

February 23, 1939

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THE WITNESS



EDWARD ROCHE HARDY, JR.
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CLERGY NOTES

ANDREWS, HALSEY I., in charge at Maynard, Mass., has also been appointed in charge of St. Luke's, Hudson, Mass.

COOLEY, FRANK E., died at his home in Ft. Thomas, Ky., on January 20th, in his 78th year.

DAME, NELSON PAGE, retired in January as missionary of the diocese of Virginia. He was ordained deacon 61 years ago so that his active ministry covered more years than any clergyman now living.

DUNBAR, SPENCE A., formerly the rector of St. Andrew's, Spokane, Wash., is now the rector of Christ Church, Rockville, diocese of Washington, D. C.

FABER, FRANKLIN G., rector of St. Thomas, Lyndhurst, N. J., died on January 30th in his 51st year.

GORDON, ROBERT LEE, formerly rector of St. Michael and All Angels, Tallahassee, Florida, is now in charge of St. Stephen's, Savannah, Ga. Address: 313 E. Harris Street.

STEELE, WILLIAM W., retired, formerly of Philadelphia, died on January 29th in his 87th year.

VAN DER HIEL JR. is now the assistant at Holy Trinity, Philadelphia.

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by

BISHOP JOHNSON

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Distributor:

WESTMINSTER
MEMORIAL STUDIOS
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148 W. 23rd St., New York City



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THE WITNESS

A National Paper of the Episcopal Church

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Vol. XXIII. No. 10.

FEBRUARY 23, 1939

Five Cents a Copy

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

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

I BELIEVE IN GOD

By

EDWARD ROCHE HARDY, JR.

Of The General Theological Seminary Faculty

THERE are three ways in which any intelligent man believes in God, even though he may not use conventional religious language. Only a fool, or a very special kind of philosopher, doubts that the physical universe is a realm of order, subject to rational description. We expect events in that realm to happen in dependable ways, following the observed uniformities which we call natural laws. Fire will always heat water rather than cooling it, and heavy objects dropped in the air will move towards the earth. The laws of physics describe the movements of baseballs, and also those of the moon and the satellites of Jupiter; the elements which the spectroscope discovers in distant stars are the same we know on earth. We now know that the universe is more complicated than when men thought that the simple rules of high school physics and chemistry would describe everything in heaven and earth. Einstein is only one of many modern scientists who have shown us that the real nature of the world, from nebula to electron, is beyond human imagination, and only partially describable by human thought. The power from which the universe springs, whatever it be (not to say at this point, "he") is far greater than man. The Psalmist put it more simply:

When I consider the heavens, even the work
of thy fingers;
the moon and the stars which thou hast
ordained;
What is man, that thou art mindful of him?
and the son of man, that thou visitest him?
(Ps. 8:3-4)

Yet there is another world, as real as the physical universe, in which man is important. The stars shine brightly, but it is we who ob-

serve their beauty. Our minds are ever working to find out what is true and reasonable; and in our lives we endeavour to discover what is good. Goodness, truth, and beauty exist in a different way from that in which stars and goldfish exist, but their existence is equally real,—and more important. The world we live in is not only a world of natural order. It is also a world of spiritual reality, and any complete view of the universe must account for that as well. This spiritual reality, moreover, finds its clearest expression in great personalities. The moral integrity of a Socrates and the poetic insight of a Shakespeare are somehow part of the texture of our world.

A third aspect of reality may be described in the words of St. Paul, "the whole creation groans and travails" (Rom. 8:22). The history of life on this planet is a story of mighty strivings, the process we call evolution, in which higher forms of life have appeared. In human history the process is speeded up. Our race is constantly endeavouring to master its environment, and to understand it, and begins consciously to "look before and after, and long for what is not." Modern philosophers have revived an old word in this connection, and say that there is in life a *nisus*, a tendency to press on,—towards what? Shall we say towards deity? This cosmic striving has, we must add, a tragic side. Forms of life stop somewhere in their development instead of pressing on, and become sterile demonic powers. Such were the dinosaurs, and other ancient monsters who became extinct. Such are the tyrannies of race and class today. But these are perversions of the great striving; forces ever rise against them in protest, and in time they fall.

If I believed in nothing more, I would find these three forms of deity worthy of adoration,—the wonder of the great world, the glory of spiritual reality, the constant striving of all creation. But the simplest assumption to make is that these three are one. The most reasonable belief is that the source of physical nature, of spiritual truth, and of the cosmic *nisus* is a Being in no way inferior to the highest form of life he has produced, intelligent and social personality. In other words, I believe in God, and find that he can best be described as Trinity,—the reality, more than individual person or society, who is the ground of both. In the strict sense, perhaps, the existence of God cannot be proved. The three realities which we have just discussed can, I think, be shown to exist. But the final word about them must remain an act of faith. They are accidents in a strange world,—or God. You must decide one way or the other. In the words of Pascal, *Il faut parier*: “You must bet,” for or against.

THERE are objections to belief in God. They have been succinctly stated by the greatest of Christian theologians, St. Thomas Aquinas. Fundamentally they are two: first, that the belief is not needed for the description of the physical universe, second that it seems to forget that there is bad as well as good in the cosmic process. There are earthquakes and germs, tyrants and sinners. To the first we answer that we want to do more than describe the universe, although that is where particular sciences (as opposed to the philosophy of science) stop. To the second we reply that it is because of the existence of evil that our faith is worth-while. We do not profess to explain all details. But we affirm that there is an explanation,—that is, that the key to the world is to be found in the ever-struggling good, not in the sometimes triumphant bad. And practically, we assert that God does not so much tell us about evil, as call us to be on his side against it.

Many books have been written on belief in God, and a single article can only touch briefly on a few points. I hope it will be noticed that in the last paragraph I changed my ground. Till then I tried to speak as one might to any reasonable person. I believe that on that basis we can reach the point at which one must bet, one way or the other. But now I am speaking to those who have made the “better bet” of faith, as many of us have. The title of this article is a statement of my belief. But it is more important that it is also the beginning of the Apostles’ Creed. When

we believe in God we stand with a noble company. Philosophers have tried to plumb the meaning of that faith. Martyrs have died for it. Heroic lives of purity and sacrifice have been lived by it, and the good lives of simple people. Perhaps the existence of God can never be proved, but it does become the object of certainty. (Much as the artist can never exactly demonstrate the beauty of his pictures, but he is sure of it). “I know Him whom I have believed” (II Tim. 1:12). The truest expressions of faith are not careful arguments about God, necessary though they are, but the joyful proclamation that He lives and reigns.

The Lord is King, and hath put on glorious
apparel;
the Lord hath put on His apparel, and
girded Himself with strength.

(Ps. 93:1)

The noblest monument of faith is the record of one who never argued for belief in God, but, daring to speak of Him as Father, makes us also bold to call upon Him by that name. The final argument for belief in God is Jesus.

One can believe in God otherwise than through Christ. I would not belittle the faith of Moslem or Jew. But I do maintain that our picture of God and His world is completed only when we believe that the author of cosmic order, the Lord of truth and beauty, and the inspirer of our striving, is also the God who for our sakes was manifest on earth as perfect man. For God so loved His world that nothing was too good for it, not even His only Son.

QUESTIONS FOR DISCUSSION

1. Which is more real, the beauty of the ocean or its composition out of H₂O?
2. Do you understand the Einstein theory?
3. What difference does belief in God make
 - a) to a study of astronomy?
 - b) to interest in improving housing conditions?
 - c) to loyalty to the United States?
4. What ideas about God are implied in the Lord’s Prayer?
5. Rewrite Ps. 148:3-6 in terms of modern science.
6. Select some man whom you would call great, and think of ways in which his life was in contact with the reality of God.

Symbols

THE understanding Churchman reads a precious message in each sacred symbol appertaining to worship, for the symbolism of the Church is God’s “shorthand.”

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GOD'S PROVIDENCE IN LAW

By

BISHOP JOHNSON

IT IS rather absurd for men to postulate a creation in which everything is governed by laws that may not be ignored, but that man, who is also a creature, should not be the subject of laws governing human relations.

When one studies chemistry he discovers laws which man did not create, but which he disregards at his peril. By the same token man did not create the laws that determine the relation between men and nations; he either discovers them or suffers the consequences.

It is also absurd to accept a universe in which the various parts have an adequate purpose, but the big factory has no ultimate objective other than a final conflagration. So we may look at history as merely a chronicle of unrelated events or we may regard it as God's providence overseeing and directing man to a final goal.

History is like a piece of tapestry in which the centuries make up the warp and the incidents create the woof and in which Christ is the central figure.

St. Paul seemed to have this in mind when he wrote: "When the fulness of time was come God sent forth His Son." When one stops to think, if God sent forth His Son to redeem the world, it would be at a period when the world was prepared for that event. God is not interested solely in the evolution of impersonal objects. For example, Christ could not have come to Athens; they would have laughed at Him. He could not have come to Rome; they would have imprisoned Him as a menace to the dictatorship. He could only come to Jerusalem where there was a remnant who had been morally trained to receive Him and who were expecting some kind of a Messiah.

It was necessary for Christ's mission that He find a Mary and a John, a Peter and a Paul and so "the Old Testament conceals the New and the New Testament reveals the Old." What we find in the Old Testament is similar in crudity to that which we find in the early days of scientific discovery, but at the same time the very mistakes were necessary to progress and without the crude beginning there could have been no subsequent achievement in both science and religion.

True religion has its foundation in ethics, with-

out which the salt loses its savor and is trodden under foot of man.

If God's Providence was behind the Hebrew-Christian dispensation, there would be found a definite purpose in the preparation of the Hebrew people for that objective. There had to be a perception of what the moral law was before there could be the urge to seek the Kingdom of God and His righteousness. Who made the moral law? The same Creator who made the laws of chemistry which man must discover in order to apply them. The question is not who made the law, but whether it is true and whether man could discover the laws that govern their relations. When men reject God they become a law unto themselves and it ends in chaos.

THE test of all law is, does it work if properly obeyed? Law is not to be judged by failures but by the results of its application over the centuries. As Aristotle said, "Institutions are to be judged by the best that they can produce." We are to judge Judaism by the best that it produced in Our Lord's time.

You could not duplicate a John and a Paul in any other community than in the Hebrew Church and Christ was dependent upon such for the propagation of His Gospel. What then is the function of the Old Testament? It is the pedagogue which leads men to Christ.

Let us then analyze the Old Testament. It is the record of God's Providence over a peculiar people—the most unique group in history. Reducing this analysis to a formula it may be stated thus: First, the Chosen People are taught the unity of God in a world that was polytheistic and the holiness of God in a world that was non-moral. Second, they were taught the inexorable character of moral law if men were going to carry out God's purpose—"The soul that sinneth, it shall die." Third, it introduced a strange factor, the truth of which time has justified, that "without the shedding of blood there could be no remission of sin." Sin leads to blood shedding of the innocent as well as the guilty. Fourth, the expectancy of the nation was summed up in the words of the last Hebrew prophet, "Behold the Lamb of God which taketh away the sin of the world," for John Baptist was a Hebrew prophet.

When Christ taught He emphasized the fact that He came not to destroy the law but to fulfill it, for love is the fulfilling of the law and there can be no true love unless those involved have reverence for law. It is fitting, therefore, that in putting the Ten Commandments in our liturgy we should then say, "Hear what our Lord Jesus Christ saith, 'Thou shalt love God. Thou shalt love thy neighbor.' On these two Commandments hang all the law and the prophets." When men reject the unity and holiness of God they scrap the moral law and the result is an explosion in the laboratory of human relations.

The real test of law is whether, if obeyed, it satisfies the equation of human relationships. The fact that many Christian ministers are hypocrites is no more an argument against Christian Ethics than quacks and shysters are a proof that medicine and law are futile. It needs only the remnant to demonstrate the truth.

When egotistical dictators say that religion is an opiate, they lie because they know that religion is the only dynamic which dares to oppose tyranny as the St. Pauls, the Savanarolas, the Luther's of history give ample testimony.

When a dictator says "I am the law. I am justice and there is no God but my will" then love, joy, and peace flee away and are replaced by hate, fear and cruelty.

There can be no question that a nation which accepts the Ten Commandments as its basic law will have less crime, more true learning and real philanthropy than one in which science, art and religion are oriented to political propaganda and are made to substitute theoretical abstractions for God.

Who made the moral law? The same God who made the laws of chemistry and when His laws in either case are flouted then there is an explosion in the laboratory. The true test of all law is, Does it work when it is truly tried.

The next article by Bishop Johnson is on Love as witnessed in the Gospels.

Let's Know

By

BISHOP WILSON

ST. MATTHIAS

THE Apostles were chosen and trained by our Lord as His representatives to carry on His work. The primitive Church appealed to them and recognized their authority. It is significant that the first recorded incident after the As-

cension is the meeting of the Christian community to select a successor to Judas Iscariot in order to fill the number of the Apostles.

St. Peter explained the need of choosing another Apostle. But the day of Pentecost had not yet arrived and the Church was not formally constituted for the work that lay ahead of it. The little band of Christians did not feel themselves competent to make their own choice, so they reverted to an Old Testament custom and asked our Lord to make His own selection. Two names were proposed—Matthias and Joseph Barsabbas. Then prayer was offered—the first instance of Christians offering prayer to the Heavenly Father thru our Lord Jesus Christ. After this lots were cast and the choice fell to St. Matthias. The Greek word for lot is "cleros" and is the root of the word "clergy", indicating that the clergy are called of God for their work in the Church.

The name Matthias means the "gift of God" and is the same as the older name Mattathias who was the father of the Maccabees, famous for their valiant battle for Jewish independence. St. Matthias became the twelfth member of the Apostolic band. The one requirement of a successor to Judas Iscariot was that he should have been a "witness of the resurrection." Therefore it seems clear that Matthias must have been a friend and follower of our Lord during His ministry, probably one of the seventy disciples.

The rest of our information about this Apostle is mixed and shadowy. One account says that he preached the Gospel in Judaea, then in Ethiopia where he was crucified. Another story tells how he was stoned in Jerusalem by the Jews and was finally beheaded. Several of the early writers quote from a book which was named the Gospel of Matthias but the manuscript itself has not been preserved and there is no way of knowing whether or not the Apostle actually did leave any writings behind him.

His day is observed in the Church calendar on Feb. 24 and has been a favorite day for the consecration of a Bishop. As St. Matthias was chosen to fill the number of the Apostles, so the Bishop is consecrated to take his place among the successors of the Apostles.

They were sturdy Christians in those days. They had to be. Anyone who stepped out and professed Christ knew he was placing himself in a dangerous position. For one to assume a post of leadership, such as that of an Apostle, was

really a perilous venture. The Apostles learned this well enough—to their own cost but to the great edification of the Church. All of them except St. John died violent deaths—martyrs to their faith. And St. John was exiled and severely used before he died as the last of the original Apostolic band. Their unflinching fidelity cemented the foundations of the Church at the very beginning. Questioners could not escape the fact that these Christians meant business. Christ won His way through the loyalty of His courageous followers.

In all of which there ought to be matter for serious reflection as we keep St. Matthias day on Feb. 24.

Prayer Book Inter-Leaves

REVISION

OUR Book of Common Prayer is the best in the world. For four centuries it has exercised an incalculable influence for good throughout the English-speaking world. To find fault with it is an ungracious task. Yet we must remember that its great virtue is due to the fact that originally it was an adaptation of older services to the needs of its own day. That adaptation was made 390 years ago. Since then the world has changed. Controversies that influenced the old compilers and revisers are now dead. The needs of the twentieth century are not those of the sixteenth. And liturgical science has made enormous progress, even in the last twenty-five years. The time for reconsideration seems ripe. Especially is there urgent need that the Eucharist should be made intelligible and attractive to the modern congregation. Only so can we give it the place it should have in the worship of the Church. Let us examine this matter a little more in detail.

The Holy Eucharist embodies certain definite fundamental ideas. The service ought to express these ideas clearly so that the congregation can grasp them, somewhat as a theatre audience can follow the action of a great drama. Take, for example, the offering of bread and wine. This was an outstanding feature of the old liturgies. It expressed the Christian belief that the earth is the Lord's, that we owe all to Him, that we need His blessing on our material as well as our spiritual existence. Each communicant brought his offering, part of which was given to the poor

brethren, as we use our communion alms. In the Eastern Church the elements were, and still are, brought to the altar in an elaborate ceremony, the "great entrance."

How does our Prayer Book treat the offering? In a subsidiary clause of a perfectly illogical sentence. "Almighty God who hast taught us . . . to give thanks for all men, accept our alms and oblations." Some of the clergy pay so little attention to this clause that they remove the alms from the altar before reading it. Some ignore it by using the sentence "All things come of thee" for the offering. Some put the oblations on the altar while the collection is proceeding, thus robbing the offering of all dignity, as well as disregarding the rubric, which preserves the ancient order. If the clergy themselves promote such confusion, what can we expect of the laity? Obviously the offering should have an independent place, outside the great intercessory prayer. And intercession itself is a fundamental eucharistic idea. If the offering were eliminated from the Prayer for the Church, the special intercessions which the new rubric provides for would lead directly up to that prayer and give greater reality to its rather formal clauses.

Forgiveness is another fundamental which our service wraps in confusion. We are called to "humble confession," we pray "forgive us all that is past," "the Bishop if he be present" pronounces "pardon," we are reassured by "comfortable words." But, wait, we do not get off so easily! In a few minutes we hear: "Grant that we may obtain remission of our sins," "that we may worthily receive," "we are unworthy," and other similar phrases. That there shall be no mistake some of the clergy add the "Agnus Dei," with its fervid appeal for "mercy." We may well begin to wonder if the unpardonable sin is ours. No, we are simply the victims of the medieval and reformation obsession with sin and salvation, and of a patchwork service construction. In fact, the confession and absolution are an intrusion. The service should pass immediately from the Prayer for the Church to the *Sursum Corda*. The only revision required would be to change "shall" to "may" in the intervening rubrics.

NOTE. A correspondent suggests that Merbecke is better than the "Missa de Angelis" for the ordinary parish Eucharist. I agree. More on Prayer Book revision next time.

This column, which appears every other week, is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Connecticut, to whom questions and communications can be sent.

CLID CHALLENGED TO MEET DRIVE OF REACTIONARIES

A vigorous defense of the Wagner Act and other progressive legislation, and a challenge to democratically minded people to press forward to still further achievements, was the keynote of a brilliant address by Mr. Edwin S. Smith of the National Labor Relations Board delivered at the annual meeting of the Church League for Industrial Democracy, held in Boston February 12-13. The present attack on the National Labor Relations Act, he declared, was merely a symptom of current reaction that is manifest also in the cutting down of WPA funds and the continuation of the reactionary Dies Committee. "There never was a time in our history," said the speaker, "when the need for clear and honest thinking about labor, civil liberties, and the implications of a liberal philosophy generally was more necessary. Day by day the newspapers remind us of the onward march of fascism in Europe and Asia and the fascist penetration of Latin America. Those who read current history with a modicum of intelligence know that the United States is in grave danger not only from the ultimate menace of armed aggression, but from the immediate menace of those in our own country who, in the name of combatting subversive activities, conceal but faintly their hostility to a liberal program."

"For government," he continued, "to cease to go forward under such circumstances is to invite disaster. Fascism's appeal to an undernourished and discontented populace, disappointed by the failure of government to answer its problems by democratic means, has been all too clearly illustrated in the experience of Germany and Italy. There is no reason to suppose that such an experience might not be repeated in our country. That is why it is of paramount importance that labor, which has most to fear from fascism, be assured of the guarantees of freedom in order to promote its economic interests, which it enjoys under the National Labor Relations Act, be not diminished by crippling amendments. But labor, even with the protection of the Act, cannot with our present widespread unemployment maintain and extend its economic status unless government continues to care for the unemployed through adequate appropriations for work on useful projects. Any attack on the standard of living, just as an attack on the right to organize, will lay the groundwork for cynicism and



EDWIN SEYMOUR SMITH
Issues Challenge to Reactionary Forces

despair; states of mind which the fascist-minded demagogue will be quick to seize upon and adapt to his own uses. The technique of certain agencies and influences now at work to destroy faith in democracy is only too clear. As was done in Germany and Italy, the device of alarming ill-informed people by charges that labor movements are engineered and dominated by communists has already reaped a dangerous harvest of intolerance. This is not only reflected in denunciation of organized labor, but includes a much more ferocious and widespread anti-Semitism than most of us dare to admit.

"The battle between reaction," Mr. Smith concluded, "is approaching a major test of the opposing forces. But with courage, clear thinking and constant education, the struggle can be won by the friends of civilization and humanity."

The address was greeted by prolonged applause by the members and friends of the CLID that filled the crypt of St. Paul's Cathedral, for this final session, presided over by Bishop Brewster of Maine.

A theological foundation for Mr.

Smith's address was laid the night before in a sermon by Bishop Gilbert of New York at the service which opened the conference. Declaring that there were dark days ahead, with economic collapse and international war possibilities, Bishop Gilbert challenged the large congregation to meet the issues of the day with the sure confidence of ultimate victory for the forces of righteousness.

Following a celebration of the Holy Communion at which the Rev. A. L. Kinsolving of Trinity Church was celebrant, Monday morning was devoted to "Industrial Democracy as a Basis for World Peace" led by the Rev. A. T. Mollegen of the Virginia Seminary. There was divided opinion as to whether the organization should confine itself to domestic issues or whether present world trends inevitably led people into the international field. Miss Vida Scudder also was insistent that in any material issued by the League the religious approach be stressed since in her judgment this is the unique contribution that the CLID has to offer.

(Continued on page 15)

COUNCIL AGAIN CALLS ON CHURCH FOR MORE MONEY

By WILLIAM B. SPOFFORD

The National Council met in New York on February 14-16 with the Budget for 1939 the chief matter under consideration. To report the meeting is no easy task since what was done is interpreted differently by equally responsible Churchmen. Explicit instructions were given by General Convention, meeting years ago in New Orleans, that the Council should operate on a Pay-as-you-go basis. These orders have been repeated at every General Convention since. The exact wording of the instructions handed down at the Cincinnati convention in 1937 were "that the National Council be instructed to prepare before February 15th in each year of the triennium a budget in a sum not to exceed the total of expectancies plus other anticipated income, including a margin of safety." To make this resolution perfectly clear the Convention further resolved "that in case it becomes evident that actual receipts will fall short of the budget total, the National Council shall under no circumstances incur debt to meet the shortage but shall make such reduction in appropriation as may be necessary to bring them within expected receipts, including a reasonable factor of safety."

This means (and I have talked with several outstanding leaders of the Church, including men who served on the committee that drew up the resolutions) that dioceses are required to inform the Council prior to February 15th what they expect to give (that is the meaning of the word "expectancies"); to this total is to be added income from investments, special gifts and lapsed balances and that the grand total is to be considered the income for the year. If it does not meet the budget requirements then there shall be cuts.

This year, as in previous years, income was not sufficient to balance the budget. This time the deficit is \$287,000, as against a deficit of less than \$50,000 in 1938. The question of what to do was extensively debated. Finally a resolution was adopted "that for the year 1939 a basic budget be adopted in the sum of \$2,323,204 subject to reductions of \$287,000 in order to balance the budget for 1939; such reductions to be effective on May 1st, retroactive to January 1, 1939, except to the extent that additional income is received prior to May 1st." Officers at the Church Missions House insist that through this action they have balanced the budget and complied with

STILL TIME

THERE IS STILL TIME for you to place your order for a Lenten Bundle. We cannot send you copies of this first Lenten Number but if you place your order immediately we will be able to send you a Bundle each week for the remaining six Lenten Numbers. They will carry the articles by Bishop Johnson and also seven further articles, prepared for Discussion Groups, on Basic Convictions. Merely send us an Air Mail letter at once stating the number desired each week and we will bill during Easter Week. May we also urge those of you who are seeing the paper for the first time this Lent to send in your annual subscription (\$2) so that you may continue to receive the paper each week throughout the year. Likewise we hope that the rectors who have ordered bundles may appoint someone in the parish to gather annual subscriptions. The price is \$2 a year and we allow a commission of 50c to representatives appointed by the rector.

the resolutions of General Convention. Others with whom I have talked are equally insistent that, instead of carrying out the instructions that "the Council shall under no circumstances incur debt," they are actually operating on a plane beyond their income, at least for the first four months of the year, and are therefore piling up a debt.

In any case, whatever you consider is required of our officers by the General Convention resolutions, they are confident that the Church will contribute before May first the additional \$287,000 in what is to be called a "Shortage Campaign." Around the Church Missions House the plan is called "The Sheerin Plan" since it was worked out by the new vice-president of the Council. The campaign will be promoted through a special appeal from the Presiding Bishop; through the Auxiliary; through special shortage projects to parishes; through a special gifts committee whereby wealthy individuals are to be solicited by a committee headed by Mr. Langbourn Williams, president of the Freeport Sulphur Company, assisted by Mr. Edward Stettinius, president of the United States Steel Corporation.

Presiding Bishop Tucker, in urging the Shortage Campaign, stated that some dioceses were "giving splendidly to the Church's missionary work, but in other places it is obvious that they have not made even a near approach to their capacity, by whatever

standards you set up." John W. Wood, secretary of foreign missions, stated that cuts would have to fall on missionary salaries since there is no other place to cut. Bishop Bartlett, retiring secretary of domestic missions, stated that if the money is not raised it would mean closing of work, reduction of staff and further cuts in salaries. Bishop Hobson, just returned from several months abroad attending the Madras Conference, declared that, "We must develop means of encouraging people to give, of developing in our people an enthusiasm for the missionary adventure." He further stated that "instead of facing a tremendous emergency we have really been starting on the upgrade for a couple of years, and we can be encouraged because our policy under Bishop Tucker's direction has made a real impression upon the whole Church."

Well that's the story, perhaps best summed up by a chance remark made by a distinguished Council member, "This is the perennial emergency of the National Council, from which the Council never emerges."

The Rev. George Wieland of Seattle was elected to the post left vacant by the resignation of Bishop Bartlett as executive secretary of domestic missions. He had not indicated on February 16th whether or not he would accept but there are apparently assurances that he will, even though he did decline the appointment some years ago as secretary of the Council's field department. Bishop Stevens of Los Angeles presented a long report as chairman of the committee on strategy and policy. It was not given to the press following the Council's meeting but it is reported to have contained important recommendations on how the work of the Church should be handled, including closer supervision over money that goes to missionary districts and aided dioceses.

Lewis B. Franklin, treasurer, was on hand after a long illness. He has not completely recovered but it is expected that he will be back on the job on a part time basis presently, and on full time before summer.

The resignation of Miss Cynthia Clark as secretary of youth work, was announced (she is going to be married to the Rev. Theodore Wedel, 'tis said) and the Presiding Bishop was authorized to appoint her successor.

The executive board of the Auxiliary, meeting February 10-13, expressed determination to do all they could to prevent cuts in missionary work. It was also announced that the United Thank Offering is running at this time \$74,000 ahead of the offering that was presented at the convention of 1937.

Committee on Strategy and Policy

The high lights of Bishop Steven's report to the National Council as chairman of the committee on policy and strategy were:

Conscientious conformity to the decisions of General Convention. A sense of Stewardship in the allocation and disbursement of the funds entrusted to our charge. Constant consideration of the future of the fields in which the Church is working. Frequent evaluation of every project which we are wholly or partially supporting. The recognition and preservation of the initiative and leadership of Bishops and workers in the Missionary Field.

* * *

Lenten Services in Philadelphia

Noonday Lenten services are to be held in Philadelphia at St. Stephen's, Old Christ Church and in the Locust Theatre. Rector Vincent C. Franks was the speaker at the opening service yesterday at St. Stephen's, while the Rev. Louis Pitt of Ardmore was the preacher at Old Christ Church, while Bishop Taitt opened the series at the Locust Theatre under the auspices of the Brotherhood of St. Andrew.

* * *

Special Preachers at New York Cathedral

The transfer of services into the nave of the Cathedral of St. John the Divine, New York, on March 12th is to be marked by special preaching. Among those who will appear in the cathedral pulpit this spring are Bishop Stires of Long Island, Presiding Bishop Tucker, Bishop Washburn of Newark, Bishop Matthews, retired bishop of New Jersey, Suffragan Bishop Gilbert of New York and Bishop Manning.

* * *

Bishop Francis of Indianapolis Dies

Bishop Francis of Indianapolis, oldest bishop of the Church in the United States, died on February 13th, just five days after his successor, Bishop Kirchoffer, was consecrated as coadjutor. He was 77 years of age.

* * *

Bishop Ingley Instituted as Diocesan

Bishop Ingley of Colorado was instituted as diocesan of Colorado at a service held in connection with the diocesan convention which met in Denver, January 29-30. He succeeds Bishop-Editor Johnson. One of the features of the convention was the organization of 150 laymen into five discussion groups to discuss: 1. The organization of the diocese; 2. Youth and college work; 3. Diocesan con-

ferences and lay education; 4. A study of the churches of the diocese; 5. The laymen's league. They reported their findings to the convention. Vice-president Sheerin of the National Council was the headliner at the diocesan dinner.

* * *

Bishop Atwill Confirms in Duluth

Bishop Atwill of North Dakota confirmed five girls at the Minnesota Home School for Girls, juvenile penal institution of the state, on February 9th. He officiated in place of Bishop Kemerer of Duluth, who is wintering in Texas because of ill health.

* * *

Southern Problems Are Discussed

Southern problems were discussed at a recent conference on human relations, held at Milledgeville, Georgia. Among the leaders was the Rev. Charles Hamilton, Episcopalian from Mississippi.

* * *

Would Permit German Children to Enter

Bishop Freeman of Washington is among the distinguished religious leaders to endorse a bill introduced in Congress last week by Representative Edity Rogers of Massachusetts, which would permit 10,000 children to enter this country from Germany each year for a two year period. The bill provides that no child may be allowed to enter unless there are adequate guarantees for his support and unless he is assured of a proper home with people of his own religious faith. Funds to further the plan would be privately raised so that the bill does not call for a federal appropriation. It has received universal endorsement by religious leaders, Protestant, Catholic and Jewish.

* * *

Parish Meeting After Nearly a Century

The congregation of Grace Church, Charleston, S. C., met the other day to discuss the spiritual welfare and progress of the parish. According to Rector William Way, it was the first meeting of its kind to be held in the 92 years of the parish's history.

* * *

To Meet to Consider War Threat

An international conference of fifty Christian leaders is to be held in August in Switzerland to consider ways for the churches to check the drift toward war. It is to be held under the auspices of the new World Council of Churches. The announcement also states that a world preaching mission is being planned for

1940 to culminate at Easter, 1941, in preparation for the first assembly of the World Council in which 196 churches have been invited to participate.

* * *

Notables Preach in Baltimore

St. Paul's, Baltimore, always has outstanding men for their special Lenten preachers. This year they are Bishops Helfenstein, Spencer, Strider, Fiske, and the Revs. Noble Powell, Richard Loring, Don Frank Fenn, Theodore Ferris, Shirley C. Hughson, S. Tagart Steele, Arthur Lee Kinsolving (son of the rector), Reginald Mallett, Theodore Barth, Philip Jensen, A. B. Kinsolving, 2nd (nephew of the rector), Granville M. Williams.

* * *

Consecrate Bishop of Cuba

Many bishops are to attend the service tomorrow in Havana when Dean Blankingship is to be consecrated Bishop of Cuba. Presiding Bishop Tucker is to be the consecrator and is to preach, while other bishops taking part are Bishop Colmore of Puerto Rico, Bishop Beal of Panama, Bishop Salinas y Velasco of Mexico, Bishop Juhan of Florida, British Bishop Hardie of Jamaica, Bishop Goodwin of Virginia, Bishop Carpenter of Alabama, Bishop Carson of Haiti.

* * *

Cities Unite for Lenten Services

The parishes of Binghamton, Johnson City and Endicott, N. Y., are uniting again this year for noonday Lenten services each Thursday. The preachers are Bishop Coley of Central New York, the Rev. Harold Belshaw of the faculty of the Berkeley Divinity School, the Rev. F. T. Henstridge of Elmira, the Rev. H. S. Wood of Flushing, Bishop Van Dyke of Vermont, the Rev. Lester Leake Riley of Douglaston, Long Island, and Bishop Malcolm Peabody of Central New York.

* * *

Father Hughson at Rosemont Parish

Father Hughson of the Order of the Holy Cross is preaching each Friday evening during Lent at the Church of the Good Shepherd, Rosemont, Pa.

* * *

World Peace and Christian Unity

"World peace and Christian unity are the two most important causes of our time," declared Bishop Oldham of Albany in the sermon preached at the consecration of Bishop Arthur R. McKinstry as the diocesan of Delaware on February

17th. The human race is one, he said, but because man has failed to recognize the fact wars take the place of peace. And the Church is in no position to deal with the situation since it cannot tell the nations to compose their differences when we are unable to heal our own divisions.

Chicago Opposes Security Amendments

The convention of the diocese of Chicago passed a resolution favoring the inclusion of lay workers of the Church under the provision of the Social Security Act, but protested against the proposed amendments which would include the clergy. The resolution was forwarded to the authorities in Washington. Bishop Walter Mitchell of Arizona took similar action.

Lenten Forum in Wilkes-Barre

This Lent, in place of the customary mid-week interdenominational services, the churches of Wilkes-Barre, Pa., are uniting for forums on Wednesday evenings. The speakers: Joseph Gray of American University, Washington, on "Christianity and Education"; the Rev. Phillips Elliott of Brooklyn on "Christianity and Persecution"; Bishop Scarlett of Missouri on "Christianity and the International Scene"; Edwin McNeil Poteat on "Christianity and Economics"; Luther Wesley Smith on "Christianity and Democracy."

Arizona Seeks An Endowment

Bishop Walter Mitchell in his address to the convocation of the district of Arizona urged a campaign for \$200,000 as an endowment for the district. It is his hope that the campaign may be completed by 1943 when the district is to celebrate its 50th anniversary.

Chicago Reduces Pledge to Council

The diocese of Chicago has reduced its pledge to the National Council by approximately \$10,000. Additional work in the diocese was given as the reason for the downward revision, as well as a determination to balance the diocesan budget which was not done in 1938.

Conference On the Ministry

Twelve colleges were represented by the 58 men who attended the annual conference on the ministry, held last week at the Cambridge Seminary. In addition there were young business men, school teachers and a few school boys. There were addresses by Bishop Sherrill of

Massachusetts, the Rev. Leslie Glenn, chairman of the conference, and by members of the Cambridge faculty.

The Cause of Martin Niemoller

Clergymen throughout the country have been asked to give special recognition to the Rev. Martin Niemoller and the cause for which he stands on March 5th, the occasion being the anniversary of his imprisonment in a German concentration camp. Niemoller and his fellow churchmen, the statement says, is perhaps the greatest challenge confronting unreason and violence in Germany today.

Lenten Preachers in Cincinnati

Our churches in Cincinnati unite for Lenten noonday services, held at downtown Christ Christ. The preachers this year are Dean Emerson of Cleveland; Presbyterian Hugh T. Kerr of Pittsburgh; Bishop-Editor Irving P. Johnson; the Rev. Frederic S. Fleming, rector of Trinity Parish, New York; Methodist Bishop Ivan Lee Holt and Bishop Hobson.

Bishop Page Can Go to Lambeth

As we reported last week the diocese of Michigan honored Bishop Page at a dinner held in connection with the convention of the diocese last week. It was a grand affair, with 650 Church people out. The Bishop was handed more than \$1,500 with the wish expressed that he use it next summer to pay the expenses of Mrs. Page and himself to the Lambeth Conference. Word of caution, Bishop: Don't forget to take your gas mask.

There was considerable discussion of a resolution stating that intercommunion be accepted as the norm of practice in our relationships with other Christian communions. The matter was finally disposed of by requesting the Bishop to call a conference of the clergy further to discuss the matter.

Parish Holds Inasmuch Benefit

The Church of St. Alban the Martyr, St. Albans, N. Y., where the Rev. Harry J. Stetch is rector, came up with a new idea a year ago, and it accomplished so much that it is being repeated. Rector Stretch calls it the "Inasmuch Benefit" since all the money that is raised goes to enterprises outside the parish. Thus last year the benefit made \$350 which went to the blind, the lepers, the sharecroppers, with a donation also made through the Church League for Industrial Democracy for relief in

Spain. It is a grand idea, with a double value—it gets money for worthy causes; just as important, it helps educate the parishioners about many things they should know more about.

Parish Has a Year of Celebration

St. John's, Massena, in the northern part of New York, has just concluded the celebration of its 70th anniversary. Starting as a tiny mission in a small pioneer town, the celebration was observed in a right-ly adorned church with a fine new parish house and but a small debt.

Dean Fosbroke Speaks in Newark

Dean Fosbroke of the General Seminary was the headliner at the annual dinner of the men's club of the diocese of Newark, meeting February 16th in East Orange. There was also an address by Miss Mary

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S. Brisley, who is the new secretary of the diocesan Church Mission of Help.

* * *

Money to Rebuild Little Rock Church

Over \$75,000 has already been raised to rebuild Christ Church, Little Rock, Arkansas, destroyed by fire last October.

* * *

Legislative Work in Pennsylvania

A legislative program designed to make marriage safer for future generations as well as for the present one was considered February 1, by the central committee on Christian social service of the five dioceses of Pennsylvania. In its efforts to take many of the uncertainties out of marriage, the committee not only plans new legislation, but also seeks ways of amending existing laws for the protection of both parties to the marital contract and their children.

On the program for discussion was a "hasty marriage" law which Senator George Woodward introduced in the State Senate at Harrisburg. The measure would make it illegal for any divorced person to remarry within six months after the granting of a final decree. This bill was passed in the State Senate, but was lost in the flood of legislation that swept through the House of Representatives. The revival of that bill and its possible redrafting to tighten loopholes will be considered. Also under consideration by the committee was a measure drawn up last year for introduction by Senator Woodward. Patterned after laws already in force in Connecticut and New York, this measure would require a blood test and a certificate signed by a licensed physician certifying that each of the persons intending to marry is free of venereal disease or, in the opinion of the examining physician, is not in a stage of such disease that may be communicable.

* * *

More Prayers for the Senate

The Rev. B. Barney Phillips, Washington rector who is also the chaplain of the Senate, for which he receives \$1680 a year, has got to get to the Senate chambers more often. Heretofore the Senate has had prayer only on the opening of "legislative days," which sometimes have extended over

months, due to the practice of "recessing" instead of "adjourning." Last year the Senate had "one day" from early January to well into May, and the President of our House of Deputies of the General Convention was called upon but four times during the entire session to offer prayer. But on February 6th the Senate voted unanimously to open every day with prayer—which seems like a good idea considering one thing and another.

* * *

Lenten Preachers in Danbury

St. James Church, Danbury, Conn., always has a fine lot of Lenten preachers. This year they are the Rev. Frederic S. Fleming, rector of Trinity Parish, New York; Vice-president Charles Sheerin of the National Council; Bishop Gardner of New Jersey; Bishop Strider of West Virginia; the Rev. Roelif H. Brooks, rector of St. Thomas, New York; the Very Rev. A. B. Kinsolving of Garden City; the Very Rev. N. R. High Moor of Pittsburg; the Rev. Howard C. Robbins

of the General Seminary and the Rev. Malcolm J. Van Zandt of Portland, Connecticut.

* * *

A Moratorium for Lost Souls

Plans are under way in the Diocese of Pittsburgh for a "lost and found department" with an office at the diocesan headquarters. The subcommittee of the survey committee, the Rev. John F. Virgin, chairman, discovered that as in every other diocese Pittsburgh had a goodly number of "lost souls" reported annually on the report blanks as "added

The Bishop of London's Lent Book for 1939

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otherwise" and "lost by removal." Bishop Mann has been asked by resolution to appoint a committee of three to arrange for an alphabetical file kept in the diocesan offices. This file would contain the names of "all added" or "lost by removal" reported by the clergy. The office in charge would make an effort to locate them and transfer them to parishes where they had moved. During the convention discussion of the resolution there was considerable animated discussion over the carelessness of the clergy in urging letters of transfer and in sending them as the present canon provides. The subject was referred to variously as providing a "morgue;" "a moratorium for lost souls" and "the intermediate state for awaited letters of transfer".

* * *

Churches for a World Conference

The Federal Council of Churches has called upon the World Council of Churches, which has now received the approval of eighteen communions in America, to summon an international Christian conference on economic amelioration. It was suggested, however, that such a conference might be unnecessary if President Roosevelt would himself convene at an early date a World Economic Conference as requested in an earlier resolution of the Federal Council.

* * *

Big Circle With a Little Sliver

The problem of what the average American does with his hard-won income bothered the Rev. Edward Platts, of St. Hilda's Mission, River Rouge, Michigan. He had a feeling that the Church was not getting a fair share of that income, and set about to prove it. After a number of inquiries, he finally located some figures from an authentic source, and

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developed a most revealing chart in the form of a circle. Great, wide, open segments reveal the huge sums spent on living costs, luxuries, waste, and even crime. The Church gets a thin little sliver—three-quarters of one per cent. It is almost as large as the little sliver which the schools manage to wangle—one and five-tenths per cent. Mr. Platts provided his canvassing committee with copies of this chart, and headed it as follows: "The Average American Spends his Income this way. Would our Lord? Shall we?" On the back of the chart he pasted snapshots showing some of the activities of St. Hilda's, for its people and particularly for its youth. He states that the results, as shown by the every member canvass, were excellent.

* * *

The "Free" Press in Europe

When a Danish paper wrote up the first-hand story of a British Member of Parliament who had seen a woman refugee in Czechoslovakia bearing a swastika brand, the German government brought pressure, the editor was fired and the paper forced to make a humiliating apology. Nothing was done to prove the story incorrect. This all fits in with the

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muzzling of news in Great Britain at the request of the British authorities, out of deference to fascism; the suppression of anti-fascist movies in the United States; and even the authorities' censorship over the broadcasting of similar news in Australia.

* * *

India Diocese Is Divided

The diocese of Calcutta is to be divided because it is so large and unwieldy. The new diocese, to be called Bhagalpur, will include a mere


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* * *

Does Not Like Minus Signs

The Rev. C. Edgar Haupt of St. Paul, Minnesota, does not like the minus signs in the Living Church Annual. In the summary of statistics, he points out, there are eleven items preceded by a minus sign—two of them being a loss of 668 teachers of Church schools and a loss of 4,602 scholars, in spite of a gain of over 15,000 communicants. The Church in the field of education is Mr. Haupt's solution, and he quotes Bishop Matthews, retired of New Jersey, as saying, "The Church which does not care for the children need not worry about the future because it won't have any." The Breck School, which serves both Minneapolis and St. Paul, illustrates the way the job ought to be done according to Mr. Haupt.

* * *

Can Summer Be Far Behind?

Imagine . . . freezing cold and a quarter of the population in bed with gripple . . . and here comes the announcement of a Church summer conference. It is the conference of the diocese of California, to meet at Asilomar, June 18-25, and on the faculty we find the names of Bishop Block, the Rev. Herbert A. Woolfall of St. Louis, the Rev. Henry B. Thomas, the Rev. Charles R. Greenleaf, the Rev. Randolph C. Miller, Dean Henry M. Shires, Miss Frances Young and the Rev. Henry B. Veazie.

* * *

Educational Workers of the Church

There are at the present time in the Episcopal Church 118 parish educational workers and 36 who are serving in diocesan or provincial positions, making a total of 154 persons carrying on full-time work as advisers in religious education. Of the 118 parish workers, 110 are women (8 of them deaconesses), and 8 are men, of whom 7 are clergymen. The 36 diocesan and provincial workers serve 30 dioceses and 2 provinces. Of these 3 are clergymen, the others are women workers.

* * *

WPA Traces Growth of Massachusetts Diocese

The growth of the Episcopal Church in Massachusetts, from its establishment in 1688 to the present time, is presented in the description of the manuscript collections held by the Massachusetts diocesan library, in Boston, being published by the historical records survey of the Works

Progress Administration. The volume, which lists more than 20,000 letters, documents, diaries, church records and manuscript material pertaining to the Diocese of Massachusetts, is one of the most important publications of its sort ever produced. Its value is historical, as well as ecclesiastical, reflecting as the material does the issues, controversies and opinions of the past 250 years.

* * *

There Are Advantages in Isolation

Not to hear a motor horn in five months, not to see an advertisement, —these are compensations for an enforced isolation on a Chinese moun-

tain, according to a member of the mission staff still marooned at Kuling in central China. Remaining at this mountain resort while war rages in the plains below are some 4,000 Chinese civilians and a hundred Americans and British, including Mr. J. Van Wie Bergamini, mission architect, with his wife and children, and Mrs. F. Crawford Brown whose husband, assistant treasurer of the district of Hankow, was in that city at last report. They are staying on at Kuling in hopes they may later return to Hankow rather than take the long trip out to Shanghai. With them also is Mr. Roy Allgood, headmaster of the Kuling School for children of

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The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St. New York City

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

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

Chapel of the Intercession

Broadway at 155th

New York City

Rev. S. Tagart Steele, Vicar

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

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

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

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

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

The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

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

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

The Incarnation

Madison Avenue and 35th Street

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

Sundays: 8, 10, 11 A.M., 4 P.M.

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

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

Fifth Avenue and 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 Com-

munion.

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 Wednes-

days and Holy Days.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

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

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

Thursdays: 7:30 A.M.

American missionaries, remaining to take care of the school property.

"You may be able to imagine our clothing problem," the letter continues. "My family came here for the summer only, with no winter clothes, and I came on a day's notice, with two suitcases. Fortunately we were able to get a little wool which is rapidly being knitted into garments. Shoes are one of the great needs. There is no leather on the mountain. A robber got away with my best two pairs, and also an overcoat an English friend had given me. So I travel about in a sheepskin. Rice, tinned jam and vegetables, potatoes, eggs and other supplies are available; there is a shortage of butter and other fat, sugar and tinned fruit. But, as my wife says, we have not heard a motor horn in five months nor seen an advertisement. We are having glorious weather, and so far not a bomb has dropped within a mile of us."

* * *

Democracy and Intellectual Freedom

A special service on behalf of democracy and intellectual freedom was held in Trinity Cathedral, Pittsburgh, on February 12th, with Bishop Mann the preacher. He emphasized

the contributions which science and religion have made to each other and to civilization.

* * *

Pittsburgh Rector Has Anniversary

St. Stephen's, Wilkensburg, diocese of Pittsburgh, is making extensive plans for the celebration of the 20th anniversary of the rectorship of the Rev. William Porkess on March 5th. Bishop Mann will preach.

* * *

Alumni Meet At Cambridge

Over one hundred alumni were present for the mid-winter reunion at the Episcopal Theological Seminary, Cambridge, on February 15th. The Rev. W. Russell Bowie gave a meditation and the Rev. Clarence H. Horner of Providence and the Rev. Bradford Young of New York were the speakers at the dinner.

* * *

Archbishop of York to Visit America

Archbishop Temple of England is to visit the United States in 1940 to open the World Preaching Mission under the auspices of the newly organized World Council of Churches. It is hoped that he will also be a visitor to the General Convention to be held that fall in Kansas City.

CLID CHALLENGED TO MEET DRIVE OF REACTIONARIES

(Continued from page 8)

The three hour discussion ended with the passing of a resolution calling upon the executive committee to prepare a syllabus which shall be used as study material by chapters, with each chapter reporting on some phase of the general theme at the next annual meeting. The chairman of the session was the Rev. Roger Bennett of Wellesley Hills, chairman of the Boston chapter.

An extension of democracy into industrial areas is necessary if any democracy is to be preserved, declared the Rev. W. B. Spofford, executive secretary, at the luncheon meeting. He presented an analysis of present trends toward fascism in the United States, and also declared that for both economic and moral reason we could not isolate ourselves from European affairs. "Ocean barriers and our traditions of isolation are not enough to protect us from fascism, which is a diabolical philosophy of life as well as a system of government. There should be a united front of the peoples of democratic countries against it. We should cease strengthening the aggressor nations by supplying them



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the goods to carry on—aid to the victims, an embargo and boycott of the aggressors—in other words the reversal of the present foreign policy of our government is required if we are to exert a moral influence in this shattered world.”

At the afternoon session, presided over by Mr. William F. Cochran of Baltimore, following a financial report by the Rev. Paul T. Schultz, assistant treasurer, a new constitution was presented by the Rev. Lawson Willard of the executive committee and adopted. Then, following words of greetings from Bishop Sherrill of Massachusetts, resolutions were presented by the chairman of the resolutions committee, the Rev. Charles Kean, with the Rev. Bradford Young in the chair. They gave whole-hearted endorsement to the Wagner Act in its present form; called upon Congress to support the President in his demand for the restoration of cuts in WPA funds; called for adequate federal laws to combat lynching; expressed disapproval of racial discrimination in governmental agencies and bureaus; urged members throughout the country to write the President and their Senators urging an appropriation in order that the La-

Follette Civil Liberties Committee may be continued; endorsed the efforts of the Newspaper Guild to better conditions in the industry, and went on record as being in entire sympathy with the Guild in its present struggle against the Hearst papers in Chicago and the newspapers of Wilkes-Barre. There was also a resolution, passed unanimously, expressing complete confidence in Miss Frances Perkins, secretary of labor. There was considerable discussion over the relationship of the Church Pension Fund to the Social Security Act, with a resolution finally passed expressing the conviction that the clergy might well be exempt from the federal act since they are otherwise provided for under the Church system, but that some provision must also be made for the lay employees of the Church, which might be done either by bringing them under the federal act, or by group insurance offered by the Church Life Insurance Corporation.

The president of the League, Bishop Parsons of California, was unable to be present. The secretary in his absence read a letter from him in which he stated that “as the years go by the need for our

work increases rather than diminishes. The lines are being more strictly drawn between the way of Christ and the way of the world. Great numbers of our best Christian people do not see this. They do not understand it. They do not realize what their faith means. It is our job to hold.” The secretary also read a letter of greetings from Bishop Robert L. Paddock who was unable to be present because of illness.

A nominating committee was elected, headed by Mrs. Russell Bowie, to nominate officers and members of the national and executive committees provided for by the new constitution. The election is to be by postal ballot of the entire League membership. No time or place was set for the next annual meeting, but at a meeting of the executive committee of the United Christian Council for Democracy held in New York on February 14th, the proposal was made that the seven denominational organizations that are affiliated with the UCCD all hold their annual meetings next year at the same time and at the same place, so that several joint meetings could be held under the auspices of the United Council.

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