

The **WITNESS**

CHICAGO, ILL., APRIL 13, 1933



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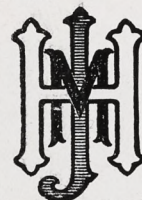
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THE WITNESS

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THE MESSAGE OF EASTER

By

BISHOP JOHNSON

POSSIBLY the oldest book in the Bible is the Book of Job. Certainly Job propounded the most ancient of all questions when he asked "If a man die shall he live again?" The query remained unanswered until Christ said "If I am the resurrection and the life, whosoever believeth in me though he were dead, yet shall he live and whosoever liveth and believeth in me shall never die." In order to impress His disciples with the truth of this statement, He permitted Himself to be publicly executed and then revealed Himself to His disciples as one who had risen from the dead for a period of forty days following the resurrection.

It was their profound belief in this resurrection which heartened the disciples to carry on and which encouraged them to regard their witness to this truth as more vital than their personal safety. So vivid was the reality of the resurrection that the momentum of their belief has not lost its force for twenty centuries.

The resurrection of Jesus Christ was either the most colossal hoax that the world has ever known or else it is the most precious truth that man has ever received. There is no room for any middle ground, no opportunity for any divided allegiance. Unfortunately the great majority of people never really face the issue. I am convinced that both the proponents and the opponents of the risen Christ are apt to pass judgment upon the question without being able either to give a reason for the faith that is in them or to justify their objection to the resurrection from anything more than a superficial consideration of the matter.

The superiority complex which so many of the intelligentsia manifest toward those who believe is not justified by any evidence of superior wisdom in other lines of thought. Inasmuch as the best minds—so called—can be found on both sides of the question, it is rather absurd for one group to claim that belief in the resurrection is a sign of mental weakness.

Why then do I believe in something which from its nature is impossible of demonstration?

IN THE first place, I believe in the integrity of the Creator and the creation. The same confidence which inspired primitive students to exploit the hid-

den truths of the physical universe and to discover that their hypotheses were justified by subsequent demonstrations would inspire me to believe that the God who never deceived them in their search for truth would not betray those who followed any legitimate urge with which they were endowed. If hypothesis is behind science and confidence behind friendship, I see no reason why faith is not behind religion; nor does the failure of men to pursue their quest correctly in any way discredit the potentialities of their search.

If the result of such endeavor is to reveal a spiritual atmosphere in which men who love God and their neighbor seem to have discovered certain realities which have hitherto been unknown, then I find as much justification in continuing to seek the hidden treasure as does the scientist or the artist in their quest for values which have not yet been observed.

If in this search for the Kingdom of God and His righteousness I find that Jesus Christ fulfills my ideals of love and mercy then I am justified in accepting Him as my Master in that which I seek.

And if my endeavor to follow His commandments brings to me those reactions which seem to fulfill my desires and expectations, why should I not accept His guidance in other matters that are related to the object of my search? If such a quest seems absurd to those who lack the background of this experience is it not a difference as to values rather than an evidence of imbecility?

For example, I may lack scientific curiosity. To me the efforts of scientists to visit the poles seems on a level with the solution of a cross word puzzle. That does not make polar expeditions absurd. That merely convicts me of lacking something which another man possesses.

Or I may lack an ear for music. To me the performance of grand opera is merely a useless vocal exercise which has no adequate purpose. That does not mean that music has no value. It merely convicts me of having a blind spot in my psychic anatomy.

Or you may lack an appreciation of the beauty of holiness. You may be spiritually deaf and dumb. You are disqualified from becoming a critic in a matter which, owing to some deficiency in your make-up, is

beyond your powers of appreciation. Yet I am sure that the true and the beautiful and the good do not come by observation of that which has been seen, but rather from an adventure in a world in which men have not yet exhausted the possibilities.

LIVING as I do in a world of progressive development, I see no reason why I should believe that, because man has discovered some physical truths, therefore creative genius behind the creation should have ceased to operate. On the contrary it would seem reasonable to assume that there was a reasonable explanation of the universe which would not convict the Creator of an intelligence considerably below that which His creatures have attained.

Those who oppose the pursuit of religion seem unanimous in the assertion that this is a futile world which will end in an ashpit. Now such a deduction is repugnant to my whole conception of things. I certainly do not assume because I cannot comprehend what is going to happen in the future that therefore the whole universe is going to end in a cemetery. The teaching of Jesus Christ seems to give dignity to hu-

man life, decency to human society, purpose to human effort and an adequate reason for the creation.

The censors of His religion seem to reduce man to an animal, human life to a barnyard, human effort to a nightmare and human faith to a delusion. Until they can offer me some substitute for the spiritual values that I seek, I must continue to regard them as having a blind spot rather than superior eyesight.

If my faith in the resurrection is merely a dream, I prefer pleasant dreams to a universal nightmare to which human nature seems to be consigned. I may not have the proof of my visions, but I am free from the bad dream which insists that the world is physically an ordered universe and spiritually a meaningless chaos. And the odd thing about it is that men like Clarence Darrow, who do not believe in religion or a future life, when they write books talk about religion most of the time. One wonders why. I would rather talk about the things which I believe than the things that I do not believe in, because man is apt to be down on the things that he is not up on, and so be the victim of inveterate prejudice.

THAT THEY MAY BE ONE

By

MRS. HARPER SIBLEY

Member of the Executive Board of the Woman's Auxiliary and Commissioner of the Laymen's Inquiry

TO ANYONE who by temperament and choice leans towards the Catholic tradition, membership on the Laymen's Foreign Missions Inquiry presented certain essential difficulties. We were not unmindful of those difficulties when we joined the commission; they became increasingly evident as the report was being prepared.



MRS. SIBLEY

Just as we started an English Bishop warned us, "It will be hard not to become completely Pan-Protestant in that company." I wish I might see him today to tell him that I have become increasingly Catholic in my point of view; so much so, that if, for some reason, membership in my own Church were no longer possible, I should have to turn to Rome, difficult as it

would be for me to accept many of their teachings. It would be easier for me to rationalize the miracle at the altar than to do without an altar. I am thankful that my own Church does not demand of me that decision.

The first question that has been raised on our return is, "Do we not consider it a disloyalty to Christ and His Church even to question the foreign mission? Are we not thereby denying the finality of God's revelation of Himself in Christ?" Most emphatically we answer that "not to question is a disloyalty to the *living Spirit* of Christ." As has been said, "The faith once delivered to the Saints was given not as a *gem* but as a *germ*." This implies growth and change and we must search constantly to keep pace with the working of the Holy Spirit.

We must also be conscious that to identify our perception of God with God Himself is blasphemy against the Most High. As our chairman so ably expressed it: "The True Catholic Church is founded on certainty and apocalyptic vision. So it is: I believe it firmly. But certainty must not mean exclusion of the inquiring. The Church and the Mission must be built on a new union of breadth with zeal, and of certainty with the loyally skeptical love of truth: hospitality and fire are *not opposites!*"

We must forever be groping for that further revelation of truth which Christ implied when He said to His disciples, "There are other things which I would say

to you, but ye cannot bear them now." After nineteen centuries have passed, can we not believe that the time has come when He can tell us more?

THE next question is usually in regard to the Church. Do we not know that the Layman's Report has completely ignored our Episcopal conception of the Church as part of the divine intention? We answer: "We are fully conscious of that difficulty—it could not be otherwise. For months of many sleepless nights we struggled with the problem." And then the answer came to us in the fact of Christ's great paradoxes. The same Jesus of Nazareth Who said, "On this rock will I build my Church," also said, "Where two or three are gathered together in my name there am I in the midst of them." The Master who said, "Thou must love the Lord thy God with everything," also said, "Thou must love thy neighbor as thyself." And with it came the knowledge that part of the genius of Jesus Christ, part of the thing He came to tell us, is that life is, so often, not a matter of "either, or" but of "both." We came to realize that in the great religions of the Orient, especially in the fine flower of Buddhism, it is possible to achieve "realization" alone with God—man's soul and the infinite! In Christianity there must be forever a trinity—God—one's soul—and another: one's neighbor. This, we believe, is in essence the Church; part of the divine intention! But just the form it is to take, of that we cannot be so certain.

We personally prefer the great stream which binds us to the past and had its first beginnings at the hands of the Apostles. But we know that for many centuries the waters of that stream were muddy and had an evil odor and we cannot blame any man who chose to dig in his own plot of ground for a well of purer water.

We choose the great flowing stream of the Catholic Church coming down from the Mount which is Christ, and we pray that this stream may be more and more purified by flowing through rocks of integrity and self-discipline; but we believe that Protestantism is also part of the Divine Intention—necessary especially at those times in history when the stream of the Catholic Church is so impure we dare not offer its muddied waters to our children—necessary to help the Catholic Church purify itself and live forever at its best.

The Catholic tradition will always appeal to artists and poets and mystics. Its sense of beauty beyond words—its creed a poem that transcends understanding—and its Sacraments so precious—one can only kneel in reverence before them. But there are always men whose spiritual reach will not exceed their intellectual grasp. For them, also, Protestantism will continue to be a necessity.

As we look down the vista of time we see a day when the term Catholic will regain its meaning of universal, and when those who look to Jesus Christ and try to follow Him will be drawn forever closer together in the breaking of bread. In the meantime each must be desperately true to that part of the revelation which has been entrusted to him.

AND last, of course, comes the question of the Sacraments. We admit that there has been little mention of them in the report. That, too, was unavoidable if we were to emphasize only those things on which we could unite. The great gift of Jesus Christ to man, His Body and Blood, meant to nourish us and unite us, has, down the ages, too often limited us, and divided us. We look forward to the day when to be a Christian will mean that all life will be lived sacramentally,—when we will recognize the entrance of the divine into all aspects of human affairs—the birth of a child, the development of his personality, marriage, the home, yes, even business, old age, and death itself—when that which is divine in a man returns to the source of his being. We look forward to the day when we will not consider there are only two Sacraments—Baptism and the Supper of the Lord—but when every personality that touches ours will be considered sacred. For to him who sees with the eyes of Christ, there are always two people—the man he is—and the man he might become.

We enjoyed in our trip around the world a privilege which was very precious. In each country we visited, Sunday after Sunday, very early in the morning, we went to the celebration of the Holy Communion—in our own Church—though often the English branch. To drink from the same cup—with Indians, Chinese, Japanese—ourselves often the only foreigners present has meant for us that international relations has become more than an academic question and that the brotherhood of man has become an inescapable responsibility.

But we also received Communion in other churches beside our own—and there we found the Fatherhood of God, the brotherhood of man, and loyalty to Jesus Christ a matter of just as deep reality.

For many years I had thought that our own service contained some very special value. I still believe that for many people it unquestionably does, but five years ago I was privileged to share in such a deep spiritual experience that I could never be quite the same again. We had been meeting for two weeks on the Mount of Olives at the Jerusalem Conference. Delegates, men and women, from fifty-one nations were gathered there from many of the Communions, including some of the leaders of the English branch of our Church. Maundy Thursday night we all attended a celebration of the Holy Communion in the Anglican Church inside the walls of Jerusalem—a deeply moving experience! The black chief from Uganda in his white robes embroidered in gold kneeling beside an Anglican Lord Bishop in his gaiters and apron:—an Indian woman, with her bright colored sari held over her head, kneeling next to an American woman in her dark suit and hat. And as one looked at the rail—Korean, Egyptian, Chinese, Japanese, Mexican—one had the feeling that all the tribes had indeed come up to Jerusalem to worship! Later that evening we went into the Garden of Gethsemane and there we were again reminded of our divisions, for there are two gardens—the Roman Church and the Greek Church each contending that theirs is the sacred spot. We chose the Greek Garden, as it is

less built over, just the flat rocks and olive trees, as it must have been in Jesus' day. There my husband and I had over an hour alone, as everyone else seemed to have gone to the Roman Garden. We could hear them singing in the distance. Even nature seemed to feel the drama of the night—for the sky was covered by black clouds which raced across the heavens, and every now and then the moon burst out from the clouds—the pascal moon almost full, making it light as day for a moment, and then deep darkness again! And there in the Garden one could hear again the voice of Christ. So many things He might have prayed for that last night:—That they might be true to the baptism He had given them; that they would not fail to build His church; that they would not forget the Lord's Supper which He had just instituted. But none of these things are mentioned in the record. Again and again we could hear him repeat the prayer—"Father, that they may be one, that the world may know that thou hast sent me." And one felt that for ever more one must be dedicated to making that prayer come true. Two days later the test came. Easter morning we were faced with the decision—should we attend the early service of Holy Communion in the Anglican Cathedral, or should we return to the Mount of Olives, there to take part in a really corporate Communion service. Not an easy decision! One wrestled with conflicting loyalties through the night without an answer. Then, very early in the morning, we went to the Garden Tomb and, standing there waiting to enter that sacred spot, we could hear again, "Father that they may be one, that the world may know that thou hast sent me."

We must needs be true to that prayer! We returned again to the Mount of Olives, to the room where we had been meeting in daily fellowship for two weeks.

There was no red light burning above the altar, in fact there was no altar at all—just the simple wooden table where our chairman had presided. A Methodist Bishop officiated, assisted by an Anglican Canon—and one prayed that that might symbolize the healing of the wound between those Christian bodies so closely bound together by many ties. The elements were passed in the Non-conformist way by men from the four corners of the globe representing different Communion. For those of us who were gathered there together "with one accord in one place," it was a truly Pentecostal experience, and we felt that we had been indeed in the Real Presence of our Lord.

That is why, although as I said at the beginning, I am a Catholic by tradition, temperament and choice, I must needs make that loyalty a second loyalty to the whole Church of Christ and the coming of the Kingdom. That is why we were willing to sign the Report, "Re-thinking Missions," realizing that the things in it needed to be said to our own Church as much as to any other—and hoping and praying at the same time that all the churches might receive a new vision of their Mission to the whole world, a new humility in following in the footsteps of their Master, and a new unity, which unity we believe lay nearest to His heart as it burst forth in His prayer in the Garden of Gethsemane: "Father, that they may be one, even as we are one, that the world may know that thou hast sent me."

WHY THE EPISCOPAL CHURCH

By

PAUL J. WELLMAN

Newspaper man and feature writer for the Wichita, Kansas, Eagle

WITH the inauguration of President Franklin D. Roosevelt, March 4th, this year, the people of the United States witnessed the elevation into the highest office within their gift, of the ninth communicant of the Episcopal Church who has held that position of honor and trust. No other denomination of the Christian Church has contributed nearly so many presidents to our nation. Is there not something significant about the fact that the Episcopal Church has produced nearly twice as many presidents as the next two denominations combined? Ours is by no means the largest Church in the nation. After the Revolution only approximately one out of four hundred Americans was an Episcopalian. Today, in spite of a continuous and steady growth in the favor of the people, only one in ninety belongs to our communion. There are a number of churches which are far larger numerically than ours.

Yet from our Church the nation selects its leaders more than from any other. Why? It is my belief

that the reason is that because of its peculiar appeal the Episcopal Church attracts and holds the highest type of men and women. It appeals to the intelligent class of the people, the class from which our leaders naturally come.

Being a newspaper man and therefore, in the opinions of many people at least, a sort of a bum, I had never gone in much for the Church business, up to the time that I first attended an Episcopal service. As a newspaper man I had, of course, been in many churches at many services, as a sort of an unwilling sacrifice upon the altar of news, but I did not like it, and I did not expect to like the Episcopal service any more when I was first induced to attend one. But I was intensely surprised to find that I got something out of that service which I had never gotten before. I left at its close with something which approached exaltation. Anything which can exalt one above the drabness and dreariness of the world these days, if only

momentarily, is worthy of one's attention. I attended again, and again—and at last I decided to become confirmed. I shall never regret it.

Now I am not an old Churchman. In fact I was confirmed only last Easter. It would be presumptuous, even silly, for me to attempt to tell seasoned Churchmen anything about their Church—except for one thing. Having been so recently inducted into the Episcopal Church, I still remember the impression of it which I had as an outsider. In fact at this very time I still retain more or less of an outsider's viewpoint.

Those who have been fortunate enough to have been a part of the Church until it has become second nature to them, often take it for granted. They do not really appreciate what they have. And so I am going to give a fleeting impression of how this Church of ours appeals to an outsider.

FIRST of all, there is in the heart of every man, and every woman, an instinctive craving for beauty. In every stratum of society you see it—right down to the slums and squattertowns—how they raise pitiful little flowers, and do other pathetic little things to try to bring a little beauty into their lives. If men did not have that craving for beauty, there would not be much to distinguish them from the animals of the field.

The service of the Episcopal Church appeals to that instinct, satisfies that craving. It is *beautiful*—no other word describes it. From the start to the finish of the Episcopal service, there is not one word, one act, one moment which is not beautiful, dignified and sweet. If only because of its appeal to the love of the esthetic in us, it is a hundred times worth while.

But that is not by any means the only appeal, or even the most important appeal. Every man with a mind of his own resents being continually told what he must and must not do. As I have said, I have attended almost every type of church from the Roman Catholic to the Latter Day Saints. And this is the first Church I have ever been in where the "Thou Shalt Nots" are not so numerous as to fog completely and hide the "Thou Shalts." Thou shalt not take a smoke—thou shalt not dance—thou shalt not play golf on Sunday—thou shalt not attend a theater—thou shalt not play cards—almost it seems that it is impossible to be a good church member in one of these churches without being a hypocrite, if there is a drop of red blood in your veins.

On the other hand, see how the emphasis is placed on the positive instead of the negative in the Episcopal method of dealing with the problems of living. Instead of laying down a vast assemblage of don'ts, the Church says simply: "Here are the rules of life, contained in the Ten Commandments and in the Creed. Live according to these rules and no matter what you do, you cannot go wrong." How simple, how intelligent, how desirable that kind of conduct seems when put to you in that way. I do not mean that the Episcopal Church condones license, as the little boy seemed to think when he wrote the essay on Washington. This little boy evidently had been brought up in the idea that all Episcopalians were full of something besides Chris-

tianity, for he wrote: "George Washington, being an Episcopalian, drank, gambled and swore." I do not mean that kind of license. I mean freedom in the best sense—the freedom which permits you to appeal to your own conscience without having some outsider be your conscience for you. I think any thinking person appreciates that.

NOW I do not claim in any way to be a man of more than ordinary intelligence. But I do claim to be an average man with an average intelligence. And one of the things against which I have always rebelled in most churches of my past experience, is the dogmatism, the unintelligent, arbitrary things which I have heard expounded in them. In this matter the Episcopal Church has, in my experience with it, presented a striking contrast. The things which are said to you from the pulpits of Episcopal Churches, appeal to the intelligence. I do not mean to imply that all Episcopal clergymen are supermen, gifted with philosophy, scientific knowledge, and penetration above all other men. Our clergy are human, subject to mistakes, and not all-wise, just like other human beings. But the philosophy and the teaching of the Church is on a plane so broad, that intelligence is encouraged, our clergy are able to think and to expound the results of their thoughts. Their mental processes are not enclosed in the narrow walls of dogmatism. And so a vivid impression has been made on my mind by Episcopal sermons. The outstanding thing about them is their sanity. In a truly remarkable degree they analyze life, and when they talk of religion they do not go into hysterics, do not try to appeal to the emotions, but speak clearly, logically, and their appeal—clicks. You do not have to leave your mind at home when you attend an Episcopal Church. What you hear there will appeal to any intelligent man or woman.

There is one more thing which made a tremendous impression on me. I do not know whether it does on the average person or not. I will never forget the day that I was confirmed. Bishop James Wise laid his hands on my head. And then the thought came into my mind, that there was an impulse which was started by Our Lord Himself. Twenty centuries ago, He laid His hands upon the heads of His Apostles. And they in turn laid their hands upon their disciples, and they on others. And so, generation after generation, and century after century, it came on down, until at last—it reached me. And it will continue to reach our sons and daughters and their sons and daughters, on and on into infinity.

And the realization came over me that I was a part of a tremendous sweeping force—the vast body of all the men and women who had gone before and were to come afterward, all having the same experience and believing the same great truth. That is a feeling which gives me a sensation of awe, which I can compare to nothing except the feeling I sometimes have had as I stood and gazed upward at the paralyzing grandeur of great mountain peaks, or stood upon the shore of the ocean when it was roaring in the grasp of a mighty storm—the feeling of my own infinitesimal unim-

portance in the presence of a tremendous manifestation of the power of God.

Yet, too, it gives me another feeling—the feeling of power which comes from being a part of something immense and powerful and grand, something which transcends ordinary puny human ability or effort. And that feeling, I think, clinches it with me.

Casual Comment

By

BERNARD IDDINGS BELL

WHEN, in Holy Week, a Christian contemplates the Passion of the Lord, the thing that is tested is the perceptiveness of that Christian to the realities of human living.

Before every man in every age, there passes the drama of life, that he may look thereon and learn. That drama derives from a conflict which, while it has its comic moments, is essentially tragic—the conflict of character with circumstance or, to use the modern jargon, the conflict of man with his environment. In our day, we of the crowd which has observed this vital pageant have for the most part been but crude and boorish spectators: we have laughed in the wrong places, and cried in the wrong ones, too. We have for the most part felt that what the human actor accomplished on the platform was the thing that mattered. Did the soldier win through to the accolade? Did the lover come to possess her beloved? Did Andy the immigrant become Andy the billionaire? To us, in other words, the drama has been only melodrama.

There is another way of looking at the play, that of those, more perceptive, who inquire, not what the puppet does to life, but rather what life does to him or her who succeeds—or fails. If such a spectator sees the weakling made rich or the fool applauded, his eyes fill with tears, for now the fool will learn no wisdom and the weakling never come to strength; and as he watches the wise man or the creative genius reduced to beggary, and the good man spat upon, he can rejoice if thereby greatness may emerge to dominate the shattering event. Character in conflict with circumstance—that is the essence of the play. All that the groundlings can perceive is the circumstance; all that matters is the character.

We who would be men and women sufficient for this difficult day, we who would have done with self-pity, we who cry too readily that life is hard and men and women unjust and cruel, we who complain because for all our labor we have met with little of love and less of gratitude, let us gaze this week upon what true manhood may become. Here before us—not in a town far away and a generation long ago, but timelessly and in a city that is everywhere—Someone, rejected, hangs nailed to a Cross. That Someone is the God who loves us. That Someone is also you and I as we were meant to be. Let there be no pity for Him crucified. This is the week of triumph. He that has eyes to see, let him see.

Just Souls

By

C. RUSSELL MOODEY

Out of the woods the Master came,
But His loving Soul was not the same—
For 'mid the vales devoid of strife
He found the way to abundant Life.

I HAVE always felt that Spring represented one of God's repeating miracles but somehow this year there is an added touch, and added beauty to forest and field. For a time I was afraid that nature might be affected by man's gloomy outlook, his created depression, and that the blight might be carried over into her kingdom. It has been indeed a pleasant discovery to find out that this was not so. In fact it looks as if nature made a special effort this year to bedeck herself in her loveliest robes, to put a little extra fragrance in the violet, a little extra color in the tulip. Even the common leaf waves majestically in the breeze. I suppose the best word to represent Spring is "life." On all sides we see life, with the bud lifting itself up only to open out into bloom. The trees looking up at God all day seem to have greater vitality and greater gracefulness. And in these trees the birds sing their morning hymns, and in the evening, their vespers. Resting on the branches are nests where the mother bird sits keeping watch. Just the other day I saw a blue spruce, and tucked away in its limbs a turtledove on her nest, pouring out a mother's love and care to her young ones. Across the way her mate was cooing his affections. What a picture, what a mystery! Life everywhere, and love and beauty all right before us to rouse our jaded spirits.

I am inclined to think that the best way out of these trying times is to be found in the woody path that leads through the forest, or down the lane to the open field. Let us try and get away from budgets, statistics, trends, stocks, securities and quotas and take ourselves to those places where we can see how God manages His great out-of-doors. Let us leave these worries behind and give our soul a chance to see not only nature but life itself as it reproduces and radiates its vitality in twig and shrub. Then when we return maybe we will understand a little more about the Christ and that life He spoke about. He knew all about the sparrow on the housetop and the lily in the field. And after meandering down the winding path of nature He came back prepared to teach man of the Life abundant!

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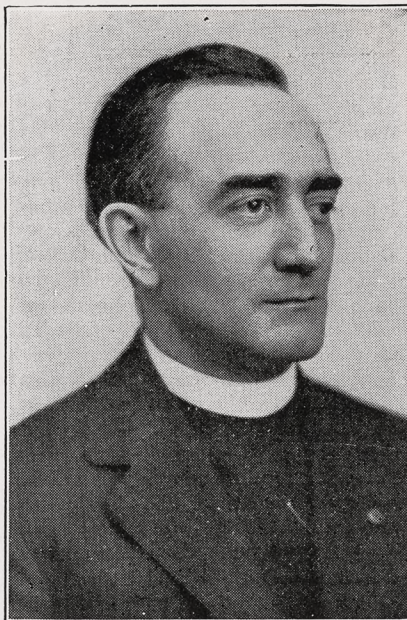
Chicago

EASTER SUBJECT OF LAST BOOK BY DR. NORWOOD

Reviewed by GARDINER M. DAY

As Easter is upon us thousands of people will think of Robert Norwood, who was intoxicated to a rare degree with the spirit of the resurrected Christ and who, himself, passed through the veil last fall into the eternal "community of the resurrection" as he was wont to call it. Readers who knew him will almost literally hear him crying from pulpit and study chair: "You have risen. You have claimed your Christhood. You are a son of the living God. You are deathless. You are eternal. Climb from your flesh body through the psychic to the spirit body, and sit with Christ at the right hand of your Father which is in heaven." Thus he spoke in his Lenten Meditations last year which have been published by Scribners under the title *Increasing Christhood* (\$2). "Christianity has to do with only one thing," he declares, "the demonstration of our indwelling Christhood. Until Jesus is revealed, not to us, but in us; until we are demonstrating our Christhood because we have met Christ Jesus, our discipleship is a name only."

Dr. Norwood did not possess a systematic mind. One cannot imagine him writing a text book or an outline of Theology. His was the poet's mind, receptive to the brilliant flashes of intuition and to flaming visions of the eternal. Consequently, to read this volume at one sitting from cover to cover would be like travelling through the Canadian Rockies on a fast express. It would be better, perhaps, than not to see the mountains at all; but the real way would be to stop here and there and drink in the marvelous scenic beauty. Similarly, the best way to read Dr. Norwood's volume is to pick it up and dip in here and there taking plenty of time to appreciate the depth of the writer's experience and vision. Although the volume came as a result of Lenten sermons, it is really like one grand Easter hymn to the meaning and power of the resurrection. Dr. Norwood's own prayer, like a priceless gem, is found embedded in the heart of the book (pp. 137): "Lord Jesus, be released in and through me. Let the holy light of your Christhood shine now in my humanity. Make of my personality a candlestick that it may hold that light. Make of me now such a towering personality of resurrected consciousness that I shall be regarded as a city on the hill of God which can no longer be hid." We can pay no higher tribute than to say



BISHOP WILSON
Writes on Symbolism

that those of us who knew Dr. Norwood know that his prayer was answered for such a candlestick of Christhood he was indeed.

Easter also reminds us of the period of watchful waiting on the part of the Disciples until the coming of the Holy Spirit and Canon Peter Green's *The Holy Ghost: The Comforter* could not be more appropriate at this time (Longmans \$1.50). Good books by the score have been written about God and Christ, but few are the really helpful volumes about the Third Person of the Trinity. While this little book is the third of a trilogy, it can be read and understood by itself. In this necessarily brief review we cannot attempt a criticism of a work whose roots go down into the depth of theology, but we must say that it is a remarkably helpful little volume, and the second chapter in which Dr. Green states his grounds for believing that Spirit alone is real, permanent, abiding, active, creative and moulds matter to its will is worth the price of the book. In a splendid chapter on "Regeneration and Conversion" Dr. Green shows clearly why he disbelieves that the so called "sudden conversion" is really sudden. On the contrary he is convinced that "the conversion which seems most sudden is the result of the secret working of God's Holy Spirit in man's subconsciousness for a long time before the crisis." The layman frequently thinks of a conversion as the sudden working of God's spirit directly "out of the blue," but surely no student of the

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

It may sound silly to be writing about Christmas trees in our Easter Number but nevertheless I have a Christmas party to report.

One of the few places in the world where Christmas is celebrated in mid-Lent is Bayou Du Large, in the Parish of Terrebonne in Louisiana. The reason of this is that at Christmas time many of the people of this neighborhood are far away in the marshes, in camps and houseboats, trapping for musk-rats and other fur-bearing animals. They do not return to their homes in Bayou Du Large until the close of the trapping season, about March 1, and the Christmas celebration is deferred until all can participate. The Christmas celebration this season was held on Saturday, March 18 in the mission building, which is used as church, schoolhouse, and social center. Presents for over 200 people were given out, and all the people associated with the mission, of every age and religious affiliation, received a gift apiece, together with a Christmas candy box. Great-grandfathers and great-grandmothers smilingly received remembrances together with their descendants.

Among the visitors present was a group of members of St. Matthew's Young People's Service League of Houma, and a small delegation of friends of the mission from Trinity Church, New Orleans.

St. Andrew's Mission is situated on the bank of Bayou Du Large in Terrebonne Parish Louisiana, twenty miles southeast of Houma, the county-seat. The work there was begun about 22 years ago by the rector of St. Matthew's Church, Houma, Rev. Gardiner L. Tucker, who has remained in charge. It has grown from a beginning of occasional services in a dwelling to a congregation of about one hundred and fifty, with many others indirectly reached. In addition to the regular religious services, there is maintained a regular "day-school with courses paralleling those of the public school up to the sixth grade, with daily religious instruction. The nearest public school is ten miles away and before the establishment of this church school the entire population was illiterate.

* * *

Report on Council's Supplementary Offering

Activities in connection with the 1933 Supplementary Offering needed to complete the National Council budget were suspended for a time

by the bank holiday but the Council is now writing to several thousand of its friends asking for individual gifts. Within a few days of mailing the first letters, replies began to come in, some pathetic statements among them. An invalid apologizes for the smallness of her gift of five dollars out of an income reduced to a bare minimum. A parish in the South sends a gift averaging fifteen cents per communicant, received from almost every member of the congregation. The diocese of Pennsylvania has officially undertaken a very real effort and hopes to raise \$15,000 by Whitsunday. Up to and including March 29, seventy-six gifts had been received, varying in amount from one dollar to five hundred, and totalling \$2,563.60.

* * *

Bishop Horner of North Carolina Dies

Bishop J. M. Horner, Western North Carolina, seventy-three years of age, died on April 5th. The funeral was held at Trinity, Asheville, on the 7th. He was elected first missionary bishop of Asheville in 1898. The district became the diocese of Western North Carolina in 1922.

* * *

Bishop Perry Could Jump Six Feet

It may be news for you to know that the Presiding Bishop of the Church, Bishop Perry, could once jump the cross-bar at six feet. And we had to wait until he got to Hawaii to find it out. It seems that Major Henry W. Stinness, who resides there, had known the Bishop in the early days at Harvard, and he broke forth with several tales of athletic prowess. Another story, more recent, related by the major is of Bishop Perry visiting an army camp during the war. He was making his way from an open-air service to his car, vestment case in hand, when a gate, four feet high, blocked his way. "Very gracefully," says Major Stinness, "the Bishop cleared the bar, vestment case and all, increasing the admiration of the soldiers round about and sacrificing not a whit of dignity or personal charm." We must get the bishop out on a baseball diamond sometime. I'd like to see if he could remain dignified when a third strike, right through the middle, was called on him.

* * *

Church Takes a Hand in Scottsboro Case

The Church, in the persons of Bishop McDowell and the Rev. Charles Clingman, has taken a hand in the Scottsboro case, where nine Negro boys are on trial for their lives. Ruby Bates, witness, in order to reverse the testimony she gave at the first trial needed the protec-

AN ANNOUNCEMENT

THE WITNESS BIBLE CLASS, conducted by Irwin St. John Tucker, has been omitted from this number since most of the classes using this material will not meet on Easter. The series will be resumed in the next number. The final article by members of the commission of the Laymen's Inquiry will appear next week when Miss Ruth Woodsmall will contribute an article on women in the Orient. This series will be followed by a number of articles on the Inquiry Report written by Churchmen. Our next issue will also contain an article by the Rev. John R. Crosby on Religion in Colleges, to be followed by another article by the same author called "On Bull Frogs and Infidels." It is our hope that those of you who have been introduced to THE WITNESS for the first time this Lent, and who will find it impossible to purchase your copy after Easter at the church door, will subscribe, thus enabling us to mail a copy each week to your home. The price is \$2 for a year, \$1 for six months, and your subscription should be sent to our Chicago office, 6140 Cottage Grove Avenue.

tion of the Church to save her from a charge of perjury because of her original story. At least she felt that she needed it. It was furnished by the two gentlemen, to whom all honor for doing their part to see that the accused have a fair trial.

* * *

Bishop Thomas Has Operation

Bishop Thomas of Brazil is recovering from an operation for appendicitis which was performed on April 3rd.

* * *

Pacifist Rejected as Citizen

Ernest Walder, native of Switzerland, in appearing before a New Jersey judge, said: "I want to be an American citizen and I would be loyal and patriotic, doing my full duty, but I have strong conscientious objections against war and fighting." County Judge Thomas H. Brown of Jersey City denied citizenship.

* * *

They All Land Eventually in New York

The bigwigs of the Church eventually land in New York pulpits it seems. During the past week the following out-of-town preachers have held forth in the big city:

Bishop Stewart of Chicago; Bishop Strider of West Virginia; Bishop Washburn of Newark; Rev. E. J. Van Etten of Pittsburgh; Rev. Robert S. Chalmers of Baltimore; Rev. H. Adye Prichard of Mt. Kisco; Rev. Shirley C. Hughson; Bishop Sterrett of Bethlehem; Rev. Spence Burton of Boston; Bishop Dallas of New Hampshire; Rev. Bernard Iddings Bell and Bishop Richardson of Canada.

* * *

Bishop Perry in Manila

A cable from Bishop Mosher informs the department of foreign missions of the National Council that he and Bishop Perry completed the two trips which had been planned, one of five days to Zamboanga, and one of six days to Bonhoc and Sagada. Meetings of the mission staff as well as services were held in all the places visited. Bishop and Mrs. Perry sailed for Shanghai on April 3rd.

* * *

Lenten Family Search Succeeds in Albany

Bishop Oldham of the diocese of Albany worked out a plan to bring back to the Church the lapsed members, with results that have exceeded expectations. There were parish canvasses and the distribution of literature and pledge cards, the latter being returned on Quinquagesima Sunday when consecration services were held in most of the parishes. As a result of the effort Lenten services have been exceptionally well attended with corresponding evidence of renewed spiritual life.

* * *

National Council Not to Meet in April

In order to save cash the National Council is to omit the meeting scheduled for April 26th. The department of finance will meet however to consider matters which need immediate attention.

* * *

Rededication of Sterling Church

All Saints, Sterling, Colo., was rededicated on April 4th by Bishop Ingley, who also confirmed a class. The church had been badly damaged by fire last December, but has now been rebuilt and several fine memorials installed. The Rev. Eric Smith is the vicar.

* * *

Lawyer Tells Preachers to Hit Out

"The Church can help in dealing with world problems by supplying the moral impetus for understanding, sympathy and brotherhood by constantly preaching better international relations, and by inculcating a spirit of patience." This was the advice given by William H. Edwards, one

of the leading attorneys of Providence in the final lecture of a series given by the social service department, to discuss "What is the job of the Church today?" Mr. Edwards declared that some institution of wider influence than the nation is needed in these days of world-wide inter-relationships. He advocated America's entrance into the World Court and the League of Nations, and also he would have the United States recognize Russia. "I do not mean that in recognizing Russia," he explained, "we endorse her government, but as an expression of tolerance and as a means for increased international trade I believe it would be wise. When the United States achieved its independence, the European nations recognized it although many of them doubted the wisdom of its form of government."

In reply to a question, Mr. Edwards stated that as a layman who is interested in the preacher, he would suggest that the Clergy attack all of these problems of international importance and dwell upon them so frequently that his people would grow weary and do something about them. It was his belief that it is wiser for the preacher to be definite in his attack at the risk of criticism by his parishioners on the ground of ignorance than to preach a principle and be indefinite about its application.

* * *

Dr. Franklin at Wellesley Conference

Two important courses announced for the 1933 Conference for Church Work to be held in Wellesley College from June 26 to July 7 will be led by Dr. Lewis B. Franklin, vice-president and treasurer of the National Council. These two classes will be held in successive hours and together will constitute a sort of seminar. The first hour will be on the program of the Church, its motives, history and operation; the second hour will be given to discussion of promoting the program in parish, diocese and general church. The third course in the missionary section, always a strong feature of the Wellesley program, is the inevitable "Re-thinking Missions," the leader to be the Rev. Royden Yerkes, professor of the history of religions at Philadelphia Divinity School.

* * *

Armenians Use Providence Church

Rev. John A. Gardner, rector of St. Mary's Church, East Providence, R. I., is cooperating with the Armenians of his community in various interesting ways. In his own Sunday School there are twenty children of this race and the Rev. Elisee Kalchinjian, pastor of the Armenian Apostolic Church of Providence has

made arrangements with St. Mary's for a day school for Armenian children. By this means the boys and girls can be taught their mother tongue and instructed in the Bible and Church teachings. The teacher is Mrs. Akadie Movsessian who escaped from Constantinople after persecution in the days when the Turks were active in their hostility to Armenians. Greater Providence has several colonies of Armenians, eight thousand in all, it is said.

* * *

Bishop Stewart Hits at Persecutions

"All our suffering, individual, social, national and racial is the result of our rejection of God's love," declared Bishop George Craig Stewart of Chicago over a nationwide broadcast on March 31st. "In its place we have set up selfishness, greed, suspicion, fear, hatred, unbrotherliness, which issue in the ghastliness of economic, industrial and political warfare. In this very hour the Love of God for all men and the divine command that we love our neighbor as ourselves is being denied by the outbreak of an old barbarism in the persecution of the Jews, the very people who for centuries have held before all men the purest monotheism,

whose sacred literature is a legacy to Christianity and in whose very flesh and blood the incarnate God stood up in human form to reveal His divine love. We believe in the German people, brothers of Spinoza, Mendelssohn and Einstein and we look to them for the love of God to assure the world that persecution of the Jews has ceased."

* * *

Bishop Shayler Has Services in State Institutions

Bishop Shayler of Nebraska is conducting services this week in a number of state institutions. He is giving devotional addresses on the Passion, exhibiting lantern slides of the Passion Play.

* * *

Death of Chancellor of Bethlehem

Rodney A. Mercer, Towanda, Pa., chancellor of the diocese of Bethlehem for 25 years and a man with a long record as a deputy to General Convention, died on March 31st in his office. Another leading Churchman of the diocese, Clinton A. Groman of Allentown, died on March 28th. He was one of the old fash-

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ioned type of Churchmen, rather rare these days, who went to church twice on Sunday without fail, and was always responsive to the needs of the Church.

Preaching Mission at Covington, Virginia

The Lord's Prayer was the subject of a series of sermons preached by the Rev. Theodore Barth of Baltimore at a preaching mission held recently at Emmanuel Church, Covington, Virginia. This is the third consecutive year that Mr. Barth has held a preaching mission in this parish.

Establishes Home in Erie

By the will of Miss Oceana Ball, communicant of the cathedral at Erie, Pa., her large home is bequeathed to the cathedral and is to be maintained as a home for maiden ladies over sixty who are members of the Episcopal Church. She also left \$30,000 for work among the sick and poor of the diocese.

Professor Gowen to Visit Japan

Just what the special work is I do not know, but according to the story the Rev. H. H. Gowen, professor of Oriental studies at the University of Washington, Seattle, has obtained a year's leave of absence in order to accept an invitation of the House of Bishops to undertake special work in Japan for a year.

Institute for College Chaplains

The institute for college chaplains, announced here a couple of weeks ago, which is to be held next week at Glendale, Ohio, is under the auspices of the College Commission of the mid-west Province as well as the departments of religious education of the several dioceses.

Associate Mission for Harrisburg

An experimental associate mission to include the area around Muncy, Pa., has been authorized by the diocese of Harrisburg. It is to be under the direction of the Rev. S. B. Schofield, rector at Muncy.

Churchmen Active on Federal Council

The department of Christian Social Service of our National Council calls attention to the fact that there are many Church men and women serving on the department of the Church and Social Service of the Federal Council of Churches, one of the several departments of the Federal Council with which General Convention has directed our Na-

tional Council to co-operate. Bishop Gilbert heads the list as vice-chairman. Other Episcopalians who are members are Edward R. Cass, general secretary of the American Prison Association; John M. Glenn, general director emeritus of the Russell Sage Foundation; Mrs. Mabel B. Jenkins, social worker of St. Philip's, New York; Miss Marguerite Marsh, executive secretary of the New York Church Mission of Help; Miss Mary C. Smith, chairman of the social service department of the National Council of Federated Church Women; Rev. C. Rankin Barnes, head of our department of social service; Rev. George L. Paine, executive secretary of the Greater Boston Federation of Churches and yours truly who sneaks in as the executive secretary of the Church League for Industrial Democracy. In addition to these members of the committee, a number of others serve on special committees, including Mrs. Marthe Falconer, Dr. Miriam Van Waters, Rev. Spear Knebel, Miss Lucy Randolph Mason, Spencer Miller Jr., Rev. Howard C. Robbins, Rev. Percy G. Kammerer, George W. Wickersham, Rev. Floyd Van Keuren, Canon C. W. Vernon, Miss Mary Brisley, and Dr. William S. Keller.

Early Services Well Attended

A special effort has been made this Lent at St. James', Danbury, Conn., to get people out to the early services. As a result the average attendance at the 8 o'clock service on Sunday has been 125, while nearly one hundred, and mostly young people, have attended the communion service held each Tuesday at 7:15. Among the Lenten preachers at this parish have been

the Rev. C. B. Hedrick of the Berkeley Divinity School; Rev. Frederic Fleming, rector of Trinity, New York; Rev. H. A. Prichard of Mt. Kisco, N. Y.; Rev. W. J. Dietrich of Holy Trinity, New York; Rev. A. J. M. Wilson of Christ Church, Greenwich, Conn.; Rev. J. A. Racioppi of Bridgeport; Rev. G. C. Lund of Christ Church Cathedral, Hartford;

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Rev. Henry F. Hine of Torrington and Rev. Cranston Brenton of Astoria, New York. The preacher at the Three Hour Service is to be the Rev. Frank Gavin of General Seminary.

* * *

Bishop Page Confirms Class in Canada

When Bishop Seager of Huron, Canada, fell ill the clergy of that diocese turned to Bishop Page of Michigan for aid. So on April 5th at All Saints', Windsor, Ontario, Bishop Page confirmed 350 candidates, representing the combined classes of the churches in the neighborhood of Windsor. So far as can be learned this is the first time that a bishop has crossed the boundary for a public service of confirmation.

* * *

Bringing Men and Boys to Church

The committee on work with men and boys of the diocese of Central New York sent a message to the clergy during Lent suggesting that during the two weeks of Passiontide intensive personal work be undertaken to bring men and boys into closer touch with the church.

* * *

Dedicate Thank Offering Building

Another of the buildings to be erected from the United Thank Offering of 1931 has been dedicated: the combined synod hall and parish house in Sendai, Japan. This two-story stucco building, beautifully finished, is to serve as synod house for the district of the Tohoku and also as parish house for Christ Church, Sendai, and will fill a great need in diocese, community and parish.

* * *

Sarah Reed Has a Birthday

I presume many people had a birthday on March 16th, but nevertheless I think there is a very good reason for calling attention to the one celebrated by Miss Sarah Reed of Erie, Pa. For more than fifty years this Church woman, a leader in Church and community affairs, has been presiding over a weekly Bible and missions study group in her home. Hundred gathered the other day to commemorate her 95th birthday.

* * *

Ministers Urged to Safeguard Marriage

Ministers are urged to take their responsibility for the success of marriage more seriously in a statement issued by the Federal Council of the Churches. The statement emphasizes the need of educational preparation of young people for marriage, and the value of personal counseling by

the minister. It protests against any commercialization of marriage and appeals for dignity and reverence in the marriage ceremony. The statement was drafted by the committee on marriage and the home, of which Rev. Howard Chandler Robbins is chairman.

* * *

Summer Conference Called Off

The summer conference of the diocese of Nebraska, which had been planned for Brownell Hall in June, has been cancelled.

* * *

Big and Small in Auxiliaries

The Woman's Auxiliary of the little church at Papaaloa, Hawaii, had only eight members last year, but these eight had \$67 in their United Thank Offering, and this year in ad-

dition to their regular obligations they are raising \$100 toward a new car for the Church Army. At Kamuela there is a branch with only six members but they also make up for fewness by their interest and hard work. This little branch of six members might be interested in hearing of the branch at St. James' Church, Baton Rouge, La. The rector, the Rev. M. W. Lockhart, printed the members' names in his parish paper, 531 members! They work in ten groups, each with a group leader.

* * *

Active Group at Manila

At the Cathedral in Manila the Auxiliary has thirty-five members, an extremely transient group due to furloughs and transfers in the personnel of army, navy and other services. The Cathedral Auxiliary has

Hospital Needs

Many of our Church hospitals have difficult problems. They are chiefly financial, though not always so. In growing communities expansion of service creates a demand for additional building and equipment. In settled communities the hospital often finds increasing opportunity for free service to the poor. This demand can only be met by contributions of money. The most satisfactory provision for guaranteeing the continuance of this free work is an endowment fund and every hospital has need of such support. It is hoped that the friends of the poor will remember our hospitals in their communities when they make their wills. The good done by a legacy to a hospital lives long after the gift is made and many blessed works of mercy are done in the name of the giver.

Remember your Church Hospitals in your Prayers.

Remember them in making your will.

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HOSPITAL OF ST. BARNABAS AND FOR WOMEN AND CHILDREN, Newark, New Jersey. Miss A. M. Viehdorfer, Superintendent Central Ave. Unit. Rev. John G. Martin, Superintendent, High Street Unit.

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none the less done a large amount of work; beside such usual objectives as the U. T. O., community social service, parish work, etc., they supported a blind boy in a government school, sent clothes to a leper colony, and made nearly 600 garments and 7,000 hospital dressings. The cosmopolitan character of their membership gives their meetings an added interest as they include former residents of Alaska, Liberia, China and Chile.

* * *

Finances Without Bazaars

No dues, no bazaars, no dependence on irregular contributions, but the work of all the women's organizations adequately financed on a budget secured by annual pledges, is the method used successfully for women's work at Holy Trinity parish, Brooklyn, N. Y. They find it works better than their former method of entertainments and sales.

Every woman is invited to subscribe on a special card for Women's Work. This is in addition to the regular pledge card for the whole work of the Church. The parish has about eight organizations for women. The budget, about \$3,000, is distributed among them according to their needs.

* * *

Progress on the Hall of Religion

The Hall of Religion, located in the centre of the exhibition grounds at the Chicago World's Fair to be held this summer, is now nearly half finished. Opening into the rotunda directly opposite the main entrance is to be the exhibit of our Church.

* * *

Advocates Hilarity for These Times

The other evening an old fashioned stunt night was held at St. Paul's, New Haven, Connecticut. There was a sinking of hearts on the part of the teachers of the church school when it was announced, writes Mrs. Charles B. Hedrick, wife of Professor Hedrick of Berkeley and herself one of the teachers. It meant work for them; it meant the job of selling tickets often to people hard pressed—rather a foolish enterprise for these days, she thought. The party came and she writes:

"The night came. I myself was keenly alive to all sorts of possibilities, except that I knew so far no enterprise in this parish had fallen flat during the last four years. The parish house was filled. Some stunts were very original, some very amusing, some very artistic. It was an evening well worth while, an evening of family fellowship in the parish. The 10 cents admission provided

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good wholesome fun for the onlooker. And what about the performers? They had worked earnestly and now reaped their well earned applause. But more than that, they had worked as if they valued this opportunity to render willing service to the church with their very own abilities. What a fine training for the boys and girls! What impressed me most were three children, whose shabby coats told their story. The oldest boy was about seven, his sisters were of Kindergarten age. They were not forward children, rather the opposite, and yet with a certain assurance they came upstairs to watch the show. Their aunt was downstairs. They felt at home here—thanks to the infectious spirit of the parish and to their teacher in the Church School—and their eyes began to sparkle and laugh as time passed. Poverty stalked through their homes. Heavy hearts of parents must throw a damper on these youthful spirits. Is a stunt night worth while? A hundred times yes. And I should say especially in these trying days. As long as our soul's life is lived in human bodies we need hilarity and fun as counteraction to worry. How the whole audience shrieked with laughter when some adolescent lads appeared in my lady's wardrobe! Anyhow during this evening father, mother, uncle, aunt could laugh. Only laugh? No, I hope more. They could see the wholesome spirit that pervaded the Church School in work and play. How did the unemployed with their families make it possible to come? I don't know, but they were there. I am sure some free tickets were handed out. The parish family need these common enterprises now more than ever to bind together rich and poor, old and young, learned and simple souls."

* * *

This Child Knew a Nice Grace

One of the five-year-olds in a mountain mission home asked the other day if she might not ask the blessing at the lunch table. Given permission she said, "Help us to eat and do everything that we should eat and do. Yours lovingly." The head of the mission thought this delightful. A few minutes later the youngster said, "You know, I wasn't sure I knew any blessing, but I'll be dog-gone if I didn't."

BOOK REVIEWS

(Continued from page 9)

psychology of religion would agree with this naive viewpoint.

We turn now to a sixty-four page pamphlet *An Outline of Christian Symbolism* by Bishop Frank E. Wilson, a WITNESS Editor, published by Morehouse for only eighteen cents.

While a man can be a good Christian and know very little about Christian Symbolism, nevertheless some knowledge of this subject can increase the intensity of worship by revealing new meanings in many objects and actions in Church. Bishop Wilson writes with great clarity and simplicity so that

child and adult alike will benefit from this admirable pamphlet.

Books reviewed in The Witness may be secured from the Morehouse Publishing Co., 1801 W. Fond du Lac Ave., Milwaukee, Wisconsin; George W. Jacobs & Co., 1726 Chestnut St., Philadelphia, and Edwin S. Gorham Inc., 18 West 45th St., New York City. Add a few cents to the price of the book for postage.

Services of Leading Churches

Cathedral of St. John the Divine

New York City
Amsterdam Ave. and 112th St.
Sundays: Holy Communion, 8 and 9;
Children's Service, 9:30; Morning Prayer
and Litany, 10; Holy Communion and
Sermon, 11; Evening Prayer, 4.
Week Days: Holy Communion, 7:30
(Saints' Days, 10); Morning Prayer, 9:30;
Evening Prayer, 5 (choral).
Saturdays: Organ Recital at 4:30.

All Angels' Church

West End Ave., at 81st St.
New York City
Rev. Geo. A. Trowbridge, Rector
Holy Communion, 8:00 a. m.
Morning Prayer and Sermon, 11 a. m.
Choral Evensong and Sermon, 8 p. m.
Church School, 11 a. m.
Holy Days and Thursdays: Holy Com-
munion, 10:30 a. m.

Church of St. Mary the Virgin

New York
46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Low Masses, 7, 8, 9 and 10.
High Mass and Sermon, 11.
Vespers and Benediction, 8.
Week-day Masses, 7, 8 and 9:30.
Confessions, Sat. 3 to 5; 8 to 9.

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 Com-
munion, 11:45.

The Heavenly Rest and Beloved

Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8 a. m.
Sunday 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 Com-
munion 10:00 a. m.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D.
Sundays: 8, 10, 11 a. m.; 4 p. m.
Wednesdays: 10 a. m.
Daily: 12:20 p. m.

St. Bartholomew's Church

Park Ave. and 51st St., New York
Rev. G. P. T. Sargent, D.D., Rector
8 a. m., Holy Communion. 9:30 a. m.,
Church School. 11 a. m., Morning Service
and Sermon. 4 p. m., Evensong.
Special Music.

St. Paul's Church

Flathush, Brooklyn, N. Y.
Sunday Services:
Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
Morning Service, 11:00 a. m.
Evening Service, 8:00 p. m.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11:00.
Gamma Kappa Delta: 6 p. m.
Holy Days: 10 a. m.

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
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy
Days: 10:30 a. m.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11 a. m.; 7:45 p. m.
Wednesdays: 10:30 a. m.

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.

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.

Church of St. Michael and

All Angels
Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 a. m.; 8
p. m.
Week Days: Wednesdays 10 a. m.,
Thursdays and Fridays 7 a. m., Holy
Days 7 and 10 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.

Gethsemane, Minneapolis

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

Rhode Island

St. Stephen's Church in Providence

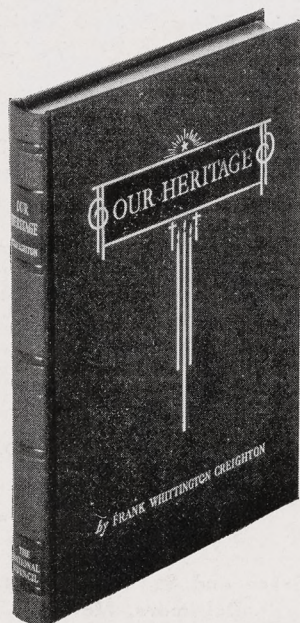
114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 a. m. Holy Com-
munion. 11 a. m. Sung Mass and Ser-
mon. 5:30 p. m. Evening Prayer.
Week Days: 7 a. m. Mass, 7:30 a. m.
Matins, 5:30 p. m. Evensong.
Confessions Saturdays: 4:30-5:30 p. m.
7:30-8:30 p. m.

Our Heritage

By the RT. REV. FRANK W. CREIGHTON, S. T. D.

Suffragan Bishop of Long Island

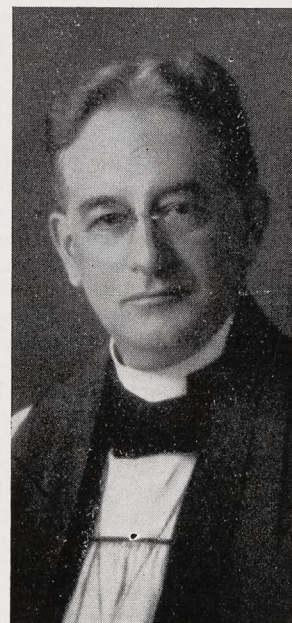
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Aside from its contents, the book itself is worth a word. It is a beautiful specimen of fine book-making, and will grace any library. Its 165 beautiful pages are on water-marked laid paper, deckle edge. Binding is purple grain cloth, with head and foot bands, gold top, gold stamping. Size 5½x8.

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