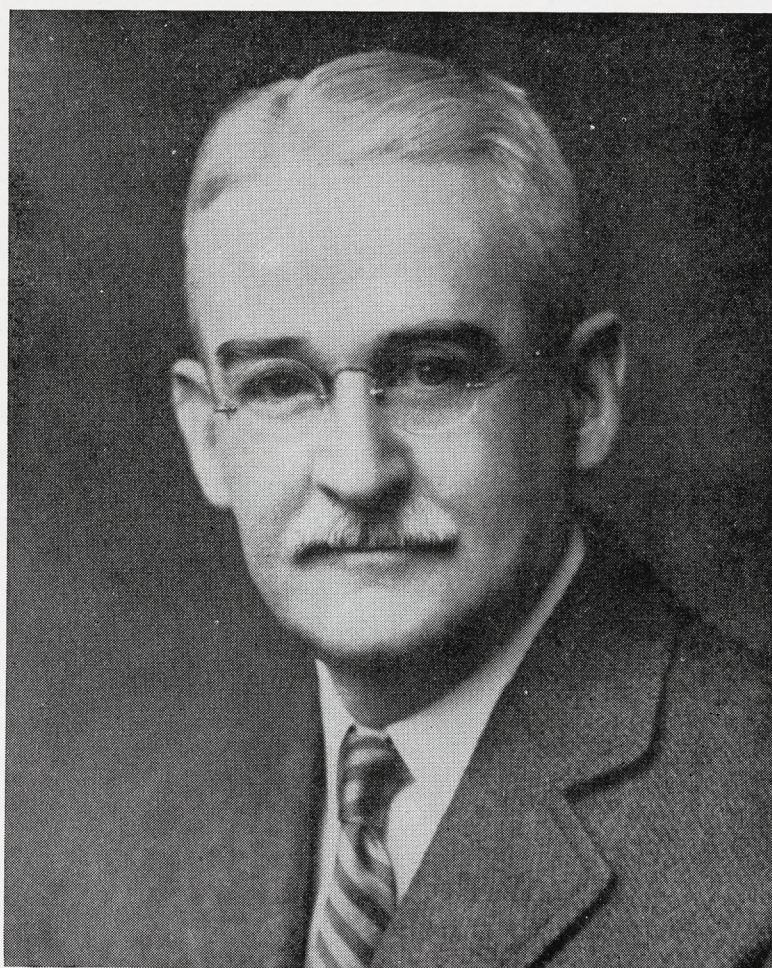


February 22, 1940
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THE WITNESS



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CLERGY NOTES

BARROWS, W. S., retired headmaster of DeVeaux School, Niagara Falls, N. Y., died at the age of 79 on Jan. 27th in Lexington, Va.

BARTH, T. N., rector of St. Bartholomew's Church, Baltimore, Md., has accepted a call to Calvary Church, Memphis, Tenn., and will take over the duties in March.

DUNSTAN, A. M., rector of St. Thomas Church, Dover, N. H., since 1927, resigned his position on February 1st.

FORTUNE, F. V. D., formerly assistant minister at St. Paul's Church, Cleveland Heights, Ohio, was instituted as rector of St. Paul's Church, Steubenville, Ohio, on January 25th by Bishop Beverley D. Tucker.

HATHEWAY, C. H., former canon of the Cathedral of All Saints, Albany, New York, died at his home in Hudson on February 12th. He was 80 years of age.

KRISCHKE, E. M., rector of Ascension Church in Porto Alegre, Brazil, has been appointed to succeed Suffragan Bishop-elect Pithan at the Church of the Crucified in Bage by Bishop Thomas of Southern Brazil.

LUND, F. E., retired missionary to China, died at the age of 75, January 26th at his home in Lexington, Virginia, after a heart attack.

MOCKRIDGE, J. C. H., for twenty-five years rector of St. James' Church, Philadelphia, announced his resignation, effective October 1st, on February 11th. The Rev. Benjamin R. Priest, associate rector, was elected to succeed Mr. Mockridge when the resignation becomes effective.

NELSON, T. K., professor of Old Testament History and Hebrew at the Theological Seminary, Alexandria, Virginia, died January 28th in Alexandria.

NEWELL, WM. B., clergyman of the Presbyterian Church, announced February 7th that he is resigning his work for that Communion, and by arrangement with Bishop Oldham of Albany will take up Episcopal missionary work among the Mohawk Indians of northern New York State.

SMITH, WM. X., rector of Christ Church, Laredo, Texas, was married on January 10th to Miss Alice V. Perkins of Laredo.

WILLIAMSON, H. C., formerly assistant minister at Christ Church, Lexington, Ohio, was instituted as rector of St. Matthew's Church, Cleveland, Ohio, on January 11th.

WOLFGANG, R. T., was ordained perpetual deacon at Trinity Church, Tyrone, Pennsylvania, on February 3rd. Bishop Brown of Harrisburg was in charge of the ordination. Mr. Wolfgang assumed his duties as assistant at Trinity Church immediately.

YOUNG, G. E. M., formerly chaplain at the Soldiers and Sailors Home at Sandusky, Ohio, was instituted as rector of St. Andrew's Church, Youngstown, Ohio, Feb. 18th.

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Associate Editors

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WILLIAM P. LADD

GEORGE I. HILLER

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ALBERT T. MOLLEGEN

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HOBART: EVANGELICAL CATHOLIC

By

WILLIAM WILSON MANROSS

Author of A History of the American Episcopal Church

THERE have been many times in the history of the Episcopal Church when opportunities for achievement have been lost because the right man has not been available to take advantage of them. There have probably been other cases in which men of ability and devotion have accomplished less than they might have because the right opportunity has failed to come their way. In the history of John Henry Hobart, third bishop of New York, we have the story of a man and an opportunity that found each other at the right time, and of the splendid results that followed.

Born in Philadelphia in 1775, the son of a retired sea captain of distinguished New England ancestry, Hobart was educated in the Episcopal Academy, the College of Philadelphia, and Princeton College, from which he graduated in 1793, and to which he returned as instructor in 1796, only to resign, in a short time, for the purpose of entering the ministry of the Episcopal Church.

Having been baptized in Christ Church, Philadelphia, Hobart received his earliest religious instruction, outside of his home, from its rector, William White, the first bishop of Pennsylvania. After leaving Princeton, he pursued his theological studies under Bishop White, but did not embrace his teacher's conservative Low Churchmanship, espousing instead the more aggressive views of the seventeenth-century High Church divines.

He was ordained in 1798 and began his ministry in Oxford and Perkiomen, Pennsylvania, moving, in 1799, to New Brunswick, New Jersey, where he married the daughter of the former rector, Thomas Bradbury Chandler, a distinguished leader of the colonial Church. In 1800 he was called to Hempstead, Long Island, and, a few months later, became assistant minister in Trinity Church, New York City.

In 1804 he published a manual of Eucharistic devotion, based on English models, called *A Companion to the Altar*, and followed it, in 1805, with

A Companion to the Book of Common Prayer and *A Companion to the Festivals and Fasts*. Some strictures in the last-named work on the sin of schism, which, to Hobart, meant membership in any other religious body than the Protestant Episcopal Church, involved him in a prolonged controversy with two Presbyterian clergymen, in which he maintained the doctrine that episcopacy is essential to a true Church. The dispute served to advertise the claims of the Episcopal Church, and brought Hobart into prominence as its defender.

Though he earnestly repudiated the Evangelical Movement, which was so important a factor in contemporary Christianity, Hobart was influenced by it in various ways, as his watchword, "Evangelical Truth and Apostolic Order," attests. He brought to High Churchmanship a warmth and depth of religious devotion which it had lacked, both in England and America, for a century or more, and which proved alarming to some of its more stolid adherents. He opposed Episcopalian participation in interdenominational societies for the distribution of Bibles and tracts, and the promotion of Sunday schools, holding such participation to be inconsistent with the exclusive claims which he made for the Church, but favored the formation of denominational organizations for the same purposes, and took an active part in the founding of The New York Bible and Common Prayer Book Society, The Protestant Episcopal Tract Society, and The Protestant Episcopal Sunday School Union.

IN 1811, when Bishop Benjamin Moore was incapacitated by a paralytic stroke, Hobart was chosen assistant bishop of New York by a large majority. His consecration, together with that of Alexander Viets Griswold, who became bishop of most of New England at the same time, marked the rise of a new generation of Church leaders—

men who had come to maturity since the Revolution and who were prepared for the more aggressive leadership needed in a new and rapidly growing nation.

As bishop he continued to set forth his theological views both negatively, in controversies with Episcopalians who wanted to join Bible societies or do other things he disapproved of, and positively, in a series of charges and sermons in which he endeavored to claim for the Church a distinctive position, free alike from the Protestant "error" of neglecting entirely the institutional element in religion, and the "corruptions" which he held the Roman Catholic Church to have introduced into that element. At the same time, Hobart defended, against his English colleagues, the American separation of Church and state. Thus he revived and acclimated the teachings of the older English High Churchmen, giving them a distinctively American twist, several years before the Oxford revival of High Churchmanship in England and forced the claims of the Church on the attention of many who would have ignored them if less vigorously presented.

Nevertheless, it was neither as theologian nor controversialist that Hobart performed his most important work, but as bishop and missionary. During the decades between 1790 and 1830 the wave of westward migration passed over New York state, transforming what had formerly been the frontier region beyond the Hudson into an area of cultivated farms and thriving villages. Few of the people who poured into this region were Episcopalians, but, uprooted from their homes and old associations, they offered a fruitful field for conversion.

Under Hobart's predecessors some effort had been made to reach these people, and some missionaries had been sent among them, but when he became bishop he threw himself into the work with an energy that made all previous endeavors pale into insignificance. Though he continued in charge of the country's largest parish throughout his episcopate, and though he had none of our modern means of transportation to aid him in his work, he managed to cover all or nearly all of the state during every annual visitation, and, in between visitations, was in constant communication with the clergy, who turned to him for help and advice both in their minor problems, and in their great ones. As a result, the Church, which, when he became bishop was unknown in many parts of the state, came, during the nineteen years of his leadership, to be represented by at least one growing parish in practically every community.

When Hobart began his career the Church had no theological seminary to train candidates for

her ministry, and he was an early advocate of founding one. He preferred, however, that it should be done under diocesan auspices, fearing that a general institution might fall under the control of his opponents. When the General Seminary, authorized by the General Convention of 1817, was started in New York, the bishop proved so uncooperative that it was presently moved to New Haven, leaving him free to start a diocesan institution. But when an ambiguously worded legacy forced the merging of the two schools on terms which gave him practical control of the board of trustees, he became an enthusiastic champion of the new seminary, and contributed largely to its success, though he gave it a more partisan character than its founders had intended.

Hobart died at Auburn, New York, in 1830, while on a visitation in the western part of the state, having brought his diocese from weakness to vigorous health, and inspired the whole Church by his devotion and leadership.

QUESTIONS FOR DISCUSSION

1. What do you think of Hobart's view of the Church?
2. Is partisanship useful or hurtful in the Church?
3. Which is more useful in missionary work, an aggressive or a moderate statement of the Church's claims?
4. Do you know enough about the methods of other missionary leaders to compare or contrast them with Hobart's?
5. On the basis of any information available (e.g., in the *Living Church Annual* and the *World Almanac*) compare the relative strength of the Church in New York and other states. Do you find the effects of Hobart's work still apparent?

Talking It Over

By

WILLIAM B. SPOFFORD

ONE WISHES to get wildly enthusiastic over Presiding Bishop Tucker's call to the Church "to get on fire to save the world from utter destruction," but in spite of releases from the publicity department of the National Council about "the ringing challenge," "revitalizing the Church," and similar superlatives, it all leaves me cold. We have set out to save the world so many times. We have had Bishops' Crusades, Laymen's Endeavors, Forward Movements and heaven knows what else over a period of some years. Yet it is a simple statement of fact that they have all evaporated into thin air because distinguished preachers merely dished out sweetness and light with pious generalities or ended as a bureau, subsidized by the dead, distributing penny leaflets, as is the case with the Forward Movement which started off with so much hoop-la. Certainly the world needs to be saved, and the

Christian religion ought to know the answers, but it is going to take something more challenging than the program set forth last week by Bishop Tucker, reported on page eight of this issue. Is the Church membership ready—and is the Presiding Bishop ready to sound the call—to stand up and say, and mean it, that they will have nothing whatever to do with the bloody massacre in which seventy per cent of the people of this world are now engaged, and into which we will soon be drawn if distinguished leaders of the Church have their way? Are we ready—and is the Presiding Bishop willing to issue the call—to renounce the economic system which brings misery to untold millions and is the fundamental reason for the world's present blood bath? It was Leo Tolstoy, Russian saint, who years ago said that "Christians are people who are willing to do anything for the poor except get off their backs." That is the chief thing required of us but one rather despairs of having our top leaders do anything more about it than to issue calls "to go forward," "to have an advance endeavor," "to have a higher level of spiritual living faith"—and, of course, to kick in with a few more millions for the budget. A distinguished layman was in my office when this latest call arrived—a very devout and practical layman, known for his good works. He read it quietly and then burst into laughter with the remark, "Boy, my grandfather died laughing over a 'Call' just like that issued by Church authorities seventy-five years ago."

IT ISN'T only baseball that has its brother acts. The Church's Tucker brothers also are pulling one. Henry St. George, ever since he became Presiding Bishop, has been urging dioceses to make monthly payments to the National Council, rather than allowing the money to accumulate and making one large payment at the end of the year; latter a practice which makes it necessary for the Council to borrow to meet current expenses. So Brother Beverley, Bishop of Ohio, prevailed upon his diocese not only to increase its pledge to the Council but to make a payment of one-twelfth of the pledge of \$25,000 each month. If borrowing is to be done the diocese of Ohio is to do it, thus saving the National Council the interest charges.

NOBODY can say that the National Association of Manufacturers is not an aggressive lot. When the United Christian Council for Democracy held a conference recently in Cleveland it had for a speaker Dr. J. Warren Madden, chairman of the National Labor Relations Board. The morning after Dr. Madden's address a long telegram was received from the New York office of

the Manufacturers Association virtually demanding a place on the program in order to answer Dr. Madden. One can imagine what sort of a reply would be received by a Church group making a similar demand to be heard on the program of a conference of the Manufacturers Association. Yet the Church conference politely granted the request and interrupted a full program to give time to hear a representative of the Association who came to Cleveland from New York on his own invitation to present the address. Now comes a further demand that the officers of the UCCD turn over to the Association its mailing list in order that a written reply to Dr. Madden's address may be mailed to all members. It seems that they were not quite satisfied since "the paper read by a representative of the National Association of Manufacturers was not adequate because of the hurry in which it necessarily had to be written." Having heard the address I would agree that it was not an adequate reply to Dr. Madden, but I wonder how far the Christian Council is called upon to go to prove its eagerness to hear all sides. The suggestion I am making to the officers of the Christian Council is that they agree to send the Association's reply to Dr. Madden to its members providing the Association at the same time sends Madden's address to members of the National Association of Manufacturers. Education all around—fair enough?

Let's Know

By

BISHOP WILSON

MISERERE

THE fifty-first Psalm ("the Miserere") is traditionally attributed to David. He was one of those mercurial persons whose life contained some very good things and some very bad things. He had committed a grievous sin in one of his evil moments. Then with a characteristic swing of sentiment he became extremely penitent and poured out his soul in this Psalm. Some critics have preferred to think that it was written during the time of the Exile and is a penitential cry in the name of the people of Israel. The last two verses seem to support this theory—but they may have been added to David's original Psalm in order to broaden its personal appeal. In any case, the beauty of it and its pertinence to every one of us who thinks seriously of his own failings has given it a universal touch of peculiar poignance.

There is a story that Voltaire once started to

write a flippant parody of this Psalm. But by the time he reached the tenth verse he was overcome by the intensely personal spirit of it and quickly gave up the attempt.

"The Miserere" stands at the beginning of the Penitential Office which the Church provides in the Prayer Book. It is said in unison by the whole congregation. The Penitential office is an adaptation of the old Communion Service of the English Prayer Book. At the time of the Reformation great stress was laid on the doctrine of justification by faith. A tendency developed to neglect the Divine Law on the theory that faith alone was sufficient. In order to correct this the Communion Service was inserted in the Prayer Book of 1549 to remind people of their responsibility for their own moral actions. It contained quotations from the Old Testament referring to God's curse on impenitent sinners and the need for repentance and forgiveness. The flavor of it was harsh and revengeful but it nevertheless conveyed a needed reminder of the reality of sin and the necessity of repentance. In the Penitential Office of the American Book the over-strong medicine was extracted and the latter part

of the service retained for its penitential value.

The Psalm itself divides into five parts.

1—In verses 1-4 the Psalmist acknowledges the greatness of his sin and asks forgiveness and cleansing.

2—He contrasts (verses 5-8) the corruption of his own nature with the spiritual sincerity which God expects.

3—In verses 9-12 he repeats his plea for pardon, for inward renewal, and for God's continued support.

4—In verses 13-17 comes his resolution to use his revived freedom in grateful service particularly by the "sacrifice of the heart," that is the full dedication of all his best intentions.

5—The last two verses contain a prayer from Israel in exile asking the rebuilding of the ruined Holy City, the reestablishment of their sacrificial worship, and so for the visible witness to the continuance of God's favor.

Anyone who will ponder this Psalm during Lent and try to make it his own will soon understand what the Church is after and why this particular portion of the Psalter has been so widely appreciated by Christians of all ages.

THE VINEYARD

By
BISHOP JOHNSON

IT IS not the function of the Church to solve the political and economic problems of this world but to set forth those ideals which prevail in the kingdom that He has prepared for us and which, like leaven, may permeate the business of this world in so far as the individuals who compose it are capable of approximating those ideals.

No political or economic system imposed by force will ever change the cruelties and injustices of society unless the system has in it a spiritual motive. So far, all these "isms" are smoke screens for covering up the personal ambitions of ruthless men who demand a compulsory and servile obedience to their theories as interpreted by them.

To the man of this world, concerned more with wages than with the love of his work, who watches the clock and the pay check, the parable of the vineyard is an absurdity. To pay the same wage to the late comer which has been agreed upon for the man who worked all day seems unfair to the natural man because he fails to understand the nature of paternal love. If the Household of Faith is a real household the one year old

baby receives the same, even more, attention than the twenty-one year old son, and the son is content that he should.

Christ does not say that the kingdom of this world shall be like a man that is an householder but that the kingdom of heaven is thus and so. In the Kingdom of Heaven the element of jealousy is eliminated for even He has been unable to suppress it in this world.

The basic fallacy in much of this urge for this or that "isms" lies in the fact that disciples of the Master confuse His teaching of the Kingdom in which few are chosen, although many are called. To say that the Sermon on the Mount is visionary in this world is probably true for when Christ saw the multitudes He went up into the mountains and taught His disciples, stating boldly that He would not teach it to swine for they would turn and rend Him, which seems a very fair description of the various dictatorships, which have seized some of the ideals which Christ was responsible for and then turned against the Author of them. They have the ideals of angels and the habits of swine, and deceive the very

elect. They claim to work for the brotherhood of man but they love nobody and suppress anyone who differs from them. In their murders they show no discrimination—rich man, poor man, beggar man, thief—if any of these get in their way.

THE parable of the Vineyard is based upon the family life in which there is neither rich nor poor because all fare alike; neither bond nor free for all have liberty within the scope of decency; neither Jew nor Gentile for all have a common father. As St. Paul says truly that if Christians have hope in this life only, they are of all men most miserable because they are the victims of exploitation. Of course there is a wrong emphasis upon salvation if it is made to be merely a reward for piety. It is better than that. It is the hope of souls who seek righteousness as the atmosphere in which they may live without hate and without jealousy.

It was just before Calvary that He said, "In my Father's house are many mansions, I go to prepare a place for you, that where I am there you may be also." It is only where Christ is that there is any hope for the supremacy of brotherly love. It cannot be imposed with a bayonet upon a servile population. I have yet to see any peoples humanized by a code of laws or inspired by a mere philosophy. Unless the love of Christ constraineth them, and the grace of God sustaineth them they will never rise above their animal propensities. The Church is not an automatic device for lifting people up to a higher life unless they identify themselves with it. God's revelation is operative when it is met by man's worship. This connection must be made if light and heat and energy are to follow. If men refuse to participate in the life of the Christ they have no reason to expect that it will take the lead in raising them to a higher standard.

The game will never be won by bleacher athletes who cheer or sneer from the side lines. There is no more reason for the Church to take the lead in political affairs than for the university to participate therein. The university exists to produce men intelligent enough to guide the ship of state and the Church exists to produce men good enough to administer it justly. Neither one should meddle with politics. Neither one has much to be proud of in the existing set-up. But whenever the Church has dominated the state it has resulted in a secularized Church and a poorly administered state.

Our Lord compared the influence of the Church upon the state to leaven which permeates the dough but not to the extent of being evident in

the taste; to salt which improves the taste unless it is too salty. Both the yeast and the salt must permeate but not dominate the dough. The Church exists to make men righteous, not to tell them what theory of government will be most effective. If the Church would spend less time in trying to regulate a crooked world and more time in pastoral labor, it would achieve better results in making this a better world. What is sorely needed in society today is a greater number of righteous men, for no nation will enjoy love, joy and peace if those who compose it are animated by hate, fear and lust.

Music of the Gospel

IN THE HOUR OF TRIAL

HYMN writers are often poets sheltered in idyllic quiet. But James Montgomery was a vigorous contender for social justice. A newspaper editor, he spent nine months in jail for sympathizing with the destruction of the Bastille. He worked unceasingly for the abolition of the slave trade, when such advocacy stamped one as a dangerous Red. He organized the association in Sheffield which began the agitation for the abolition of chimney sweeps, one of the cruelest exploitations of childhood the alleged Christian world has seen. His whole life was one of sympathy and action for the underprivileged. His gospel knew no frontiers. The son of Moravian missionaries, he labored incessantly to spread it geographically; while at home, he endeavoured to carry it into social areas. When you sing the familiar Lenten hymn this year, think of this courageous man of good will.

*In the hour of trial,
Jesus, plead for me;
Lest by base denial
I depart from Thee.
When Thou seest me waver,
With a look recall,
Nor for fear or favour
Suffer me to fall.*

—CHARLES GRANVILLE HAMILTON.

Next Week: There Is a Green Hill.

The Merger

SANDY McTARR, our Parish Clerk is in favor of the proposed "merger." He has discovered that we would not need to print any new stationery, for "St. Peter's P. E. Church" would then be "St. Peter's Presbyterian Episcopal."—THE CHURCHMOUSE.

BUDGET THE CHIEF CONCERN OF THE NATIONAL COUNCIL

Reported by W. B. SPOFFORD

One of these days I propose to take a course at Columbia University or the Harvard School of Business on finance and budget making, so that I may better understand what goes on when the National Council meets with the officers of the Council to consider past expenditures and plan current budgets. They met last week in New York and if there is anybody who really understands what it is all about they have been unable to get it through my head . . . add "thick" before the word "head" if it will make you happier. There was first a statement released by Council's Treasurer Lewis B. Franklin that they managed affairs so well in 1939 that they ended the year 1939 with a surplus of \$75,000 on a budget of \$2,325,000. In addition they were handed \$25,000 by the Forward Movement, since that agency did not need all the money that came to them. Simple arithmetic would seem to indicate that if they got by in 1939 with \$100,000 less than the budget called for, that they could manage as well in 1940. Also it would indicate that they had \$100,000 to start with—left over from 1939. However at this point high finance comes into the picture and we are told of the benefits of Chinese exchange, of the necessity of applying some of the balance from 1939 on old debts, of overpayments from dioceses in 1939 which may not be made in 1940.

What it all summed up to in the meeting of the Council was the issuing of a statement at the end of the three day debate saying that "The Missionary budget is balanced, but only after a slash of \$111,156 which brings it down to the lowest level in twenty years. The final figure is \$2,212,048, against the proposed budget of \$2,325,000 submitted to the Church last fall." They also report that in arriving at the reduced figure of \$2,212,048 they had to use \$23,000 from designated legacies; \$22,000 from the Fiske legacy and \$25,000 from special gifts. In addition they are counting on \$48,000 that dioceses have indicated they will pay in addition to the expectations they first reported. The statement ends with the call which we have come to look for annually, "We urge the dioceses and all members of the Church to face honestly the fact that the 1940 budget both represents serious cuts in appropriations which will in some cases be a crippling blow to existing work, and also fails to include certain advance work which needs greatly to be done. Only thus can we avoid serious neglect of obligations



J. JARED INGERSOLL
New National Council Member

and meet the God-given opportunities of our day."

The Presiding Bishop issued a statement calling for "A Church on fire to save the world from utter destruction." What he termed this "unnamed advance endeavor" is to be accomplished by: "1, A higher spiritual level for all present Church members. 2, A sincere effort to reach lapsed members. 3, A definite program in every parish to reach unchurched in the community. 4, A world-wide vision of the Church's task." After thus calling upon the Church to be more effective, Bishop Tucker brought the subject of cash into the pronouncement by saying: "By more effective we do not mean simply raising money. I doubt whether three or four millions added to our budget would save the world. The financial situation is merely a thermometer by which we judge the spiritual condition of the Church." On the matter of saving the world by increasing budgets I would like to suggest that the Presiding Bishop confer with Churchman Franklin D. Roosevelt.

There was a discussion of Churchmen who are conscientious objectors to war, with the statement issued that they may register as such with the National Council in a manner similar to that prevailing in other communions. Notice is to be sent to the clergy and workers among college students explaining how registration may be effected.

Three new members of the Council were present at this February meeting; Dr. Frank W. Moore of Auburn, New York, whose picture is on our cover; Mr. Jared Ingersoll of Philadelphia, picture on this page, and Bishop Creighton of Michigan, whose

picture was used a month ago when he was installed as diocesan.

Acting on the resolution passed at the last Council meeting, every diocese and district but one has bonded their financial officers, it was reported by Treasurer Franklin. He also reported that interest on trust funds for 1939 was \$374,728, representing a rate of yield of 3.9%. Legacies received during 1939 amounted to \$127,104.

Among those addressing the Council were Mother Ursula Mary, on furlough from China; Bishop Cross of Spokane; Assistant Foreign Missions Secretary Artley B. Parson who talked about India and the Rev. Robert W. Patton who reported on the work of the schools of the Church for Negroes. He announced his intention to retire at the end of this year. He has been on the job since the inception of the work in 1920.

A vacancy in the Council membership was noted but it was decided not to fill it until the April meeting.

The national executive board of the Auxiliary held its regular meeting in New York, February 9-12, and sent forth a suggestion to diocesan presidents that any nominations for the important office of executive secretary, to fill the vacancy caused by the retirement of Miss Grace Lindley, can be sent to the nominating committee when it is appointed in Kansas City; or nominations can be sent in advance to Mrs. Charles E. Griffith of Glen Ridge, New Jersey, who is the secretary of the board. The resignation of Mrs. Chester Smith, who was Miss Esther Brown before she married, as a field worker was announced, and appreciation expressed for the fine work she has done over a nine year period with the people of the Negro race. Mrs. Fanny Gross of Denver was appointed to fill the vacancy. She was recently a student at Teachers College, New York, and is now completing her training at Bishop Tuttle School in Raleigh.

Most of the time during the sessions of the Auxiliary Board was devoted to a consideration of the program for the Triennial, to meet at the time of General Convention in Kansas City in October. Among the topics which will be discussed are homes, peace, world community, women's religious life, unified program for women of the Church, the Church's program, and the budget of the Auxiliary and how to spend the money of the United Thank Offering.

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UNION PROFESSOR WRITES A VOLUME ON THE CONCORDAT

Review by BISHOP WILSON

I have just been reading the Rev. Cyril Richardson's book on the proposed Concordat with the Presbyterians. (*The Sacrament of Reunion*. Scribners. \$1.25) The burden of it is a discussion of the historical background of Holy Orders — Anglican and Presbyterian. So far as the evidence of history is concerned he does not carry us much beyond what Lightfoot gave us seventy-five years ago. He makes it bear down heavily in favor of the Concordat. It is another illustration of the mistaken idea that those who may not approve of the Concordat base their disapproval solely on some academic theory of Holy Orders which Dr. Richardson desires to shatter. One might agree heartily with the argument contained in this book and still find many unsolved questions regarding the advisability of this Concordat as it is now proposed.

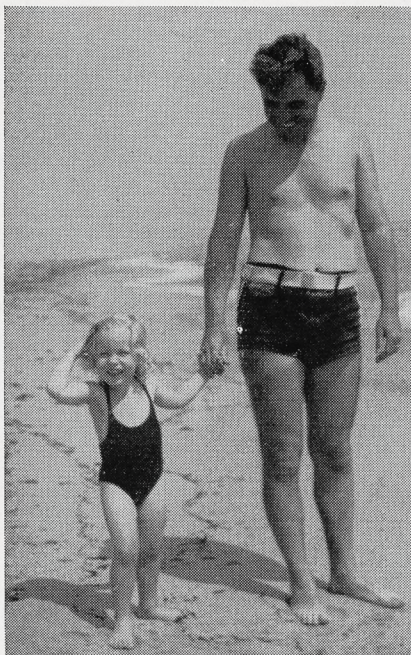
It is objected, for instance, that the field of operation is too limited. It is designed for very small communities where there is no Presbyterian Church or no Episcopal Church. A delicate experiment is proposed under circumstances where direction and supervision would be most difficult.

It is further objected that the laity have no part in it. The Concordat is a venture for the clergy. Some people believe that no step toward Church unity can be satisfactory if imposed from above. They think it must be a movement of the people in which they will actively share.

Another objection has to do with the abandoning of Confirmation. In the Concordat it is frankly ignored. Unconfirmed Presbyterians would be freely admitted into combined congregations on the same footing as confirmed Episcopalians. Some people believe that Confirmation is too important in the Episcopal Church to be treated so casually—to say nothing of its historical significance in twenty centuries of Church life. How long can we make Confirmation have any meaning to Episcopalians if we deliberately deprive it of all meaning for Presbyterians?

Then there is the question of administering the sacraments. It is known that some Presbyterians baptize children with flowers and that they make up their own services of the Lord's Supper. There is no provision in the Concordat for the use of the necessary elements in these sacraments. This does not mean that they should be required to use our forms of service but that those elements which make the sacraments should be

OFF-MOMENTS



HERE'S a scene that should cheer you up these cold winter days. The brutish looking person is the Rev. Harry Longley, genial rector of St. John's Church, Charleston, West Virginia. The attractive female is Lucenda (Wha-ja-say) Longley, youngest child of the Charleston rector.

guaranteed. There is no such guarantee in the Concordat.

Finally the question of Holy Orders is not merely a question of Anglican Orders over against Presbyterian Orders. The Presbyterians receive ministers from other Christian bodies without giving them any Presbyterian ordination. Some have been received into the Presbyterian ministry who have not even been baptized. Such a situation raises complications which the Concordat completely fails to recognize.

One thing more. The impression has gone abroad that those who cannot sympathize with the Concordat as now proposed are against any dealings with the Presbyterians at all. This is simply not true. Because a person does not relish one dish is no reason to say that he believes in starving to death. Some thoughtful people would like to see a better Concordat because they do not think this one could possibly work. And there is no sense in attributing ulterior motives to their convictions.

* * *

A Teacher And His Times by William Adams Brown; Charles Scribner's Sons; \$3.50. An outstanding (Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Inter-Church Council of Churches of New Bedford, Mass., thought it would be a smart idea to find out how the people in the pews felt about war and peace. So a questionnaire was prepared by a committee, under the chairmanship of Episcopalian Rector S. B. Goodwin, and distributed at the churches. There were 1199 returned, and the results were as follows:

My interpretation of the Christian attitude toward war is:

1. That no wars are justified; I, therefore, feel it is my Christian duty to keep America out of the present European conflict—586.

2. That some wars are justified; and because the present war (the destruction of Hitler aggression) is such a justifiable war, I feel that it is my Christian duty to support American participation in it—136.

3. I believe that the Christian ideal admits of no wars, but realistically I acknowledge that we have not attained to that ideal; it thus places me, a common man, in the position of choosing just what my Christian duty is when and if my state makes the choice of participation in the present conflict.

a: I believe it is my Christian duty to support the decision of my state—296.

b: I believe it is my Christian duty conscientiously to object to that decision—93.

There were 88 questionnaires wrongly checked and therefore not counted. Incidentally, if there are clergy who would care to have copies of the questionnaire, perhaps with an idea of using it in his own parish to find out how people line up on the war issue, drop a postal to the Rev. Shirley Goodwin, 943 County Street, New Bedford, Mass. It has real education value in making people face up to the issues involved.

* * *

Do You Get Information From Headlines?

If you do, here is a story that will interest you, sent by a committee headed by Franz Boaz, Nobel prize winner, who is on the faculty of Columbia University. An examiner for the National Labor Relations Board went to Gaffney, S. C., to investigate and report on conditions. He discovered that union workers were so intimidated that only one witness dared to testify that he had been discharged for union activities and then evicted from a company-owned house. The examiner was so impressed that

he walked five miles to the cabin in which the witness lived and gave him four dollars. The plain inference from the text of the report was that the gift was an act of sympathetic charity, mingled with admiration for a witness who could not be terrified but, as the magazine *Editor and Publisher* states, "a \$4 gift to a poor man at Christmas time rates no headlines." But two New York newspapers found headlines in the story. This is the way it was dealt with by the *Sun*:

**TRIAL EXAMINER FOR NLRB
GAVE WITNESS MONEY**

House Inquiry Committee Told That
Bills Were Handed to Negro

HE HAD BEEN FIRED BY FIRM

And the World-Telegram headlined the story as follows:

**NLRB EXAMINER ADMITS HE
GAVE \$4 TO A WITNESS**

Mill Preacher, He Says, Called Lewis
"the Devil"

You can write your own headline on the distortion of news as it is presented to New Yorkers by two of its largest dailies.

* * *

**The Status of
Bexley Hall**

During the past year the question of the present and future status of Bexley Hall, theological seminary at Gambier, Ohio, has been studied by a special committee appointed by the trustees. Bishop Beverley Tucker, reporting on the matter at the convention of the diocese of Ohio, said that he felt called upon "to use my influence to the end that the traditional status of the seminary should not be radically changed until every consideration had been given to, and all possible effort made, for its rehabilitation." He went on to report that plans are now under way for the enlargement of the faculty and the improvement of the educational facilities of the seminary, and that funds are now being sought looking toward that end. The faculty at present consists of the dean, two full-time professors and one visiting professor. The program as announced calls for the appointment of another full-time professor for the fall of this year, with a fifth professorship added as soon as the income is available.

* * *

**Giving Up Liberty
for Security**

Professor Mark May of the Institute of Human Relations at Yale told those attending a luncheon of the Federation of Protestant Welfare Agencies, meeting in New York on February 14th, that the exchange of

liberty for security often leads to the loss of both. Asserting that democracy provides normal outlets for normal people, Dr. May stressed the need for serene and constant discussion among people, in order "to render ourselves immune to bad news. We must prepare ourselves for another great depression after the present war is over, and because of this preparation we shall know how to meet it better." It was reported at the meeting that in 1939 the 152 Protestant agencies in New York City spent \$20,500,000, which included child care, work with youth, the aged and health promotion.

* * *

**Countesses, Princesses
and Plain Park Avenue Folks**

A flock of swanky people are going to eat caviar and drink champagne at New York's Plaza Hotel next week in order that the students and professors at the Paris Seminary of the Russia Church may have their food allowances boosted above the present eleven cents a day. Besides a lot of ordinary Americans named Smith, Jones, and Brown, the party will be attended by innumerable Princes, Princesses, Counts and Countesses and at least one Grand Duchess and one Marguesa. It is all under the auspices of the Tolstoy Foundation of which Herbert Hoover is honorary chairman. It would be nice if more of these people could be persuaded to read some of the essays of the humanitarian and novelist, Leo Tolstoy, after whom their society is named.

* * *

**Leader Lewis Says
Eating Is Important**

John L. Lewis, addressing close to a thousand clergymen in Columbus, Ohio, meeting in the annual Ohio Pastors' Conference, declared that "before a man can properly worship God, he must eat." Mr. Lewis was an unexpected addition to the program, and was allowed to speak for fifteen minutes only after a good deal of controversy. The United Mine Workers were holding their convention in Columbus at the same time so one delegate moved that Lewis be invited to speak. Officers were reluctant to allow it, but the motion finally prevailed. In the address Lewis warned that Labor and the churches together must find jobs for millions of young people, pointing to Germany as an example of loyalty to a leader who has promised bread at the cost of culture, liberty and religion. He said that he believed in "the great work being done by the Christian Church," but that many workers wondered why it did not give labor better support. At the conclusion of his address he received a standing ovation from the pastors.

The conference passed a resolution by a small majority that "should our nation become involved in any way (in war), the government need expect no encouragement or support of us pastors in waging war." A resolution was also passed objecting to the appointment of Mr. Myron Taylor as the President's personal representative at the Vatican. Among those addressing the conference were the Rev. Reinhold Niebuhr of Union Seminary, Sherwood Eddy, Hornell Hart and Episcopalian W. Russell Bowie, now of the Union faculty.

* * *

**Bishop Demby Visits
St. Augustine's**

Bishop Edward T. Demby, one of two living Negro Bishops of the Church (Bishop T. M. Gardiner, suffragan of Liberia is the other) paid a four day visit to St. Augustine's College, Raleigh, N. C., recently, and was the headliner at the dinner that marked the 72nd anniversary of the college. In writing President Goold he said: "I was delighted with the tangible evidences of the industrial and economic advancement of the Colored people of Raleigh; and above all with the character of the work that is being done, not only in the college, but in the Bishop Tuttle Training School, the Nurses Training School and the hospital. You have

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* * *

Dr. Norman Johnson Addresses Young People

Dr. Norman Johnson, Minneapolis physician and son of Bishop-Editor Johnson, is giving a series of talks on personal religion to the young people of the Church of Gethsemane, Minneapolis, each Sunday during Lent. The Auxiliary is also having special services each Wednesday during Lent with the following speakers: the Rev. George B. Wood of Austin, Minn.; Rector John S. Higgins; the Rev. Donald Henning of Christ Church, St. Paul; the Rev. John Heuss of St. Matthew's, Evanston, Illinois; Bishop McElwain and Willis Johnson.

* * *

Berkeley Purchases a Dormitory

The Berkeley Divinity School, New Haven, has purchased a dormitory from Yale University for \$70,000 and is to rename the building Brewster Hall in honor of Bishop Chauncey Brewster of Connecticut, a life-long friend of the school and for many years a trustee. The sum of \$100,000 is needed to pay for the building and to endow it, with \$20,000 the goal set for 1940. The building will house thirty-two students. The Seminary also reports that the property

in Middletown, former home of the institution, has been improved and stores leased to three large national firms, thus adding very materially to the income of the School. Other cheering news is that three trust funds, totalling about \$200,000, are to eventually come to the School, with an additional \$50,000, which is unrestricted as to principal and interest, coming to the school from the estate of Mrs. Helen Selden Hayden, who died on January 28th at the age of one hundred years and nine months.

* * *

Join Forces for Lenten Services

The Episcopal parishes of Houston, Texas, have joined forces for noonday Lenten Services, held at Christ Church. The preachers are Bishop Juhan of Florida; Bishop Sturtevant of Fond du Lac; Bishop Moore of Dallas; Bishop Keeler of Minnesota; the Rev. George Davidson of Los Angeles; the Rev. Theodore S. Will of Atlanta, and Bishop Quin of Texas. Fourteen churches are co-operating in the program.

* * *

From Landing to a New Cathedral

That head doesn't make much sense perhaps. This is the idea, as it was expressed by Archbishop Wand of Brisbane, speaking February 13th

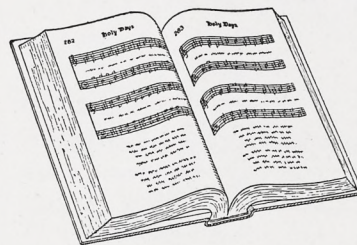
at the Episcopal Theological School, Cambridge: critics of the Church who throw up their hands in despair at the apparent ineffectiveness of Church efforts should study the missionary efforts in New Guinea. There in the life span of one native the Church progressed from the landing of the first missionary to the erection of a beautiful new cathedral. Whether any student asked the Archbishop if the building of a beautiful new cathedral is progress was not reported. Other speakers during Lent at the School are Bishop Dallas of New Hampshire; Dean Emerson of Cleveland; the Rev. James Gordon Gilkey, Congregational parson of Springfield, Mass., and the Rev. Theodore Ferris of Emmanuel Church, Baltimore.

* * *

Churches Observe Brotherhood Week

Brotherhood week is being observed this week in over one thousand communities, according to the National Conference of Christians and Jews. The message stressed, according to the Rev. Robert A. Ashworth, national secretary, is peace, justice and brotherhood for all people, regardless of race, creed or color. "It is only as America struggles against the fundamental evils of poverty, disease and hunger, exploitation and the denial of basic hu-

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man rights that we can guarantee liberty wedded to security," declares Mr. Ashworth. "The teachers of religion, both Jewish and Christian, proclaim that the sanctity of human personality comes first and there is no one who can attempt to justify conditions under which men, women and children live in the slum sections of this country, among the sharecroppers of the South, among the dust-bowl refugees of the West. These are crimes not against man merely, but also against God and it is the call to Americans to work unceasingly for the abolition of these conditions by peaceful, evolutionary and democratic means."

* * *

Westminster Studios Moved to Larger Quarters

The Westminster Memorial Studios have moved from 23rd Street to larger quarters at 15 East 26th Street, New York.

* * *

Church School Raises Relief Funds

Pat Fowlkes is a student at the Virginia Seminary who spent last summer at the School of Applied Religion in Cincinnati, where the Rev. Joseph Fletcher is director. He thought something ought to be done for Spanish Refugees, most of whom are now in rather horrible concentration camps in France. So he enlisted the services of Student Dick Williams, who is the president of the missionary society of the Episcopal

High School in Alexandria. Result: forty-five dollars from the sale of Relief stamps (pretty ones that you put on the backs of your envelopes; procurable from Mrs. Joe Fletcher, 637 June Street, Cincinnati), the money to go to the aid of the refugees. Cincinnati, incidentally, started some time ago to raise relief funds as a memorial to the late Rev. Frank Nelson. On February 5th it had passed the \$1,600 mark, with ten days to go. It is the work of the Cincinnati chapter of the Church League for Industrial Democracy.

* * *

Outstanding Speakers At Topeka Cathedral

An imposing list of preachers take charge of the Friday night services during Lent at Grace Cathedral, Topeka, Kansas. Among the guest speakers will be Bishops Spencer and Fenner; Dean Sprouse of Grace and Holy Trinity Cathedral, Kansas City; and the Revs. Earle B. Jewell, E. J. Day, and Roy W. Zimmer.

* * *

Material for Japanese Kindergartens

Miss Bernice Jansen, survivor from the Athenia (remember?), received an appropriation of \$150 from the Auxiliary, meeting in New York last week, to buy material for her fifteen kindergartens in Japan. She is now on furlough. She had

collected a lot of stuff on her way home through Europe—dolls, costumes, pictures illustrating the life in various countries—all went down on the Athenia. Other equipment items voted by the board will assist four other workers in Japan, with similar aid going to two workers in the Philippines.

* * *

Seventh Province Holds Meeting On Social Relations

The provincial department of Christian social relations of the seventh province held a conference of the diocesan chairmen in Oklahoma City on February 1st and 2nd. The Rev. Almon R. Pepper, executive secretary of the National Council department, conducted sessions on "The Handbook for Diocesan Departments," "Christian Social Relations in the Parish Church Program," "The Emigres Among Us," "Youth and the Church" and "Old Age Provisions for Lay Employees of the Church." Mr. Russell F. Daiker, of the Social Security Board in Oklahoma City,

Even Phlegmatic Souls

reach greater spiritual heights, we believe, at the time of their Confirmation, than perhaps at any other religious mile-stone in their lives. It has always seemed to us, therefore, that gifts given at Confirmation take on a richer significance than ordinarily, and to those who plan such gifts in the days or weeks to come, may we not ask that you drop us a card, that we may make some suggestions for such gifts borne of our experience, and our fulsome selection of fitting things, for such an occasion?

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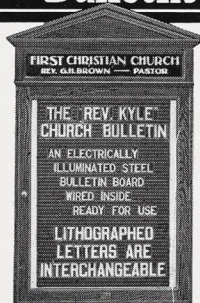


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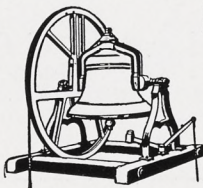
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shared the program on "Old Age Provisions," and Mr. Houston A. Wright, administrator of the National Youth Administration of Oklahoma, spoke on "Youth and the Church." Dean John W. Day, chairman of the provincial department and dean of Grace Cathedral, Topeka, presided at the conference.

* * *

Get on Your Horse

A horse and saddle and sixteen Bibles were requested by Deaconess Dawson of St. Francis mission, Upi, the Philippines. They are to be provided by the United Thank Offering, according to action taken last week at the meeting of the executive board of the Auxiliary. The horse is needed to get to mission stations. She thinks she might walk if the water was not so high in a couple of streams she has to ford. "The stones cut my feet." Also rubber boots are too hot in the tropics, and besides it is no fun to have water run over the tops.

* * *

Conference On

Protection of Foreign Born

The Rev. A. T. Mollegen of the faculty of the Virginia Seminary is to represent the Church League for Industrial Democracy at a conference to meet in Washington, D. C., March 2-3, to consider ways of protecting the foreign born. The specific aims of the gathering are to counteract anti-foreign-born propaganda; facilitate the process of naturalization; secure the passage of remedial legislation; maintain American traditions of right of asylum; prevent destruction of American families by deportation; prevent the passage of so-called anti-alien legislation and to promote better understanding between native and foreign-born. Speakers at this important confer-

ence will include the Hon. Marshall E. Dimock, Assistant Secretary of Labor, Archibald MacLeish, Librarian of Congress, United States Senator James E. Murray and Congressmen Geyer, Keller, Lesinski and Tenerowicz. The conference is being held under the auspices of the American Committee for the Protection of Foreign Born of which Ernest Hemingway and Dr. William Allan Neilson are co-chairmen. Episcopalians on the board of sponsors are Professor Vida D. Scudder and Guy Emery Shipler.

* * *

Ohio Holds Annual Convention

The 123rd annual Convention of the diocese of Ohio was held in Trinity Cathedral, Cleveland, on January 30-31st. A well attended convention heard several presentations of matters which are to come up at General Convention in October. The Rev. B. Z. Stambaugh, rector of the Church of Our Saviour, Akron, presented the new marriage canon, and the Rev. Benedict Williams, rector of Trinity Church, Toledo, spoke on the Concordat. The Convention voted down the resolution adopted by National Council urging that all lay employees of the Church

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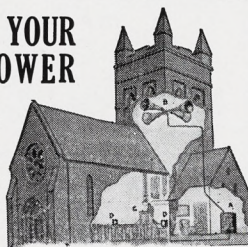
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be brought under the Social Security Act. A resolution, presented by the Rev. Andrew S. Gill, rector of Emmanuel Church, Cleveland, requesting that General Convention license lay readers, to administer the Chalice in Holy Communion was defeated.

* * *

Round Table Fellowship Opens Sessions in Detroit

The Round Table Fellowship, for the past eighteen years an annual feature of the department of religious education of the diocese of Michigan, opened its nineteenth session in St. Paul's Cathedral, Detroit on February 12th. Two class periods are held every Monday night through March 11th. The first period is conducted by Professor Preston W. Slosson of the University of Michigan who addresses the group on "The Paradoxes of Christianity." The second period has assorted topics dealing with the life and work of the Church today and has several distinguished members of the diocese as leaders.

* * *

Eva D. Corey Addresses Ohio Women

Members of the Woman's Auxiliary represent the Church first and the organization second was the fact brought to the attention of some 250 leaders of the Auxiliary in Ohio by Miss Eva D. Corey, National Council member, recently. Speaking at a one-day conference on "The Importance of Women's Work in the Church Today," she pointed out the new trend toward more unification of women's work in the Church and the increased responsibility of the women in showing the world just what it means to be a Christian today.

* * *

Southern Mountain Workers Conference Planned

The conference of Southern mountain workers will be held this year at St. John's Church, Knoxville, Tennessee on March 5-7th. Topics to be considered include health conditions, religious instruction for children, and religious education for adults. The Rev. L. E. Nelson will act as host to the gathering.

* * *

Missionary Saves Chinese City

A report of pluck and courage has

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just come from war-torn China. Mabel Jones, only foreigner in the city of Showchow, came to Shanghai to ask \$30,000 from the American Advisory Committee for rebuilding the Showchow city wall as a protection against flood. She received the money, organized a committee of Chinese to handle the work, put the mayor at the head and "stayed well in the background, only giving a gentle push when necessary." About 1200 destitute workmen were put to work

on the project; they and their families were fed, clothed and even given mass education classes. The wall was completed just in time. As the last few feet went up they managed to keep only a hand's breadth above the flood; flood and wall rising side by side. Once a strong east wind came up and at the same time the northeast wall began to give way. If it collapsed the entire population would be caught like rats and drowned. It was at this point that

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

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

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

Chapel of the Intercession Broadway at 155th New York City

Rev. S. Taggart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30;
Service and Sermon at 11; Evening Service
and Sermon, 8.

Weekdays: Holy Communion daily: 7
and 10. Morning Prayer, daily, 9:40.

Grace Church, New York Rev. Louis W. Pitt, Rector

Broadway at 10th St.
Sundays: 8 and 11 A.M. and 8 P.M.
Daily: 12:30 except Mondays and Saturdays.

Thursdays: Holy Communion, 12:30.
Holy Days: Holy Communion, 11:00 A.M.

The Heavenly Rest, New York Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10:15
a.m.; Sunday School 9:30 a.m.; Morning
Service and Sermon 11 a.m.; Choral Evening
Prayer 4:30 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 at 10 A.M.,
Fridays: Holy Communion at 12:15 P.M.

St. Bartholomew's Church New York

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
Sunday Services
8 A.M.—Holy Communion
11 A.M.—Morning Service and Sermon
4 P.M.—Evensong. Special Music.
Weekday Holy Communion at 10:30 A.M.
on Thursdays and Saints' Days.
The Church is open daily for prayer.

St. James Church, New York Madison Avenue at 71st Street

The Rev. H. W. B. Donegan, Rector
8:00 A.M.—Holy Communion
9:30 A.M.—Children's Service
11:00 A.M.—Morning Service and Sermon
8:00 P.M.—Choral Evensong and Sermon
Holy Communion Wed., 8 A.M.; Thurs.
12 M.

St. Thomas Church

Fifth Avenue and West 53rd Street
New York

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

Daily Services: 8:30 A.M., Holy Communion.
12:10 P.M., Noonday Service.
5:15 P.M., Evensong and Address (except
Saturdays).

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

Verv Rev. Austin Pardue, Dean

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

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:00,
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.
12:35 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland
The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—
7:30 A.M.—Holy Communion
9:30 and 11:00 A.M.—Church School
11:00 A.M.—Morning Service and Sermon
8:00 P.M.—Evening Service and Sermon
Weekdays:—
Holy Communion—
Mon., Wed., & Sat.—10:00 A.M.
Tues., Thurs., & Fri.—7:00 A.M.
Holy Days—7:00 and 10:00 A.M.

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.

St. John's Church

Lattingtown, Long Island
Bishop Frank DuMoulin, Rector
On North Shore of Long Island two
miles east of Glen Cove
8:00 A.M.—Holy Communion.
9:45 A.M.—Junior Church and Sunday
School.
11:00 A.M.—Morning Service and Sermon.

the Japanese garrison and civilians hired a fleet of boats and fled from the city, begging Miss Jones to come with them. She refused. That night the wind changed and the repairmen working on 24-hour shifts and spurred on by Miss Jones managed to stay the wall.

UNION PROFESSOR WRITES A VOLUME ON THE CONCORDAT

(Continued from page 9)

figure in American education and religion for over fifty years, a moving power in widespread fields of national and international life, William Adams Brown has enjoyed a singularly active and many-sided career. His autobiography therefore unfolds a rich and varied panorama of American living, crowded with revealing portraits of leading personalities in many fields of endeavor, and touched off with disarming humor and rare wisdom.

They Did Something About It by Robert M. Bartlett; Association Press; \$1.25. The stories of ten men and women of modern times who dared to face hard tasks that were worth doing and carried them through to a conclusion. They are from many professions, walks of life, nationalities, races, and beliefs yet they all had one common goal—the completion of a hard job. A book that young and old will enjoy; that the story teller and the leader will treasure for its storehouse of new biographical material.

Religion in the Reich by Michael Power; Longmans-Green & Co.; \$2.00. Mr. Power's study of the Nazi persecution of religion was completed just before the war broke out. He supplements early studies of the subject with his own observations made after an extensive tour in both Germany and Austria. He backs up his statements with quotations and documents and brings into the light the true situations in the Roman Catholic and Protestant churches when they are ground under the heel of the State. An informative book with a punch.

Our Knowledge of God by John Baillie; Charles Scribner's Sons;

\$2.50. An attempt at a settlement of the far-reaching problems concerning our knowledge of God which have agitated the thought of post-war years. The soundness of Doctor Baillie's conclusions rests upon a careful and complete analysis of the views which outstanding thinkers have held. The Lutheran, Kantian, neo-Thomist, Barthian and all the competing views are here carefully compared and criticized, for it is the author's belief that each has something valuable to contribute to our total understanding of the Central Being. His approach to the subject is both original and eclectic.

Lift Up Your Hearts by Walter Russell Bowie; Macmillan Co.; \$1.25. A book of devotional prayers, meditations and litanies which is ideal for both layman and minister. The devotional needs of young people are given special attention by the author and there are specific selections for their use.

And Pilate Said by Frank Morison; Charles Scribner's Sons; \$2.75. An understanding and sympathetic biography of a man who has become one of the most despised persons in history—Pontius Pilate. Approaching the subject with a determination

to give Pilate a fair hearing and to see the problem with a free mind, the author has arrived at many revealing conclusions concerning the tragic and ill-fated Procurator. Mr. Morison has enabled a vital and understandable personality to emerge from these pages—a personality with whom all students of biography will wish to become acquainted.

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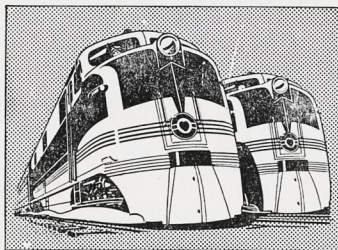
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