Onderdonk, for 38 years headmaster of St. James School, Washington County, Maryland, is retiring, it has been announced, and will be succeeded at the end of the current session by James B. Drake, at present a member of the faculty. Mr. Onderdonk will remain on the faculty as head of the Latin department.

* * *

Large Total Received in Chicago Bishop's Pence

Receipts from the Bishop's Pence in the diocese of Chicago have reached a total of \$117,000 in the last five and one-half years. A total of 114 parishes and missions are now participating.

* * *

World Council Secretary At Berkeley School

The Rev. Henry Smith Leiper, American secretary of the provisional committee of the World Council of Churches, was the visiting instructor of pastoral theology and preacher at the Berkeley Divinity School, New Haven, on March 16. Mr. Leiper, who recently returned from a meeting of the provisional committee in Paris, led the seminarians in a discussion of the ecumenical movement. He deplored the fact that there are at least 212 religious bodies in America claiming to be churches. "It is psychologically impossible," he said, "for a divided Christianity to worship the one true God." The family idea of Christian unity, rather than the

technical and legalistic conception of a generation ago, is becoming prevalent, declared Mr. Leiper, who sees in the Churches today a tendency to make Christ the central rallying point. The World Council, he maintained, is a great symbol of Christian unity, which must not be confused with uniformity of worship.

* * *

Conference On Youth for New England

A provincial conference on a "New Program for Youth" will be held in Boston on April 18. Membership will consist of the provincial council of the Young People's Fellowship, and representatives of the youth organ-

ization of the New England dioceses. Cynthia Clark, National Council secretary of young people's work, will lead a discussion on the new national program for youth.

* * *

Student Conference in Fifth Province

A three day student conference will be held at Racine, Wisconsin, April 21 to 23 under the college work department of the fifth province. The work of the Church among students and the problems of college students will be discussed. The Rev. Herbert L. Miller, rector of Emmanuel Memorial Church, Champaign, Illinois, will be chaplain, and discussion lead-

Easter Hymns of Praise



The congregation can join confidently and fully in the singing of hymns only when the musical score is in hand. In the interest of wholehearted congregational singing, General Convention has urged all churches to place the musical edition of the Hymnal in the pews. No gift of an individual or group within a parish is more fruitful than a supply of the musical Hymnal.

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ers will be Bishop Sturtevant of Fond du Lac, the Rev. Alden D. Kelley, National Council secretary for college work, Prof. Robert V. Merrill of the University of Chicago, and Dean John S. Millis of Lawrence College, Wisconsin.

* * *

Kuling School Needs Assistance

Even though the Kuling School for the children of missionaries in China had to be closed more than a year ago its work requires continued financial support, according to an announcement of the board of trustees. After the school closed the director, Mr. Allgood, remained to render service to the wounded and dying and to maintain the dormitory for Americans and other nationals. Last month he left for Shanghai with other foreigners to rejoin his family after a separation of fourteen months. The trustees now have the responsibility for the care of the property in Kuling and for the support of the Allgood family, or their return to the United States, since it may be unsafe for some time to open the school.

* * *

Canadian Preacher in Seattle

The Rev. Minto Swan, rector of St. Mark's Church, Vancouver, will be the preacher at the annual service for Church faculty and students at the University of Washington on Palm Sunday. The service is sponsored by the Church student worker at the university, Ethel Livesey, who recently succeeded in securing headquarters for the Canterbury Club at the university.

* * *

Young People Told of Work for Deaf

At a Lenten rally of the Young People's Fellowship of the St. Paul, Minnesota, district, on March 19, the 200 in attendance heard of the missionary work among the deaf in the province of Northwest, as described by the Rev. Homer E. Grace, provincial missionary, through an interpreter. The young people of the diocese give \$150 a year toward Mr. Grace's work.

* * *

Union Service On Presbyterian Concordat

At a recent Sunday evening service in Trinity Church, New Castle, Penna., the Rev. Philip C. Pearson, the rector, gave an outline of the developments in the proposed reunion of Presbyterians and Episcopalians. The service was attended by the Presbyterians, the congregation being increased five times. The service led to a request for a second service for more details, and to an exchange of pulpits on April 23 between Mr. Pearson and the Rev. J. J. McIlvaine,

pastor of the First Presbyterian Church, at which each clergyman will interpret the proposals as he sees them to the other congregation. A committee has been appointed in New Castle to arrange for noonday services during Holy Week at the Baptist Church, with a different preacher each day, and for four three hour services on Good Friday, at a Methodist church, a Disciples church, and at St. Andrew's and Trinity. Mr. Pearson of Trinity is the chairman of the committee.

* * *

Bishop Johnson to Preach for Bishop Stewart

Bishop I. P. Johnson will take the place of Bishop Stewart of Chicago at the Lenten noonday services of the Chicago Church Club during Holy Week. Bishop Stewart has had to cancel his engagement for the first time in many years to avoid over-exertion.

* * *

Small Louisville Church Has Cantata

The Dubois' cantata, "Seven Last Words," was presented in Emmanuel mission, Louisville, on March 25 by an augmented choir of 32 voices under the direction of the vicar, the Rev. Charles E. Craik, Jr., accompanied by piano, organ and timpani. It was the first time the cantata was

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given in a small community church in Louisville. Six old choirsters of Christ Church Cathedral took part.

* * *

Groups Hold Goodwill Dinner

Protestant, Roman Catholic, and Jewish leaders shared the speaking program at the goodwill dinner of the Brotherhood of Temple B'nai Moshe in Brighton, a suburb of Boston, on March 14. Dean Philemon F. Sturges of St. Paul's Cathedral, Boston, said that the democratic structure and the entire western civilization rested on goodwill, and insisted that there must be liberty to express "the deepest and divinest in our nature, as well as brotherhood in one Divine Father, and also justice to that spiritual nature imparted to every human being by the Creator."

* * *

Brotherhood Head Visits Florida Chapters

James L. Houghteling, national president of the Brotherhood of St. Andrew, paid an unexpected visit to the boy's and young men's chapters of St. Andrew's Church, Tampa, Florida, on March 17. He was in the city in connection with his work as head of the federal government's immigration bureau. Morton O. Nace, the director of the chapters, arranged the meetings.

* * *

Michigan Auxiliary Officers Meet

More than 100 officers of Woman's Auxiliary branches in the diocese of Michigan met for a conference in

Detroit on March 13 to receive help in matters of administration and program planning. The conference was called by the diocesan president, Mrs. D. C. Stevenson, and opened with a jury panel, which was followed by discussion.

* * *

Sheerin Preaches In Boston

Preaching in the Lenten noonday series at Trinity Church, Boston, recently, the Rev. Charles W. Sheerin, vice-president of the National Council, said: "Our world seems too prone to accept the non-scientific theory of evolution, that all we have to do is sit in comfort and wait for God to perform miracles in our behalf." Mr.

Sheerin's father was at one time a rector in Massachusetts, and also an associate editor of THE WITNESS.

* * *

Convention Listens for Five Hours

A year ago the convention of Michigan appointed a committee to study varied subjects of importance to the Church. When they met the other day in Detroit the chairman, the Rev. William R. Kinder asked for five hours in which to present the report. He agreed it was a long time, but it took a long time for the eleven subcommittees to prepare their material too, so it was agreed that delegates should sit back and listen. Family relations; war and peace; gambling;

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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.

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

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

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

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

Daily (except Saturdays).

Noonday 12:15-12:40 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. Donegan, 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.

IT SEEMS SUCH A PITY

that Episcopalian people generally have never acquired the habit of dropping into their churches on weekdays, in passing, to say their prayers.

One can go into almost any Roman church any day in the week and find many, many souls there on their knees. But, open as our churches are, we seem to have let ourselves get into a once-a-week habit.

Just try this, as a starter: whenever you go past an Episcopalian church on a weekday, stop in, offer your thanksgivings, and intercessions, and tell our Blessed Lord quite simply how much you love him. That's all.

Then, when saying your prayers begins to take on some real significance to you, let us plan a little prayer corner for you—for your own room at home. It's amazing how beautifully, yet reasonably this can be done.

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men's work; youth work; relationship of diocese and parish were among the matters presented. The lengthy report has been printed and may be secured by those interested if they will send a note to the diocesan office, 63 East Hancock Street, Detroit.

* * *

Four Alabama Nominees Elected Bishops

Of the eight priests who were nominated last May to succeed Bishop McDowell as bishop of Alabama four have since been elected and consecrated bishop in various dioceses, including Bishop Carpenter, who followed Bishop McDowell. The others are Bishops Mitchell of Arkansas, McKinsty of Delaware, and Kirchhofer of Indianapolis.

* * *

Want to Become Famous?

Here is a chance for fame and fortune. Mr. F. P. Frazier, Churchman of Philadelphia who is an executive of the publishing house of J. B. Lipincott Co., announces a search for a new author. The firm is hunting for "a first novel in the great romantic tradition" which means among other things according to the announcement, that "you must be able to differentiate between sentimentality, passion and true romantic love." If you can do it well it brings a real prize; a cash payment of \$2,500; a travel award with all expenses paid and an assured income of \$2,500 a year for four years.

* * *

Texas Parish Studies the Bible

To become more familiar with the Bible is the aim which members of St. Stephen's Church, Houston, Texas, have set before themselves this year. Those in the Church organizations have enlisted as Bible students. A class on the history and contents of the Bible, taught by the rector, the Rev. Thomas W. Summers, is offered each Monday evening to all members of the parish and their friends. The Church school spends a twenty-minute period each Sunday morning in Bible study. The

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men and women both have a Bible class which meets during the Church school hour. The Y.P.S.L., the acolytes, and other groups of young people include a period for Bible study at their weekly meetings. The vestry will devote a minimum of thirty minutes at each monthly meeting to Bible study.

* * *

Hitler on the Need For a Saviour

Hitler's directions to the leaders of youth in Germany and Austria, as the basis for their public propaganda, have recently been published in the French Catholic paper, *La Croix*. Some of them are as follows: "Christianity is a religion for slaves and imbeciles because it declares the last shall be first and the happy are the poor in spirit. Christianity is the same as communism. Christianity puts on the same basis Negroes and Germans.

"The New Testament is a Jewish invention of the four evangelists; the doctrine has been copied from a Hindu legend of a certain Jischnu Christa. Christianity has always been alien and hostile to the German people and its unity. The Bible is the continuation of the Talmud; it is an entirely

Jewish work, particularly the Old Testament.

"Christianity corrupted the Germans because it gave them knowledge of things of which they were previously ignorant—adultery and theft. Evil disappears, good remains. On (Continued on page 16)

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MONTHLY BULLETIN

MARCH, 1939

EDITORIAL

THE FREEDOM which democracy strives to ensure in the Bill of Rights is precisely the same kind of thing which Christianity demands for the full realization of God's life in men. The essential factor in democracy is not the kind of written constitution a people may possess. It is the recognition of this freedom with all its implications; its essence must mean freedom for the individual to have opportunity to grow and to realize all his God-given potentialities. To call such a democracy a free fellowship sounds utopian and out of keeping with the hard facts of our ordinary life, with our misery, our poverty, our unemployment, our wretched politics, our vast disparities in wealth, our concentration of economic power. But it is these utopian ideas that count in the end because they spring from God—they are the feeble ways in which we try to put the vision of the Kingdom. We must hold fast to them. We must interpret all our political and economic problems in their light.

The implications of such a position are clear, and it is extraordinary the way in which the needs and activities of the Church run along parallel to those of the social order. In such a free fellowship government is the result of free choice. It is not imposed. It educates, draws out the best rather than commands. Its policies and purposes spring from free discussion. How often during these past years we have had the reproach of inefficiency cast upon democracy. The reproach is quite accurate. Democracy like the Church can never be entirely efficient. It achieves its purposes as I have said by free discussion. It is slow and hesitating and misses chances; but in the end it achieves that which is solid and lasting because it rests upon the solidity and permanence of the best in men.

We must remember that the solid and lasting things in the universe are not the whirling suns, the systems of stars, the dance of protons and electrons, but the righteousness and love

of God. The universe rests upon personality. Goodwill, mutual trust, the winning of men by inner conviction of truth rather than by the imposition of force or the drive of undisciplined emotion, the achievement of purpose by free discussion and common action are but implications of that supreme faith. They have very definite things to say to us concerning the manner in which the Church is to exercise its influence in stemming the tide of irrationality, of the doctrine of force and the submerging of the individual in class or race or nation. The only Christian way is to make love and goodwill count in the world. We must show it in all our Christian relations. We must do our best to bring it into industrial relations where mutual trust and dominating goodwill alone can solve, or bring toward solution, the bitter conflicts which characterize so much of our industrial life today. It is a burden upon every Christian employer and upon every Christian labor leader. It is not easy to hold aloof from the emotional partisanship of one's own class. But it is the Christian way.

We must do our part in showing this spirit of love and goodwill in all the social areas of life. One of the saddest and most menacing threats to our democracy is the rise of anti-semitism. Like a vile contagion the thing spreads through the world. Upholding civil liberties will help to keep our democracy sound; but we need back of that the loyalty of Christian people to their Lord and Master, in whom and to whom there is neither bond nor free, Jew or Gentile, German or Italian or American, for all are children in the family of God. So likewise in that thorny problem of today, international relations, where the ultimate solution lies in the way of Christ, in mutual trust, in conference and in the building of a structure of justice and peace such as the League of Nations is intended to be and, please God, will be in time.

The Church in the persons of its leaders, and as far as may be in its corporate capacity, must seek to understand, to see issues clearly, to

speak courageously. It will be radical and unafraid in proportion as it thinks clearly. It may be unpopular. It may be persecuted. Its prophets can hardly escape that fate. But in the united power of love it moves forward, ever opening to men new ranges of vision, new insights into what Christ can do.

I give you then that vision—no glorified pressure group, no institution seeking, albeit unconsciously, its own power and wealth, no vast body claiming to be itself the basis of the social order; but rather a great fellowship, dedicated to God and Christ, through its members the leaven in the whole social order, in a deep and real sense the basis of that order because the spring and source of the best there is in it. An institution, yes, but one which seeks not to give laws but through Christ to give God to men.

—EDWARD L. PARSONS,
*Bishop of California and
President of the CLID*

CHAPTERS

THE BOSTON CHAPTER has a lively youth committee that is now issuing a monthly bulletin, appropriately called *His Way*, edited by Ernest D. Thompson who is also the New England field secretary of the CLID. It is, of course, a mimeographed affair since these youngsters are financing the undertaking themselves, and young people have little cash in these days of unemployment. The bulletin is sufficiently pungent to have drawn an attack by a correspondent to a Boston newspaper, which Mr. Thompson answered as follows: "The Church League for Industrial Democracy is an organization composed of members of the Episcopal Church who are interested in applying the principles of Christ in modern industrial society. The League feels that, after two thousand years of preaching and professing Christianity, it is high time that more stress were laid upon the importance of practising the religion which we claim. Thus the organization is convinced that industry, politics, society

—in fact every phase of our modern civilization—could be immeasurably bettered if the 650,000,000 Christians throughout the world took it upon themselves to try, insofar as it is humanly possible, to carry out the commandments of God as summed up by Christ, 'Love one another.' If this Christian love 'overcometh all things' it is logical to assume that by its application political corruption, international ill-will, race hatred and industrial problems and unemployment, insecurity and starvation, could be either reformed or eradicated. We seek, therefore, in our own small way, to help bring about the condition wherein the inalienable dignity of being human shall be the keynote of society, and the equal value of every individual life will be recognized, maintained and guaranteed." . . . The regular study class of the Boston chapter met on March 23 at the Church of the Advent with Miss Vida Scudder as the leader. . . .

Professor Carl Landauer of the University of California, was the speaker at a recent meeting of the San Francisco chapter, his subject being Democracy in the Present World. . . . A new chapter of the League has been organized in Columbus, Ohio. The Rev. Almon L. Thorp is chairman. . . . A movement is under way to organize a chapter in Washington, D. C. . . . The New York Morningside Heights chapter is holding regular meetings monthly at Windham House. The last meeting was on March 6th when a clergyman of the Church in Canada spoke on Social Action in the Church in Canada. . . . A movement is also under way to establish the CLID in Canada. . . . The Rev. Joseph Moore, mid-western field secretary, has recently met with chapter leaders in St. Louis and Chicago. It is his hope soon to start a chapter in Kansas City in order that we may have an active group there to aid in preparing for the next General Convention.

M E M B E R S

THE REV. A. T. MOLLEGEN, on the faculty of the Virginia Seminary, is now the chairman of the executive committee of the United Christian Council for Democracy, in the absence of the Rev. Reinhold Niebuhr from the country. . . . Mrs. Lucy L. Kelley, Washington, is to be the official representative of the CLID at the forthcoming Negro Congress. She is also active in the Lawyers Guild and in a local of the CIO in Washington. . . . Mrs. William P. Ladd of New Haven continues to be the moving spirit behind the News Letter issued each month by the Industrial Relations Club. The publication presents pertinent facts on industrial situations and about bills be-

fore the state legislature. It is a solid piece of work that might well be studied by CLID chapters. . . . The Rev. John C. Leffler, president of the San Francisco chapter, has issued a pamphlet in which he deals in a scholarly way with the relationship of The Christian to the Jew. . . . A number of CLID members signed the appeal issued by a united Christian group calling for the boycott of German goods. . . . It will be recalled that the executive committee of the League issued a statement calling for such a boycott last November at the time of the outrages against the Jews in Germany. . . . Other CLID members have attached their signature to a statement issued by the Inter-Faith Conference, composed of Catholics, Jews and Protestants. The statement declares that the remedy for the present crisis is in the application of Christian principles to all areas of life and the extension rather than the threatened curtailment of democracy. Among those to sign the statement were Bishop Parsons, president of the CLID and the executive secretary. . . . The Rev. Joseph Fletcher, president of the Cincinnati chapter, broadcasted an appeal for relief for Spanish loyalists recently. He and Dr. William S. Keller were also the leaders of a conference on social questions held at the College of Preachers in Washington. . . . Miss Vida D. Scudder of the executive committee gave a tea recently at her home in Wellesley where funds were raised for Spain. . . . Two of the most beloved members of the League have been ill. Miss Caroline B. LaMonte, a charter member of the organization and a vice-president, was confined to her home, seriously ill as the result of a fall. She has completely recovered. Bishop Robert L. Paddock has been in a New York hospital for two months but has sufficiently recovered to give the hope that he may soon be home. . . . The Rev. Thomas Harris, at one time Episcopal chaplain at Harvard, and more recently the rector of a Philadelphia parish, has accepted the executive secretaryship of the American League for Peace and Democracy.

HEADQUARTERS

SPEAKING engagements of the executive secretary during the month included an address at the Arlington Presbyterian Church, Orange, N. J.; a mass meeting in support of Loyalist Spain in New Brunswick, N. J.; a youth conference sponsored by the YMCA and the YWCA in Worcester, Mass.; a meeting with college students in New York; an address at a large mass meeting against fascism attended by students of the various colleges and universities in New York; a meeting on peace with the

teachers of the public schools of Red Bank, New Jersey; an address at the Lenten forum, a new venture at Grace Church, Orange, N. J., started by the rector, the Rev. Lane Barton, CLID member; addresses at four meetings sponsored by the American League for Peace and Democracy. In addition to these speaking engagements he has attended regularly the meetings of the executive committees of the American League, the Civil Liberties Union and the Federal Council of Churches.

INTERCESSIONS

FOR THE CHURCH

ALMIGHTY God, whose son Jesus Christ came to cast fire upon the earth; grant that by the prayers of thy faithful people a fire of burning zeal for thy Kingdom of justice, love, and truth, may be kindled and pass from heart to heart, that the light of thy Church may shine forth bright and clear; through the same thy Son, Jesus Christ our Lord. Amen.

The Grey Book.

FOR THE KINGDOM OF GOD

ETERNAL God, whose most dear Son has taught us to pray for the coming of the Kingdom in which Thy righteous will shall be done on earth, grant that as we have mastered nature that we might gain wealth, we may now master the social relations of mankind that we may gain justice and a world of brothers. Make us determined to live by truth and not by lies, to base our common life on the eternal foundations of righteousness and love, and no longer to prop the tottering house of wrong by legalized cruelty and force. Give to thy Church such a spirit of service, of understanding, and conviction, that she may abolish pride of place and inequality of opportunity, and so set forward the salvation of all men; through Jesus Christ our Lord. Amen.

Walter Rauschenbusch, adapted.

FOR INDUSTRIAL DEMOCRACY

LORD, I pray: That the great masses of humanity may rise out of base and immediate anxieties, out of dwarfing pressures and cramped surroundings, to understanding and participation and fine effort;

That the resources of the earth may be husbanded and harvested, economized and used with scientific skill for the maximum of human benefit;

That there may be open ways and peace and freedom from end to end of the earth;

That men may increasingly work together in agreement, doing things that are sane to do, with mutual helpfulness, temperance, and toleration. Amen.

Prayers for the City of God.

(Continued from page 13)

that account the Catholic Church should disappear.

"The thought of a universal Messiah could only exist in a perverted people. A good people has no need of a saviour.

"Nero had good reason to persecute the Christians. He has extirpated the Jewish spirit, that is to say, Christianity."

* * *

Manning's Granddaughter Threatened with Kidnapping

The three year old daughter of Mr. and Mrs. G. B. Coale, who is the granddaughter of Bishop Manning, was threatened with kidnapping on Friday, March 24th. Two flashily dressed young men offered the Negro butler \$1,000 for information about the whereabouts of the child. He slammed the door in their face and then called the police, who promptly stationed police at the residence. Mr. and Mrs. Coale, on being interviewed, stated that Thomas Wilson, the Negro butler, had saved the child's life last September during the New England hurricane.

* * *

Meeting Protests Barring of Negro Singer

A mass meeting to protest against the barring of Marian Anderson, Negro singer, was held in Washington on March 26th. The meeting was sponsored by a committee headed by Mrs. Lucy Kelley of the Church League for Industrial Democracy. The Rev. A. T. Mollegen, professor at the Virginia Seminary and on the national committee of the CLID, was one of the speakers.

* * *

How One Rector Did the Job

Here is a letter from a rector in the Southwest who, not wanting to be accused of being a Horn-Blower, asks that his name and that of the parish be withheld.

"Being a convert from one of the zealous denominations, I was somewhat troubled at first by the slow-moving machinery of the Church. Neither the people nor the clergy seemed to be concerned to any great extent about getting new communicants. As I studied the situation I became convinced that one cause of slow growth was the scarcity of opportunity for people to learn of the Church and be confirmed.

"The Parish of which I am now rector is about 65 years old. Looking back over the years, I saw that the average number of people confirmed each year was about eight or ten. I ran across a report 25 years old, and saw that the number of active communicants in 1913 was ex-

actly the same as I turned in in 1938, namely 138. In other words in 25 years the additions had merely replaced those who had died, lapsed or moved away. Something is amiss when in the course of a quarter of a century a parish has not grown.

"This year I conceived the idea of enlisting the members of the congregation in helping me get more than one confirmation class together per annum. We have had three, one of seven, the second of ten, and the third of ten, for a total of 27 new communicants, everyone of whom

had been in a confirmation class and instructed. This number of 27 represents the largest number of new communicants in any one year since the establishment of the parish. I, as the rector, could not have possibly come in contact with 27 new people, but leading the people in this endeavor to contact their friends who were either unaffiliated or inactive turned the trick. The answer seems to me to be then, the members of the congregation working with their rector to present several confirmation classes every year."

HELP, IN THE NAME OF CHRIST



A Holy Week Fund

Literally millions of Chinese depend upon your generosity for life itself. The Emergency Committee of the CLID asks you to contribute to a HOLY WEEK FUND to aid China. All donations will be sent through the China Aid Council for the work with orphans and widows directed by Madam Sun Yat Sen and Madame Chiang Kai-Shek.

Emergency Committee of the CLID

155 Washington Street

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BISHOP EDWARD L. PARSONS
President

MR. WILLIAM F. COCHRAN
Treasurer

MAKE CHECKS PAYABLE: "TREASURER, C.L.I.D."