

The **WITNESS**

CHICAGO, ILL., MARCH 24, 1932

Easter

by

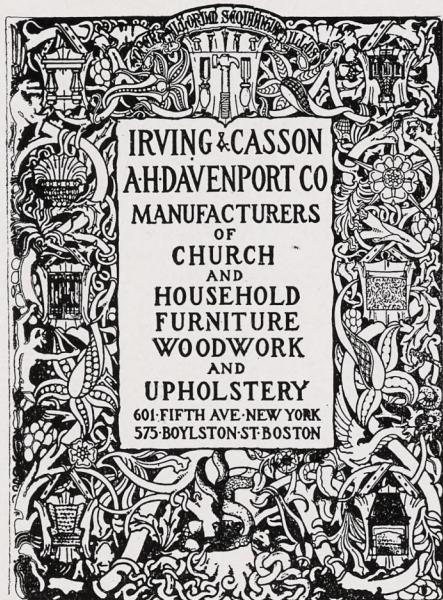
MAY RICKER CONRAD

*W*HAT does Easter mean to you?
Stately church with cushioned pew,
Where, Lenten season gone at last
And days of self-denial past,
Richly-clad, devoted throngs
Of worshippers unite in songs
Of praise in lily-scented air?
Is this what makes your Easter fair?

Does it mean the end of winter's reign,
Bright skies and welcome warmth again,
Singing of birds, budding of trees,
Sweet spring odors on the breeze,
From daffodil and crocus bed
And balsam branches overhead?
Sad is the world and cold and gray,
If this is all of Easter Day.

But if this blessed season brings
A firmer faith in holy things;
Assurance of a living Lord;
A strengthening of the tender chord
Of love that binds us to the life to come
Where loved ones 'wait us in the heavenly home.
No pain or loss can e'er efface the bliss,
Dear Friend, of Easter when it means all this.

MESSAGE OF THE WEEK



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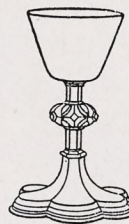
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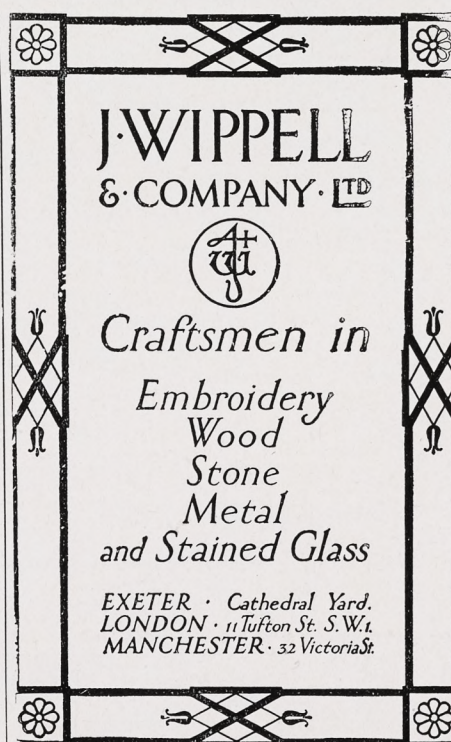
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THE WITNESS

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EDITORIAL COMMENT

WE OUGHT TO BE more concerned over our spiritual depression than our economic setback. In each instance there have been worse ones in days gone by. By far the most serious spiritual reversal took place during those three sad days just previous to Easter. It is difficult for us to understand or appreciate the utter hopelessness of that little band of disciples that had followed the Christ only to have Him suddenly taken from them. That Cross seemed to have checked their enthusiasm and in some cases to have shaken their loyalty. They were now a flock without a shepherd. The Master tried His best to make them understand, but His assurances of ultimate victory found little response. So when that first Easter dawned it found the people unprepared and left them in a state of bewilderment. We can easily see why. No soul can leap out of heaviness into joy and gladness. This applies to yesterday, and today. It was not until the Master eased up behind two of those discouraged souls hiking along on the Emmaus Road that the full meaning of the Resurrection dawned. Their hearts burned within them as the little group sauntered along. The truth of the risen Christ slowly absorbed them. The depression was ended.

No doubt the Resurrection is the greatest miracle of all time. Therefore it implies complete divinity and certainly much of the supernatural. But let us tuck in here a word of caution. To interpret this mighty event only in terms of deified achievement is to invite merely bewilderment and amazement. Our spiritual depression today will end on the Emmaus Road. Our hearts will again burn within us—our spirits will be revived as the Risen Christ eases up and into our fellowship. The Resurrection, like the Crucifixion, wasn't for heaven but for earth, wasn't for angels but for men. The angels proclaimed the Risen Christ and doubt and fear prevailed. The Master uttered a few words and was understood. The greatest benefit that the Easter message can bring is an emphasis of the renewal of fellowship with the Risen Christ which banishes depression, and ushers in happiness and finally immortality.

IN DISCUSSING the affairs of the National Council and the effort now being made to raise \$400,000 to see us through this year, too little attention has been given to the point raised by Bishop Fiske in his letter recently published in the Church weeklies. He asks: "I wonder if due consideration has been given to the question as to whether this is an emergency, to be met now, as an accompaniment of depression, or whether it is an evidence of deflation which may prove permanent? Are we likely, for a long time, to be getting back to the scale of spending which we reached some years ago? Is the National Council facing the probability that we may not?" As he points out, certainly that probability was not faced by General Convention in preparing a budget for the National work. Neither was it faced by the National Council at its February meeting. Both the Convention and the Council based their deliberations on the assumption that we are at the bottom of another business cycle and that prosperity is just around the corner. Pull through 1932, they reasoned, by raising an emergency fund of \$400,000 and we can look forward to 1933 with a considerable degree of confidence that diocesan pledges will approximate the expenditures called for by the General Convention budget. The articles appearing in this paper on "The Christian Way Out" by such leaders as Nicholas Murray Butler, Bishop Parsons, V. Auguste Demant, B. I. Bell, Vida Scudder, Reinhold Niebuhr, W. G. Peck and others—all keen students of economics—should convince us, by their very unanimity, that the world is facing a situation more serious than a dip in the business cycle. The House of Bishops and the National Council at their meetings next month will do well to give serious consideration to Bishop Fiske's question, and plan for the future accordingly.

SENATOR COSTIGAN of Colorado has introduced a bill in Congress calling for an investigation of conditions in the Kentucky coal areas. There is no doubt that such a study has long been called for. Gun-rule has been rampant in several counties for

months, with every semblance of civil liberties denied. Newspaper men representing the most responsible papers in the country have been driven from the area. Only recently a group of men of distinction went there to distribute food to the suffering miners. Their hotel rooms were entered and their suitcases searched. In one of them was found a program of the Foreign Policies Association. That being considered sufficient evidence that the owner was a radical agitator, he and his associates were turned over to a mob, loaded into automobiles, run out of the state, beaten and left by the roadside. The American people have the capacity for righteous indignation. But Kentucky is a long way from home for most of us, and we have troubles of our own. However we do believe Church people are sufficiently interested in justice and the preservation of our heritage of civil liberties

to at least go to the trouble of writing their Senators and Congressmen urging the support of Senator Costigan's bill. People of the churches have graphically demonstrated their sympathy for these miners and their families by the great amount of relief that has poured in from church sources. A Senate investigation may accomplish little. It will however open up the territory. It may also convince coal operators and their hirelings that they are not a law unto themselves.

Do laymen stay away from church because the church is ineffective or is the church ineffective because laymen stay away? Do clergy fail in their leadership because the people are unresponsive or are people indifferent because the clergy lack moral courage animated by love?

THE STORY OF THE CHURCH

VII. Nicaea

By

BISHOP JOHNSON

THE early members of the Church were mostly simple people. St. Paul described his constituency in the following words, "Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen to bring to nought things that are, that no flesh should glory in His presence."

The Gospel took its root in the soil. It did not emerge from the minds of philosophers and then trickle down into the souls of common people. The seed, which is the word of God, found its way into the lives of the humble and the meek, and from there it grew up into the consciousness of the upper classes. And this was so because the Gospel was not primarily a philosophy, but a way of life requiring self sacrifice and devotion to the person of Christ, qualities not easily acquired by the privileged classes. "The common people heard him gladly"—the Greeks regarded him cynically. Special privilege looked upon Christ as a radical who would upset existing conditions. But the Gospel did not remain for long in its humble state. It soon forced itself into the attention of scholars and rulers, both those who attacked and those who defended its claims. The Church in the second and third centuries produced its apologists who defended its position, but it produced a greater number who attacked it.

In other words the Church began as a bare-footed boy on the farm, who by virtue of his ability and industry grows up into a leading citizen. Many a time when he is confronted with grave problems, the prominent executive wistfully looks back and wishes that he might once more become a barefooted boy on the farm. But he cannot. The die has been cast and he must remain in the position which his own efforts have attained.

SO FOR the first few generations the Church did not concern itself with defining the faith. They believed that God so loved the world that He had sent His only begotten Son to redeem the world. They recited the Apostles' Creed nearly as it exists today without any discussion of the Virgin Birth or the Risen Body of our Lord. It was the implicit faith of a child rather than the explicit faith of a teacher. It was a way of life which had for its motive the love of Christ, and for its objective, to be like Him.

But when the Church grew it penetrated palaces and academies so that its simple assertions became the subject of critical attack. The Church in its General Councils did not define the faith because it wished to do so; it defined the faith to protect itself from the false definitions which the scholars were setting forth. Of course so long as the Christian Religion was forbidden by the empire and spasmodically persecuted, it would have been impossible to hold a General Council. Such an act would have invited persecution. More-

over so long as it was extremely dangerous to be a Christian, not many philosophers or leading citizens were anxious to identify themselves with it. It was much safer for obscure people to be Christians than it was for prominent persons.

When, however, Constantine became Emperor, all this was changed. He openly championed the Christian Church, although he did not identify himself with it by baptism until his death. He not only proclaimed Sunday as the Lord's Day and gathered ecclesiastics around him; he also had a deep concern for the unity of Christians. He passed by Rome because of the strength of paganism therein and built the Christian City of Constantinople in which no heathen temples were permitted.

The Christian Church was Constantine's greatest political asset, because it was the most compact and trustworthy group in the Empire. He showed great political sagacity in adopting this course, as he established a constituency which was dependable and which owed him such a debt of gratitude that they could not repudiate him. For the first time in three hundred years it was safe to be a Christian and the persecution under Diocletian only a few years before, was too vivid to be forgotten because it was the most cruel persecution of them all. Naturally when the Christian faith became the authorized religion of the empire, the character of its personnel underwent a rapid change. There soon rose up that rather questionable asset which has been with the Church ever since,—that company of prominent rectors and influential laymen, who were never conspicuous when their lives were in danger, but became active when it was not only safe, but profitable to be a Christian.

The Church had ceased to be a ragged urchin and had become a leading citizen.

This involved a radical change in the habits of the corporation.

NOW Egypt was the sensitive spot in the Roman Empire, because it was the private farm of the Emperors from which came the ships laden with grain by which the urban populace was fed. Free bread and free games were the methods used by Roman Emperors to keep the populace from riotous habits which are always dangerous. Well it happened that a prominent rector in Alexandria named Arius, began to teach modernistic doctrines.

"There was a time when Christ was not," said Arius.

Opposed to him was an able young deacon, named Athanasius who pointed out that if this were so then Christians were worshipping a creature and were no better than pagans, guilty of idolatry. Of course this is evident at first glance. Either Christ is of the God-head or the Church must stop worshipping Him.

The controversy became intense—In hot countries violent emotions are easily transferred into emotional violence. Constantine was excessively annoyed. It would be a political disaster to have Christendom divided against itself. I am sure that he knew little

about the merits of the debate and cared less, but he did not want a schism in his party. So he consulted his friend Hosius, Bishop of Cordova. It would have been easier to have asked the Bishop of Rome to settle the question, but as yet the Church was unaware that the pope was the vicar of Christ infallibly able to settle all disputes as to the faith. So Hosius recommended a General Council as the parliament which could settle the matter. So in 325 A. D. the Emperor summoned all the bishops of Christendom to assemble at his expense in his summer palace of Nicaea and quiet the controversy. Three hundred and eighteen bishops attended and produced (less than ten dissenting) the greater part of the Nicene Creed.

Let us observe that the bishops who attended this Council were men who had been through the Diocletian persecution and many of them bore the marks thereof on their bodies. Only a few of them at this time owed their position to imperial favor and they were men who were not afraid of anything but being false to their witness to Christ. They knew that when they went back to their constituencies, they must carry back the same faith which the Church had always held implicitly.

THE words of the Creed indicate what they believed that Christ was "God of God, Light of Light, Very God of Very God, begotten, not made, of the same substance of the Father." The debate raged about the Greek words *Homo* (of the same) and *ousion* (substance.) The sympathizers with Arius would be content if the Council would say *Homoi* (similar) *ousion* (substance), but more than three hundred bishops agreed that the faith of the Church demanded the former expression.

Carlyle sarcastically intimated that it was a quarrel over the letter "i", but it went deeper than that. It was the time when the Church must defend itself against those who would interpret the faith for her, by interpreting it for herself. The Nicene Council was not dominated by the Emperor who was interested solely in the political phase of the contention. He wanted unity, and was not concerned with theology. Later on his sons became partisans and his family during his lifetime took sides, but Constantine cared more for the unity of his constituency than for the nature of the debate.

The Nicene Council did not settle the matter. The controversy was to rage for years and the time was to come when the whole world (including the Bishop of Rome) had deserted Athanasius and supported Arius, but in the long run, the decrees of the Council prevailed and the Church went on record permanently as to the deity of Jesus Christ.

As to that article of the faith the Church has been uncompromising. One wonders also, how much the subsequent trend toward parliamentary power in civil affairs is due to the Councils of the Church, in which for the first time decrees emanated, not from a ruler, but from the corporate body. It is quite distinct from either the monarchical or the papal idea.

REBUILDING THE JERICHO ROAD

The Christian Way Out of the Depression

By

SPENCER MILLER, JR.

Consultant on Industrial Relations to the National Council

THE scene of one of the most familiar parables of our Lord is the Jericho Road. Upon this highway leading to Jerusalem a certain man fell among thieves "which stripped him of his raiment and wounded him, and departed leaving him half dead." A priest and a Levite, as they journeyed down the road, saw him lying in the gutter, but crossed over to the other side and continued on. A Samaritan traveler, however, as he saw the man, had compassion on him and bound up his wounds and brought him to the Inn and made provision for his care until he should be well. Because he showed mercy he has received the appellation — The Good Samaritan—the symbol of a



SPENCER MILLER, JR.

good neighbor and a true Christian. And the act of making provision for the care of the wounded man has been described as the beginning of Christian Social Service.

Today there is another lesson to be drawn from this parable. It concerns the condition of the Jericho Road. For centuries we have been performing the manifold acts of Christian charity—feeding the hungry, clothing the naked, and binding up the wounds of the afflicted. It has been necessary. But it has been in the nature of ambulance work. As the leaders of Christian Social Service turn from treating effects to removing the causes of our social maladjustments, they have come to realize that the type of ambulance work which has been performed in the past is not enough; it is merely temporizing with conditions. The causes which give rise to these conditions challenge our attention. The Jericho Road itself is in desperate need of repair; it must be cleaned up. And it will not suffice to patch the road up here and there, or even resurface it. What is needed is a new foundation!

The present depression, which Sir Charles Aldis has described as the worst in a hundred years, has disclosed furthermore how imperative is the need of new foundations for the Jericho Road. Face to face with the economic dislocation, the human tragedies and moral confusion which arise out of such world-wide distress, men everywhere are coming to realize that there are fatal defects in our present social order; indeed the present distress is itself an evidence of the break-down of our economic order. And no mere palliatives will suffice to repair their structural defects. So distinguished an American publicist as Dr. Nicholas Murray Butler asserted that this is the "full and final

test of the entire capitalist system, a test to which it has never before been subjected."

The effort on the part of churchmen then to find the Christian way out of the depression must begin by a frank willingness to face the facts of our present predicament, and by a willingness "to recognize that drastic remedies must be taken." The quest is not easy; there is no royal road. But one thing is clear—the Christian way out is not the unchristian way in. The road has not been laid out by any of our existing political or economic systems. It is not in capitalism; it is not in socialism, nor is it to be found in communism. Each of these systems has disclosed fundamental defects which are not in accordance with the Christian Ethic. The Christian way out, in general, is the road which has as its goal nothing less than the realization of the Kingdom of God on Earth; and as its method The Way of Life proclaimed by Jesus.

It will be urged that this has been the goal and the mission of the Christian Church since its foundations by our Lord. Such, indeed, was the central theme of Christ's Sermon on the Mount: "Seek ye first the Kingdom of God and His righteousness; and all else will be added unto you." As Christians on the one hand have made the gospel of the Kingdom the rule of their lives and their relationships, they have transformed the pagan world and elevated all men and women to a new estate. The extent of our progress since the first century A. D. can be measured in part by the extent to which Christian ideals of conduct have come to pervade the Western world. As Christians on the other hand have placed other things first, they have been rewarded in kind. As the Christian Churches, in turn, abdicated the whole area of social and political conduct during the past one hundred and fifty years as outside the dominion of religion, and left these relationships to irreligious or definitely unchristian forces, they lost a large part of their moral leadership in the world. "They acquiesced," said Richard Tawney, "in the popular assumption that the acquisition of riches was the main end of man, and confined themselves to preaching 'such personal virtues as did not conflict with the achievement.'"

The way out of the present depression thus cannot be a different way than the way which leads to the attainment of the Christian objective—The Kingdom of God. There are no lesser goals. There are no shortcuts. Christ is either the Lord of all life or of none of it. But when one begins to indicate the implications of the gospel of Jesus upon human relationships, they seem at once to be so antithetical to present practice as to be impossible of achievement. And yet we have all seen Mahatma Gandhi, in our time the great Indian leader, take one of the Christian principles of non-

violence and virtually alter the course of British history. To suggest, for example, that in the field of international relations, where anarchy still exists, that war is an essential denial of the principles of Love, of the Fatherhood of God, and the Brotherhood of Man, is but to suggest how far we must journey to our goal. And yet it is almost the essence of Christian Sociology as applied to International Relations that the Christian Church is not the palliative of international disorder, "she is the new international order. . . ." "The Christian Church is a new creation," asserts Dr. Daniel McGregor, "she is the new humanity of God. She is not as other groups are, but is called to the high destiny of bringing the nations of mankind into the Kingdom of God." If that is her destiny, it is obvious that competitive nationalism, so characteristic of the world today, is an essential denial of Christianity, and isolation is the expression of selfish indifference to the Christian claims that we must all "bear one another's burdens," and that "we are all members one of another."

Similarly if we set up the criteria of the Christian ethic by which to judge prevailing standards in industry, we see how far our practices have departed from Christian standards. How else could one explain the callous indifference of a Christian nation to the recurring cycles of unemployment in our land and its consequent devastating effect upon the moral life of great sections of the community? It would seem to be almost the first principles of Christian belief that if the personality of each man is sacred in the sight of God that we should not permit any act growing out of our industrial relationship which would deny in fact what we assert as a part of our Faith. The principles of a Christian sociology are few in number; they turn upon the four basic concepts: (1) the sacredness of human personality; (2) the spiritual value of material things; (3) Love as the motive of human fellowship; (4) the conception of all life as service. The application of these principles is multitudinous.

From time to time our own Church has sought to make explicit the application of the Christian principles upon contemporary problems. The great pronouncements of the Lambeth Conference by the chief pastors of our Church every ten years has given great emphasis to the social gospel. Our own General Convention at Denver last fall, speaking through the Committee on National and World Problems, has made abundantly clear the way out of the present worldwide distress caused by unemployment, lawlessness and war. It championed no panacea; it applied the Christian Ethic to our present problems. Similarly, the Bishops of the Church, in their stirring Pastoral, asserted among other things that the inequality between poverty and wealth, the contrast between "individual want and collective plenty could not be accepted as in accordance with the will of God."

The heart of the matter is this: If Christianity is a complete system of life it should be capable of enlightening the world not only about the "nature and destiny of human life," but also about the elements of such social defects as the present crisis in industrialism have

disclosed. Such indeed is the dynamic of the Christian Ethic.

But it is clear that there is no specific Christian way out of the depression; there are Christian principles to guide us on the road which leads to the Kingdom of God. There is no permanent way to repair the Jericho Road, it must be built. And that means nothing less than the rebuilding of our western civilization in accordance with both the Mind and the Way of Christ.

Let's Know

By

BISHOP WILSON

THAT YAWN

WHY do you politely place your hand before your mouth when you yawn? Because you were taught it was good manners, I suppose. The real reason goes much further back than that.

Primitive people, long ago, began to struggle with the question of a life-principle called the soul. They saw their friends live and die and they tried to figure out some explanation for the transformation. They decided that within every human body there must be some sort of shadowy, impalpable being which one day escaped, leaving the body without life. Since breathing stopped with death, it seemed plain to them that the mouth was the normal point of exit for the soul. Therefore if you would keep people alive, you must prevent the soul from escaping out of the mouth. So when a person appeared to be dying, they frequently held his mouth and nose to keep the soul from getting away. It is, I believe, still the custom among the Hindus to snap the fingers when one yawns in order to frighten the soul from coming out.

Even in sleep one was warned to be careful about an open mouth, lest the soul should depart and the sleeper might never awake. One traveller tells of an African native who was much distressed over a dream, repeated on successive nights, in which he persisted in smelling the odor of delicious food. The headman of his tribe decided that some witch was trying to entice his soul away from him while he was asleep and advised the man to take extraordinary precautions. For several nights the poor fellow cowered in the tropical heat under a heavy blanket with his nose and mouth tied up in a handkerchief to restrain his restless soul from the temptation. It's a wonder he didn't kill himself trying to save his life.

Then there was also the reverse danger. Careless opening of the mouth might admit a wandering spirit of undesirable quality which might create serious dissension in one's interior mechanism. It is said to be a precaution against such a catastrophe that many of the natives of North Africa wear a covering over the lower part of the face which, in some cases, is not even removed for eating and sleeping. It is not at all improbable that this is the original

reason why Arab women veil their faces—other explanations having arisen later.

That, then, is the real reason why you cover your mouth with your hand when you yawn—because some of your early forefathers believed that your soul might escape or an evil spirit enter if you did not protect yourself. Nowadays we know enough about human anatomy to smile at the fictitious peril and we have a better conception of spiritual values for the safe-guarding of the soul. Yet, after all, we don't know very much about it and some of our descendants, a few centuries hence, may smile at many of our enlightened ideas while still preserving twentieth century customs. It behooves us not to be too proud of our own knowledge and not to disparage the efforts of primitive people to solve questions which still baffle us with many an unsolved mystery.

A Facinating Book

Reviewed by

GARDINER M. DAY

"THE important point to be noted and remembered is that religion is not some new and peculiar thing which is unrelated to life's normal interests; it is the flood of a new significance streaming in to raise those interests to a higher level." This definition of religion well expresses the type of thought which characterizes a new volume of delightful essays from the pen of Dr. Walter Russell Bowie, the Rector of Grace Church, New York, entitled *On Being Alive* (Scribners, \$2). In the manner of Abbe Dimnet, Dr. Bowie might appropriately have entitled this book, *The Art of Abundant Living* or *The Art of Appreciating Life*, for the volume is a series of lessons in appreciation, beginning in the first chapter with the more obvious objects in man's experience, such as nature, people, and principles, and advancing to the more subtle phases of experience, poetry, God and immortality. With the expansive appreciations of a man who has lived widely, the author combines that poise and serenity of thought which alone characterizes one who has lived deeply. In this age, which is so full of hectic, shallow, and self-absorbed people, the writer feels most keenly that the hope for the future is that man regain the poetry of life. "Life must be keyed not to a few harsh strings, and those the meanest in its gamut; it must attain that symphonic harmony which only comes when the lofty notes of love and loyalty and romance are struck. It is for this that we must covet both poetic thinking and an acquaintance with those great expressions which the poets, technically so-called, have put into words." The finest chapter is that on being alive to God, in which Dr. Bowie takes the modern bull, Humanism, by the horns, and shows how inevitably it proves its own inadequacy as a man's experience and thought matures. A belief like that of Thomas Huxley in the "sanctity of human nature" unrooted in a deeper and transcendent reality, with the

passing of generations withers away and becomes in a grandson, Aldous Huxley, a view of life as something full of sound and fury signifying nothing. This review would not be complete without a comment upon the charm and almost poetic beauty of Dr. Bowie's prose.

Just Souls

By

C. RUSSELL MOODEY

Life has its trying, little way
Of wearing down the will,
So seek the Christ in daily prayer
And help your soul refill.

WHEN a fountain pen is full it is a great convenience. And when it is empty or dry we lay it aside or take time out to fill it. But between these two stages there is a very dangerous time, and that is when the pen is nearly dry. No doubt, you have had your religion severely tried more than once by a fountain pen. Just when your letter is about finished and you go back over what you have written, by a sudden move of the wrist your pen emits a drop of ink and your page is spoiled. Maybe the eraser will take it off and maybe it won't. However, you only have a few words so you begin again. Another blot, the calamity is now complete. Your letter goes into the waste basket. When a fountain pen is nearly dry the control of the ink is gone. So beware. Nearly empty is far worse than completely empty.

We never worry about good people. When they are full of idealism they can take care of themselves. And we are not so concerned over real bad people for they usually end up in some institution that protects society from their depredations. But we ought to be alarmed over those who are nearly bad. They are the ones who throw blots on life's pages. They are the ones that successfully elude the law. And the ones who wear a social mask. There is more harm done by these people than by all the thugs, bad men, gangsters and degenerates put together. For these fellows have access to our homes, our friendships and all the privileges that they beget. They are converted in the high places under the guise of respectability.

What's the remedy? Simply this—to fill up the soul with Christ, and keep filling it up. Don't ever let it get to the point where it is nearly empty. Otherwise life is sure to be spotted!

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CHINA SITUATION IS DESCRIBED BY BISHOP ROOTS

By G. W. BROWNING

Bishop Roots summarizes the problems of central China in a note written February 2, for the Hankow Newsletter. To whatever extent conditions may or may not have changed since then the information shows something of the difficulties the Bishop and his staff are meeting.

The clouds which hung heavily over this part of central China seem to be lifting a little. Japanese "positive" policy now focussed at Shanghai has been diverting military and constructive forces from their urgent local tasks. The provincial government has been weakened by the failure of national leaders to co-operate and the consequent weakness of the national government, while inability to collect taxes from more than half of the province threatens the solvency and the very life of the Hupeh Government. Flood relief is hampered by financial difficulties, bandit activities and the overwhelming magnitude of its task, with the consequent delay in the large and fundamental work of labor relief in dyke repairs. Most threatening of all is the extension of Soviet government, which now controls more than half of this province and is converging on the Wuhan cities.

For the moment these very dark clouds hang less heavily, for the world-wide attention being given to the Sino-Japanese crisis promises to save that situation. Local sources of financial help have been found which should carry the Hupeh government over the New Year (Feb. 6), providing among other things for paying the troops and thus strengthening their loyalty. Flood relief work has also taken a turn for the better through closer co-operation of all concerned, and especially through the timely help of Mr. Rewi Alley, whom Sir John Hope Simpson sends to supplement our staff for a few weeks. The Red Armies are now far enough away so that the gun fire of their battles with the government troops is not heard in these three cities as it was a few days ago.

The tension of the situation is still great, but after consultation with our consul general and the relief workers, as well as with my diocesan colleagues, I think I shall be able to attend the Hongkong conference with the appraisal commission of the Laymen's Missionary Enquiry, if it can be held as planned Feb. 12th to 16th. Needless to say I could not even think of being ab-

sent at this time were it not for the presence of Bishop Gilman.

* * *

As the man in Browning's poem (Robert Browning's) so feelingly exclaims, "How very hard it is to be a Christian!" One feels this in thinking over the many years of patient effort which have gone toward developing a native ministry for the Church in the Philippine Islands, effort which is still almost without visible results.

It is bound to take many more years in that field than in some others, for the Church there is dealing with people only a few generations removed from the extremes of primitive life and in many communities still primitive. Also, the foreign clergy have been too heavily burdened to give the individual attention necessary for developing native leaders.

The first and brightest hope was a young Filipino who was actually ordained deacon and served three years; then, just when he should have been ordained to the priesthood, he lapsed tragically and completely and had to be deposed.

A second young Filipino, well educated, born and brought up in the Igorot country, was sent to Sagada for two years' training, but proved to be quite impossible and had to be dismissed even from lay service.

Now a third, an Igorot, trained and proven, has entered the field. Deaconess Routledge first gathered him in as a child, from Tukukan, the place where the Rev. Edward Sibley recently died. The boy was brought up by Mr. Sibley himself, and then went to the government school near Baguio. After that he was sent, three years ago, to Besao, to be trained as a catechist by the Rev. Vincent Gowen, whose experience training catechists in China makes him a helpful guide.

The young man has just returned to his home at Tukukan, with his bride, to take up work under Deaconess Routledge. His name is Mark Suluen. May the day soon come when Bishop Mosher can say with St. Paul, "Bring Mark . . . He is profitable to me for the ministry."

They have quite a basketball team at the General Seminary. They have won seven out of nine games so far. Their hardest tussles have been with the Biblical Seminary. They licked them the first time 30-25, and then the Bible students turned around and won 32-26. The sailors from the U. S. S. Chicago also defeated them 37-34 but the seminarians evened that up handsomely in a return match by the score of 38-23.

BISHOP OF ALBANY THINKS FLAG USED TOO FREQUENTLY

By EMILY B. GNAGEY

In a letter to the diocese of Albany, published in the current issue of the diocesan paper, the Rt. Rev. G. Ashton Oldham, bishop of Albany, points out the ineffective and unethical use of the flag in our churches. The bishop considers the wide use of the flag at regular Church services a legacy of the war. He says: "It is no disrespect for the flag to assert that it does not normally belong in a service of worship to Almighty God, no more than it would be disrespect to the cross to say that it should not be used to lead our armies to battle or to adorn our government buildings." The bishop calls attention to the fact that ours is probably the only Church in Christendom that uses the flag regularly in procession, the Roman Catholics reserving its use for great civic occasions and the Protestant denominations seldom having processions.

The bishop then emphasizes the undesirable psychological effect of the promiscuous use of the flag: "Moreover, this constant use of the flag has an unfortunate psychological effect, in that it must tend to divert the mind of the worshipper from the main purpose of worship. Men come to Church on a Sunday morning, if they come in the right spirit, with a desire to get away from the world, even including one's own country. We assemble as citizens of another country, with thoughts of another and better world, whose builder and maker is God." He continues: "To see a flag borne in procession and thus necessarily the most prominent object there brings one's thoughts immediately to mundane things, tending to make less clear our consciousness of God as well as our realization of the brotherhood of man." This latter thought Bishop Oldham develops as the most important argument against the practice.

Bishop Oldham also points out that too frequent use of the flag defeats its own purpose by making it less significant on occasions when men are reminded of their civic duty. He recommends a careful consideration of the subject, "so that what we do shall be based upon sound reasoning instead of sentiment and shall be intelligent as well as Christian."

A delegation of twenty Japanese Brotherhood of St. Andrew leaders is being organized to visit this country in 1933.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Funny how these ecclesiastical affairs turn out. There we were with three or four halftones of prominent clergymen. We had the low-down on the election in Newark so all we had to do was to pick out the picture of the man elected and present it to you. But the brethren were at it all day last Tuesday trying to elect a Coadjutor for the diocese and the results were nil. Even worse than nil for Bishop Stearly indicated at the close of the day that he might withdraw entirely his request for a Coadjutor. The top men in the balloting were the Rev. Appleton Lawrence of Providence and the Rev. Charles L. Gomph of Newark, the former supported by the liberal group and the other by the Catholics. Others to receive votes were Bishop Suffragan Charles K. Gilbert of New York and the Rev. William O. Leslie, archdeacon of the diocese. Bishop Creighton of Mexico, executive secretary of domestic missions, was also nominated but it was immediately stated that he would not accept if elected so his name was withdrawn. The Rev. Luke White of Montclair also was nominated but withdrew before the balloting. Dean Dumper of Newark was nominated later in the day as a compromise candidate but he too refused to stand.

Dr. Lawrence was elected by the laity on every one of the ten ballots, and came within three votes of being elected by the clergy. Then the Rev. Augustine Elmerdorf of Hackensack made a speech in which he insinuated that Dr. Lawrence was not sound in the faith. It was reported, he said, that Dr. Lawrence does not take too seriously the doctrine of the Virgin Birth and therefore was not solid on the Incarnation. Also he was supposed to advocate birth control. This remark brought the Rev. J. F. Savidge of Norwood to his feet with the statement that any man with seven children should not be judged too harshly for his opinions on that subject. All of which brought forth a hearty laugh but apparently changed few opinions since on the tenth ballot Dr. Lawrence was six clerical votes from election instead of three. It is possible of course that some turned against him, on the presentation of this concrete evidence, because they felt that he did not believe in birth control strongly enough. In any case it was after supper time and men must eat, so they called it a day without

ANNOUNCEMENT

IT had been our intention to conclude the series of articles on "The Christian Way Out" in this number. However, affairs of the National Church, which we felt compelled to deal with editorially, made it necessary for us to postpone publication of one article in the series. The article by Dr. Harry W. Laidler, president of the National Bureau of Economic Research, will therefore appear next week. We are also happy to announce an additional contribution on the subject by the Rev. Conrad Noel, distinguished clergyman of the English Church who is well known on both sides of the Atlantic for his courageous utterances. These articles will be followed with a concluding summary of the series by the managing editor of THE WITNESS. The series on "The Story of the Church" by Bishop Johnson, as originally announced, is to be continued over a number of weeks.

having accomplished the task for which they were called together.

* * *

Do you preach sermons? Then you will be interested in the following terms and expressions, recently listed by a group at the College of Preachers, as frequently heard to the great detriment of otherwise excellent sermons. The group agreed that they should be avoided by all preachers. Here they are:

"In terms of"—

"My dear people" (or "friends")

"And I say it reverently."

"Of course."

"On the whole"

"I fancy"

"It seems to me"

"Now,—" (in transition)

Always to start with the text, same way.

Reference to exact numbers of Bible verses.

All references to personal European travel.

All anecdotes of having known great men—whether true or not.

"Er . . ." and "ah . . ."

"I am sure you will agree with me"

"In a word"

"Let us . . ."

Perhaps the laity can add still more, from their years of bitter experience.

* * *

College girls in the East, the West and the South are having week-end conferences "to consider Christian service." Thirty-five girls from eleven colleges met at Windham House, New York, March 4-6;

and similar groups met at St. Margaret's House, Berkeley, California, March 18-20, and will meet at Ruge Hall, Tallahassee, Florida (State College for Women), April 8-10. Leaders in Church work, education, social service, at home and overseas, confer with the girls on various aspects of that work and preparation for it.

* * *

Those of you who are receiving your paper this week from a bundle at the Church will again find inserted a business reply card. There are many thousands of copies of THE WITNESS distributed in bundles during Lent. In many instances these will be discontinued with this issue. Inquire if the paper is to be on sale at your parish church each week. If so we hope you will continue to buy it there. But if the bundle is to be discontinued may we make this final appeal that you use the postal and thus become a subscriber to the paper.

* * *

The appointment of Dr. W. W. Yen as Chinese Minister at Washington led Bishop Norris as chairman of the Chinese House of Bishops to send a telegram of good wishes "in the name of the Church of which Dr. Yen is a faithful member." The message was acknowledged by a radiogram from Dr. Yen. Bishop Norris says, "I am sure we all feel glad that he has once more such an honorable post in which to serve his distracted country."

* * *

The Chicago City Mission, not so often in the headlines perhaps, is nevertheless carrying on a big work under the direction of the Rev. John F. Plummer. It ministers to 31 institutions, including about all the hospitals, penal institutions and Homes in the city. All this is done with two full time clergymen, three on part time, five deaconesses, and the volunteer help of a number of rectors.

* * *

Dean Gates of the cathedral in New York, the leading authority of the Church on ecclesiastical architecture, says that St. Paul's, Eastchester, in Mount Vernon, N. Y., "must be put in the first rank of the great Colonial churches." The edifice is now being restored as an historical shrine because of its age and Revolutionary war associations. "It is on the same high plane as Bulfinch's Church at Lancaster, Mass., Trinity Church, Newport, R. I., St. Paul's, New York, and the best of the Virginia churches", said Dean Gates. "In certain ways it is superior to these since it is built of stone."

There has been a considerable amount of activity in this old parish during the past year or two since

the Rev. W. Harold Weigle became rector. There was, for example, a big to-do there about a year ago with Governor Roosevelt and Judge Seabury playing leading parts. Just recently however, there have been rumors of bitter strife between the rector and his vestry. It is reported that the bishop of the diocese attempted to hold a conference to get at the bottom of the difficulties but that Mr. Weigle declined to attend, saying that his physician had ordered him to take a rest.

* * *

The Rev. F. S. Fleming, vicar of the Intercession, New York was the preacher at the General Seminary on March 14 and the Rev. Donald Aldrich of the Ascension on the 21st.

* * *

Miss Edna Eastwood, who is a worker among the isolated, was a lecturer last week at the Church Army Training Center in Providence. She also addressed diocesan leaders and as a result plans are under way to develop the work among the isolated in Rhode Island.

* * *

Bishop Davies of Western Massachusetts has been ill with a blood clot. He is rapidly recovering however at his home in Lenox.

* * *

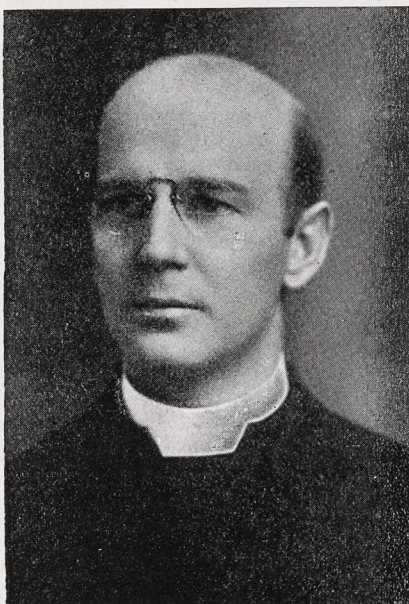
"When descendants of the men and women who came over on the Mayflower speak to me in glowing terms of their ancestry I tell them that my people sent a reception committee to meet them. And I sometimes add that it was fortunate that there were no immigration laws in those days." These hard-hitting remarks were made last Sunday at the Cathedral in Providence by the Ven. Wellington K. Boyle, archdeacon of Indian work in Duluth.

* * *

The graduate school of Grace Church, Orange, N. J., was brought to a close on March 15th with a lecture on Church Music by the Rev. Victor Mori of Madison, N. J. The Grace Church choir illustrated his lecture with selections from Palestrina, Bach and Robertson. A pag-eant, "A Day at a Wayside Shrine," written by the rector of the parish, the Rev. Charles T. Walkley, was also presented. The school is to continue at this parish next fall, since it has proved highly successful. Last Tuesday for instance the Presbyterians nearby called off their Prayer Meeting in order to attend the school.

* * *

The Rev. George Francis Nelson, canon of the Cathedral of St. John the Divine, New York, died on March 16th in New York. Canon Nelson was known throughout the Church. For many years he was secretary of the House of Bishops and he has played a glorious part in the life of



BISHOP OLDHAM
"Flag Used Too Often"

the Church in New York. He was eighty-nine years old.

* * *

The place of religion in education was the subject of an address given by Professor Frank Gavin of the General Seminary last Wednesday evening at a meeting of alumni and friends of the Hoosac School. The meeting was held in New York. Bishop Lloyd paid a tribute to the founder of the school, the Rev. Edward Tibbits, and the Rev. Spence Burton, trustee, spoke of the work being done by the present rector, the Rev. J. L. Whitcomb in glowing terms. Dr. Whitcomb was unable to be present because of illness.

* * *

The Church Army has been holding missions in Providence this past month. One was held at St. Martin's, Pawtucket, with Bishop Bennett also taking part, and another at St. George's, Central Falls.

* * *

Here is another anniversary that hangs up a record. The Rev. John A. Goodfellow on the 4th Sunday in Lent celebrated the 60th anniversary of his rectorship at the Good Shepherd, Philadelphia. He preached his 60th anniversary sermon in the morning; there was then a luncheon, with addresses of course, and in the afternoon Bishop Taitt confirmed a class of fifteen. During this long ministry Dr. Goodfellow has baptized 2951, presented 1475 for confirmation, married over a thousand couples and buried 2259.

* * *

A priest who until recently was a Methodist has proved that it can be done. He is the Rev. George A. P. Jewell, rector of St. Andrew's,

Kokomo, Indiana. He has been there just a year. During this time the Church school has been more than doubled, he has presented 22 for confirmation and has 25 now waiting for the bishop. The property has been improved; brick veneer for the parish house; new heating plant for the church; new pews; three rooms added to the parish house. There are an unusually large number of unemployed in the parish and yet they have adopted an increased budget for this year.

* * *

Bishop Stires was the preacher last week at the united services of the parishes in the hill zone of Brooklyn. The parishes are St. James', St. Mary's, Messiah and the Incarnation which for many years have been uniting for their week-day Lenten services.

* * *

The Rev. L. M. Robinson, custodian of the Book of Common Prayer and professor emeritus at the Philadelphia Divinity School, died on Saturday last of a heart attack while attending a baseball game in Florida. Dr. Robinson was seventy-four years old.

* * *

Christ Church Cathedral, Hartford, is one of the oldest Gothic stone churches in America. Built in 1829, for many years its tower was a conspicuous land mark for boats going up and down the river. Now, however, it is hidden by tall office and store buildings, and the Main Street on which it stands is thronged all day with insurance girls, and shoppers, and the crowd of a downtown district in a busy city of some 250,000 inhabitants.

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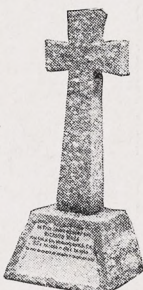
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* * *

The Auxiliary of Chicago, with the Church Periodical Club, have organized a lending library to serve Church people in isolated districts. Books are loaned on request, the only charge being the postage.

* * *

There is a going chapter of the Order of St. Vincent, national guild of acolytes, at Christ Church Cathedral, Lexington, Kentucky. Five new members were admitted the other day by Dean Sparling, bringing the total to ten. They have their own room in the Cathedral House with a meeting twice each month. They also serve breakfasts in the Cathedral House each Sunday Morning after the early service with a marked increase in attendance at early service as a result.

* * *

Church Army reports a mean trick at one of their rural stations. While one of their men was away from the mission house on a missionary errand, some thief milked the mission cow. However, they say their work would be easier if more people drank milk instead of other things.

* * *

The Rev. Stuart G. Cole, curate at St. Paul's, Syracuse, N. Y., has accepted the rectorship of Trinity, Seneca Falls, N. Y.

* * *

Hua Chung, which in English means the Central China College, opened on February first with an enrollment of seventy. It may be recalled that the college is a federation of five former colleges; Boone; Griffith John of the London Mission (English Congregational); Wesleyan (English Methodist); Huping (American Reformed), and Yale-in-China. The new college occupies buildings on the Boone campus and is already crowded for space. It hopes eventually to grow to an enrollment of 240, with about one third of the number women. Last year 41 of the 52 students were Christians with 25 of them belonging to the Chung Hua Sheng Kung Hui (Episcopal Church).

There has been no trouble over registration this year. The government passed over with no comment at all the statement of purpose sent from the American trustees in New


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York and also a clear statement of the Christian character of the institution which was contained in the historical sketch submitted. The college is the only Christian college in four provinces with a population nearly as large as that of the United States.

* * *

The First Century Christian Fellowship (Buchmanites) is to hold a house party at Briarcliff, N. Y., from April 22 to May 2nd. The notice states: "Is there an answer to the urgent problems of personal insecurity, family disunity, national selfishness and international strife now confronting the world? A growing number of people in many countries are discovering that the Holy Spirit is the answer. The purpose (of the House party) is not to discuss a new program but to realize a new life, based on a personal discovery of Jesus Christ and His Holy Spirit."

* * *

Representatives from three dioceses in Texas met at St. Paul's, Waco, March 1 and 2 for leadership training courses. Two series of classes were held, one for the Woman's Auxiliary and the other for Young People's work. There was present from the Church Missions House, New York, Miss Grace Lindley, executive secretary of the Auxiliary; Miss Beardsley, assistant; Miss Ruth Osgood and Mrs. Augusta Tabor, Auxiliary field workers; Mrs. T. K. Wade, supply secretary and Miss Margaret Marsden, educational secretary of the Auxiliary. Miss Rachel Sumners, director of young people's work in the diocese of Dallas, Miss Dorothy Fischer, diocese of Texas and Mrs. Bishop Quin were also conference leaders. There were sixty delegates there representing the Auxiliary and forty representing young people's groups.

* * *

The diocese of Chicago is seeking \$34,000, half for the deficit of the National Council and half for the diocese. The total pledged to the fund thus far is more than \$4,000, of which \$1,000 is from the clergy of the diocese.

* * *

Twin boys, sons of Norwegian Lutheran immigrant parents, baptized in an Episcopal chapel, formerly used exclusively by Indians, by an Episcopal missionary, who until recently was a Baptist minister. Lutherans and Episcopalians as godparents, six denominations represented among the white people in the congregation, the Indian half of the congregation all Episcopalians. No one talked about it. It is usual and expected by everyone on Crow Creek Reservation where for thirteen years the Rev. David W. Clark has been

bringing the Indians and the white settlers together into working congregations. An Indian said after a well-attended Lenten service, "If we can get the white people to church like this more of them will soon be baptized!"

* * *

The Rev. Howard R. Brinker, rector in Chicago, got such a thrill out of being held up the other evening that he preached on the subject, "How it feels to be held up", the following Sunday. The story that came from the diocesan publicity office in Chicago rather marvels that it hadn't happened before. It says: "Although he has been in the city nearly ten years he had his first experience on Friday night with hold-up men." It was a drug store hold-up and Mr. Brinker merely had to stick up his hands while three boys cleaned out the cash register.

* * *

The Church of the Holy Cross, Pittsburgh, have a new organ, dedicated on March 6th by Bishop Mann. The total cost was \$4,300 and the congregation made up entirely of Negroes contributed \$3,700 of it.

* * *

The Church work done by our hospitals is too often neglected when praise is being handed out. Here is St. Margaret Hospital, Pittsburgh, for example, reporting that 85% of their work during January was charity work. A new ward was opened recently to care for the increasing number of free patients.

* * *

Near the new buildings of the capital of India, at New Delhi, in the diocese of Lahore, the foundation-stone of St. Thomas' Church was laid on January 30, by Countess Willingdon, wife of the Viceroy. The service was begun by the Rev. A. B. Chandu Lall of St. Thomas' Church, Simla, who spoke in Urdu, and finished in English by Bishop Banerjee, assistant bishop of the diocese. About four hundred people attended.

Clerks and other employees of the capital have their quarters at the southwest end, where the new

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church is located. It will also serve the thickly populated area of south-west Delhi and is not far from the large suburb of Karaoli Bagh, which has no Anglican church at all. St. Thomas's is intended to be a center of evangelistic activity and will therefore normally have its services in Urdu. The nearest church is a mile and a half away, at the other corner of the capital area, and has English services. It has been difficult to duplicate them in Urdu for the hundred families of Indian Christians, who have been holding their services in a large room in a government building.

* * *

Things do move with slow deliberation in Latin-American countries and missionary work makes large demands on patience. An instance comes in a recent letter from a missionary in the West Indies. Eight years ago he urged a man and woman to marry, as they were living together according to the all too frequent custom of the country. They said yes, some day they would be married. Year after year went by. They brought five children, one after another, for baptism, and each time they said yes, some day they certainly would be married. The other day they appeared and asked the missionary for the marriage service. He gained his point after eight long years of waiting.

* * *

This is the staff that Bishop Littell has gathered in for the new Shingle Memorial Hospital on the island of Molokai, Hawaii. The administrator, a volunteer worker, is Dr. Mildred Staley, whose English father was first bishop of the Hawaiian Islands, consecrated in 1861. Dr. Staley was born in Hawaii, educated in England, served in India until the war, served in France, Serbia, Greece and the Near East from 1914 to 1920 (receiving at least five decorations), spent five years in medical missionary work in Malaya and Fiji, retired to New Zealand, and then settled in Hawaii.

The superintendent of nurses, Mrs. L. C. McAdam, is a Canadian, trained in Cincinnati where, after war service in France, she was superintendent of the Children's Hospital for two years. Miss Thelma Burkee, a second member of the nursing staff, trained in Minneapolis and Chicago. The business manager is also book-keeper of a Pineapple Plantation Company and serves the hospital with the cordial consent of the Plantation officials.

* * *

Work in the county jail is but one part of a manifold service carried on by the Church through the City Mission of Newark, N. J. The jail is over-crowded and has been so for

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THE WITNESS

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some time. The chaplain talks with the men individually and in groups, prays with them as opportunity affords, and finds frequent occasion for religious instruction. Many of them read their Bibles regularly. Bibles and Testaments have been supplied on request, including several in Italian, two in Modern Greek and one in Russian.

The Newark City Mission works in twenty-one institutions, with only two and a half chaplains. The "half" is very much a whole man but on part-time. Even on part-time he makes weekly visits to six hundred ward patients in the city hospital, where he is responsible for all who are not Roman Catholics. Twenty-two other institutions are cared for by voluntary chaplains.

* * *

After one's own heart is the little girl quoted in the January issue of Findings in Religious Education. Having used a child-study test on the Church and Industry, some eighth-grade girls wrote their own comments on the subject of Work. One of them said:

"It is a good thing to have work because there would not be anything in the world if there wasn't any work. If people didn't have any work to do it would be bad for them. But I don't like to work myself."

* * *

Bishop Oldham's famous little statement about "America First," has appeared again, this time in the Missionary Review of the World. Spoken years ago at the close of a sermon, these words have appeared as a poster issued by the Council for the Prevention of War, have been incorporated in school text-books, and translated into various languages other than English.

* * *

Miss Virginia Zimmerman has recently become the secretary of religious education of the diocese of Long Island, succeeding Miss Eveleen Harrison, who made an admirable record in this work. Miss Zimmerman is from Cincinnati and is a graduate of St. Faith's, New York.

* * *

In Brooklyn there were a number of union services for the Three Hour service on Good Friday. At St. John's the congregations of the Con-

gregational, Presbyterian, Methodist and Reform churches joined with the St. John's congregation, the service being from the Book of Special Offices and the addresses were given

by the various pastors. At the Messiah, Brooklyn, a similar service was shared by the Congregational, Baptist and Presbyterian churches of the neighborhood.

Services of Leading Churches

Cathedral of St. John the Divine New York City

Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9, 9 (French); Children's Service, 9:30 A. M.; Morning Prayer or Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.

Weekdays: Holy Communion, 7:30 A. M. (Saints' Days, 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

The Incarnation

Madison Avenue and 35th Street
Rector

Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10, 11 A. M.; 4 P. M.
Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.

Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.

Sundays: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

Little Church Around the Corner

Transfiguration

1 East 29th Street

Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 7:30).
11—Missa Cantata—Sermon; 4—Vespers.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

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

Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

Church of St. Mary the Virgin

New York

46th St., between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 8, 9, 10 and 11.
Vespers and Benediction: 8 P. M.
Week-day Masses: 7, 8 and 9:30.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 11, 8.
Weekdays: 8, 12:05.
Thursday: 11 (additional).

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

Trinity Cathedral, Cleveland

Sundays: 8, 11 and 4.
Daily: 10:30.

Grace Church, Chicago

(St. Luke's Hospital Chapel)

Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Peter's Church

3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets.
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10; 5:00.
Holy Days and Wednesdays, 11:00 a. m.
Holy Communion.

Christ Church, Cincinnati

Rev. Frank H. Nelson

Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.

Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

Church of St. John the Evangelist

Boston

Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street

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Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.

Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays: 10.

St. Mark's, Milwaukee

Rev. E. Reginald Williams

Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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The Answer of the Provinces

Cheering messages reveal instant co-operation which ring clear and true with loyalty and confidence, to every member, every parish and mission, and every diocese and missionary district, to put the heart back into the missionary work of the Church with an offering of \$400,000 by Whitsunday, May 15th.

Where the Answers were registered

That ten provincial conferences were held in the midst of Lent and within six weeks after the meeting of the National Council in the interest of raising the 1932 Deficiency Fund is convincing evidence of the corporate responsiveness of the Church.

FIRST PROVINCE
Boston, February 19th

THIRD PROVINCE
Washington, Feb. 23rd

SEVENTH PROVINCE
Dallas, March 1st

FIFTH PROVINCE
Chicago, March 2nd

SECOND PROVINCE
New York, March 3rd

EIGHTH PROVINCE
(Southern section)
Los Angeles, March 9th

SIXTH PROVINCE
(Northern section)
Minneapolis, March 10th

FOURTH PROVINCE
Atlanta, March 11th

EIGHTH PROVINCE
(Northern section)
Portland, March 11th

SIXTH PROVINCE
(Southern section)
Omaha, March 15th

Provincial Findings

The Brotherhood and Solidarity of the Clergy—can be depended upon in this crisis. There is the same sacrificial quality in the widespread acceptance of reductions in salary and in the readiness of clergy not so affected to contribute portions of their salaries. Both acts are directed to the preservation of the Church's work.

Individual Gifts of the Laity—With nearly two months remaining before we reach Whitsunday, the announcement of the Deficiency Fund has again emphasized that the Church is served by a small and precious lay clientele of men and women who, in the presence of a crisis in parish, diocese or general Church, wait neither for organization nor a personal summons, but send in their individual contributions forthwith to hearten their leaders at the outset.

Itemized and Personalized Appeal—Every dollar of the \$400,000 needed by Whitsunday is itemized and personalized to an extent that has never been true of any previous appeal to the members of the Church. Each dollar represents the existence of definite work impaired by a cut already made and with all margin of a possible lapsed balance already squeezed out.

We are Dealing with Realities—Every dollar of the \$400,000 asked for by Whitsunday involves the continuance beyond July first of definite missionary or other religious work impaired by a cut already made and out of which all possible margin of safety in the form of a lapsed balance has been squeezed.

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