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GOD IS LOVE

An Easter Editorial by

BISHOP JOHNSON

IN SO FAR as man has been capable of observing, we live in an ordered universe that began with electrons and neurons and has proceeded through a measured succession of ordered events to a highly articulated society which we call civilization. It is interesting to note certain features of the process.

First, the urge to develop has proceeded from a factor within the creature itself. The ape did not deliberately lift itself up to become a man. He could not do that because he hadn't the slightest idea what a man was like. He certainly did not endow himself with the gift of literary achievement because he hadn't the slightest idea what a book was or how to produce one. It was quite contrary to any previous experience in his life.

This process by which man emerged from the past involved two things: a gift of something that we call reason and an inward urge to appropriate this gift. It was an unconscious adaptation of an innate capacity to an ultimate purpose, which undoubtedly the ape struggled against. In a real sense the most capable ape must have felt superior to the incipient man. To become a man the ape had to sacrifice many of his privileges. He must not go on developing himself into a bigger and better ape, but he had to become a very crude and childlike man. The route of his progression took a new trend and he could not become a competent man until he consented to become a less competent ape. The transition must have been marked by the slurring contempt of the more powerful apes and by a sense of humiliation on the part of the embryo man.

Science can tell us that an ape became a man, at least in his physical structure, but science lacks the imagination to visualize the process. Personally it is this difficulty in following the method that makes me doubtful of the fact. I do not believe that an ape could bestow on his progeny that which he did not possess. The story of a world in which a magician takes faculties out of his hat which did not previously exist is too fantastic for my credulity.

I BELIEVE that there was a supernatural gift from the author of the original neurons which accounts for the transition, but of course all this happened a

long time ago and there are no witnesses to testify in court. Both the skeptical scientist and the credulous believer have to do some guessing. But carrying it a few steps further, men and apes have lived together in intimate fellowship for many cycles and there still remains a great gulf which no ape has bridged—even to the learning of his a, b, c's. Oh I know it takes millions of years to do the trick, but there ought to be some signs of the magic, particularly since the association of the ape with men ought to force the process by at least a wee sprout.

At any rate I shall continue to believe that life in its successive stages is the work of the Creator and not the work of an oyster. It seems more reasonable to assume purpose of the Creator and capacity in the creature than to assert that something came out of nothing and that everything ends in nothing. That is too much for me.

Of the two difficulties I choose the lesser. Creation has gone from step to step in some such way, seemingly trending toward some adequate purpose and ultimate reality, rather than proceeding from zero to zero.

At last man has arrived on the scene in full possession of some faculties that have been developed and in possession of some capacities which point upward but do not eventuate in any conclusive result. Three thousand years ago Job asked the question, "If a man die shall he live again?" Why did he ruffle the placid existence of man's alimentary canal with such a baffling query? Surely not because he had any adequate proof that there was an affirmative answer. It was a wistful desire implanted in him by the same author that bothered the ape with a preposterous ambition. But it is all in the same ordered universe proceeding from innate desire to ultimate achievement. It seems to have been the same method which has accounted for progressive development in living creatures from the beginning. First an urge to emerge from a lesser to a higher status and then an external environment which enabled the desire to be realized. In short the world seems to have been in such a way that the Simian dream could be realized.

The things without adapted themselves to the desire within so that man could use chemistry and electricity and steam. Curious that the faint aspirations of the primitive man should eventuate beyond his fondest dreams. His faith, so dim and improbable, became the substance of things hoped for and while the primitive scientist died without receiving the promise yet he was on his way to an unforeseen paradise of scientific knowledge.

The faith in an ordered universe and also in man's mental capacity had to precede the realizations. The first scientist had no more reason to expect the radio than the first Christian had to expect the millenium.

IT IS true that man has walked by faith and not by sight in his pursuit of this intuitive search for truth. In spite of the absurdity of the Simian world that once existed I believe in the wisdom of God, in the purpose of creation and in the basic intuitions of the creature. It is the only theory that satisfies the equation. By the same token I believe that God is good and that if we ask bread He will not give us a stone, and also that no personal misery which I may endure can in any way altar the fact that God is good. "Though He slay me yet will I trust in Him, and though I walk through the valley of the shadow of death I will fear no ultimate evil in God." I believe

that there is an ultimate reality in creation that will justify its existence and that the end of it all will not be found in a cemetery.

I believe that the urge in man to attain eternal life was put there by the Creator and that a sincere pursuit of that object will not end in futility.

I believe that the life and gospel of Jesus Christ is a reasonable answer to Job's question and that if we follow Him and love Him we will enjoy such a measure of love, joy and peace as to justify one's quest for righteousness regardless of the fact that few there be that find it.

I believe that the observance of Easter Day is a correct manifestation of man's highest purpose and a correct interpretation of God's ultimate vindication.

After all the whole fabric of Christian faith stands or falls in the one sentence, "God is Love." The alternative is that God is a deceiver and Christ is a hoax and the love which we attribute to God is replaced by a diabolical enjoyment in man's search for truth and righteousness.

The story of creation compels me to believe in the inherent truth that the most potent factor in living beings is the urge within to reach those good things which pass man's present understanding. The basic assumption of my faith is that God is both wise and good and His wisdom and goodness will be vindicated in the ultimate purpose of creation.

THE NEW LEISURE

By

JOHN W. DAY

TO FRED EASTMAN, professor of religious drama in the Chicago Theological Seminary, the problem of the new leisure suggests the story of the boy who received three Christmas presents: a sled, an air-rifle and a diary. In the diary he made these entries, "December 26: Snowed so hard I was not allowed to go out with my sled. December 27: Still snowing. Had to stay in. December 28: More snow. Shot grandmother." Professor Eastman's comment is, "When denied recreation and amusement we shoot grandmother."

My own reflection is: "When we are furnished with the means of recreation and amusement and don't know how to use them we shoot grandmother."

Assuming that there is already a problem in regard to leisure time, it is not yet sufficiently acute to cause us much worry. Many individuals who have benefitted by the N. R. A. to the tune of fewer hours of daily labor, report that for several months they spent their time catching up on sleep and rest.

No one questions the hope that the day is not far distant when workers will really have a problem of leisure time, time which can be occupied with some helpful and healthful amusement or occupation and not in "shooting grandmother."

H. A. Overstreet tells us that we are just emerging from the pathetic era in relation to leisure hours. When Maxim Gorky made his visit to America he was taken to Coney Island by some enthusiastic friends who were anxious that he should see the great American play ground. They escorted him to everything,—the loop-the-loop, the roller coasters with the dangerous curves and breath taking dips,—Wonderland, theatres, crazy houses, merry-go-rounds, and all the rest of it. After showing him around for several hours the friends asked in expectant mood: "Well, what do you think of it?" Gorky's simple answer was, "What a sad people you must be." This Russian of great human experience was not taken in by all the noise and excitement of Coney Island. He knew exactly what it meant to the thousands of half mad people of a great city. He was conscious of the fact that Coney Island was merely a symptom of a terrible malady. To him it was a place where thousands of frightened, half-crazed people, who had been driven hour after hour, day after day in work shop, factory and office, to make profits for an employer, engaged in a life and death struggle for trade and business in a world of brutal and remorseless competition. Coney Island is the workers' place of tempor-

any release from the fear and worry of the whole hideous network of a squirrel cage of economic drudgery, repression and oppression. Coney Island to Maxim Gorky was more like a sanitarium than a playground. There one heard only the laughter of men, women and children temporarily released from a Hell of crowded slums and the lash of taskmasters made hard and relentless by the requirements of a jungle-like world of business and industry.

There will never be any real leisure among American workers until economic security in jobs, sickness and old age has been established. That time is not with us yet but there is hope of its coming and without resort to violence.

WITH the prospect of leisure hours more than a prophetic vision of a far off divine event, the country should be preparing itself for helpful, wholesome methods of recreation. In his excellent book "A Guide to Civilized Loafing", H. A. Overstreet says: "It follows that the new leisure which we now are talking about must either be correlated with a new work-life or simply be productive of more Coney Islands, more moronic novels, more cheap dance halls, burlesque shows, tabloids and pulp magazines."

A leisure that is to have any value to the individual and to society must come from occupations and professions that are equally valuable. When men and women are driven like overworked machines eight and ten hours a day to increase the dividends on invested capital, they cannot have much enthusiasm left for creative leisure time projects. About all they can accomplish is to find release for jangled, frazzled nerves and a hostile soul and then return to the daily grind. There really is not much point to multiplying public parks and amusement centers until workers can replace fear with a sense of security in their jobs, their illnesses and their old age.

There must also be definite changes in environment before workers can engage themselves in creative soul expanding leisure hours.

At the close of the first year of my ministry and just before I entered the Army, I did a month's supply work in St. Augustine's Church, a Chapel of Trinity Church, New York, located on East Houston Street, near the Bowery. I was given living quarters on the top floor of the parish house. From my front window I could look across the street into a large clothing manufacturing "sweat shop" where men and women toiled endlessly day and night on piece work. Yet at other times for several days running there would be no work at all.

Between five-thirty and six-thirty in the evening I used to watch the thousands of people crowding the sidewalks coming from the various and sundry places of business and occupation. I would wonder where they all went. One thought I used to dwell upon was that they must go down to the East River and take a ferry to Long Island. I gave up this idea, however, after visiting some of the homes of the people of the Church. I had walked through the slums of Boston, New York and St. Louis but I had never been inside a slum dwell-

ing in New York. After seeing with one's own eyes how the vast majority of the laboring people of New York are compelled to live, one wonders that civilized man in his most degenerate moments, could have conceived of such enormities in the form of places for human beings to live in. To be sure, the slums like war, are merely an accumulation of villainies,—a series of hasty greeds constructed one upon another. If, after walking through the slums of any of our so-called "great cities" you wonder why so many people seem to live on the sidewalks and streets just step inside one of the dwelling houses and look about you. Your wonder will cease immediately. You will realize that the sidewalks and streets are much more attractive and livable than the houses.

What possible advantage could there be to the increase of leisure for men and women who are compelled to live in such rookeries and rat holes! A few more free hours cannot possibly make clean the souls of the dwellers of such places.

It is quite impossible to separate leisure hours' programs from slum clearance, unemployment and sickness insurance, old age pensions, that is, from economic security in general.

WITH the present trends in economic life the time is not far distant when it will be quite possible for a man to earn sufficient wages with which to provide himself with a minimum of food, clothing and shelter by digging ditches, making roads or night shirts for not more than four or five hours a day. The remaining hours can be spent in doing the thing his soul craves to do. It may be raising onions in his back yard or writing stories in his attic.

The Church, as the representative of Christ on earth, can make a tremendous contribution to leisure time enterprises by offering its parish houses and guild halls for organized community projects. From its membership there can be recruited capable leaders who can give direction, instruction and inspiration to many different leisure time programs.

A Church that is alert to the manifold opportunities for service in the present changing social order will persist. If it insists on standing on the side lines or sitting in the bleachers it may soon find itself stripped of the opportunity to do anything in the field of social service, even as the Church of Russia. When the Bolsheviks made it unlawful for the Russian Church to take part in any social service activity they were wise in the accomplishment of their purpose to destroy the Church. If the Church in the United States does not take an important place in helping to solve the four great problems of race, peace, economics and the new leisure she may expect to follow in the train of the Church in Russia.

It is not only the privilege, but it is also the duty of Church people to see to it that this Church is in the front ranks of the attack upon the "new frontiers" where the fight is being waged for the organization of men as masters of the physical and material things of life to the end that they become useful servants to a higher ethical and spiritual relationship among men.

SOME EARLY BISHOPS

By E. CLOWES CHORLEY

THE American Church waited long for the Episcopate. Appeal after appeal was made in the early days for a bishop to confirm, ordain and bless the scattered flock, but all in vain. Puritan opposition here, and political conditions in England combined to defeat every effort to complete the organization of the Church.

Now we have a long and honored roll of Fathers in God. The first name on that roll is that of Samuel Seabury who, after his failure to secure consecration in England, turned to the Non-juring Bishops of the Scottish Church and was by them consecrated in the city of Aberdeen, Scotland, on November 14th, 1784. Full justice has never been done to the first of our Bishops. He was a man of varied gifts. A son of the Church, he studied medicine in the University of Edinburgh; was ordained in London, and appointed a missionary of the S.P.G. at New Brunswick, New Jersey. During the War of the Revolution he was a strong loyalist; suffered imprisonment and the loss of his property. He is described as having the manners of a gentleman in the reign of Queen Anne. He was a High Churchman of the Connecticut type, a strong sacramentarian. We owe to him the form of the Consecration prayer in our Communion Office which in turn is taken from the first Prayer Book of Edward VI. He died in 1796.

On the 4th day of February, 1787, in the Chapel of Lambeth Palace, London, William White was consecrated first Bishop of Pennsylvania, and Samuel Provoost, first Bishop of New York. The episcopate of White covered the long period of forty-nine years. He was a statesman of a high order. An ardent supporter of the cause of American independence, he was a trusted adviser of George Washington and chaplain of the Continental Congress. In the difficult years when this Church was seeking to fit herself to the changed political conditions William White's statesmanship saved the day. He succeeded in harmonizing differing views and largely through his influence changes were made in the proposed Prayer Book and in the Constitution which made it possible to secure the episcopate from the Church of England and thus combine the English and Scotch succession. He lived until 1836.

Samuel Provoost was a different type of man. Educated in the University of Cambridge, he was a fine classical scholar, a linguist and an authority on botany. He was not distinguished for any very strong Church convictions, and above all things, he dreaded what was then known as "enthusiasm" in religion. He never forgave Seabury for his loyalist sympathies and somewhat scornfully referred to him as "Cebra." During the British occupation of New York he found it expedient to retire into the country and did not exercise his ministerial office save on one or two rare occasions. When the British evacuated New York Provoost superseded Benjamin Moore as rector of Trinity Parish. He presided at the first Convention of the diocese of New York in 1785 and was subsequently elected Bishop of the diocese. In 1801 "induced by some mel-

ancholy circumstances in his family," Provoost resigned his rectorship and his episcopal jurisdiction and again retired to the country. In 1811 he emerged from retirement to take part in the consecration of John Henry Hobart as Assistant Bishop of New York, and Alexander V. Griswold, as Bishop of the Eastern diocese.

THE last American bishop to be consecrated in England was James Madison, first Bishop of Virginia. He combined his work as bishop with the Presidency of William and Mary College. During his administration the Church in Virginia, which was deplorably weak, marked time. Thomas John Claggett has the distinction of being the first Bishop of this Church to be consecrated on American soil, Provoost, White, Seabury and Madison taking part in the service. Claggett was unusually tall and followed Seabury's example in wearing a mitre. He was gifted with a strong voice. It is told that on one occasion when he was consecrating a church, as he entered the door and pronounced the sentences a member of the congregation was so startled that she fainted.

Hobart and Griswold were consecrated together—the one a pronounced High Churchman; the other a great Evangelical. Griswold had been brought up on a farm and even after his ordination worked for his own parishioners in the fields—a thing Boston, after he went there to live, neither forgave nor forgot. Yet he was thoroughly well educated. In his many journeys through New England he always carried with him a pocket edition of Homer. He was extraordinarily silent. When reproached with this he answered that when he was a young man he had talked a great deal and often very foolishly; but that he had never regretted the things he had not said. He was wont to say that those of the clergy who most magnified his office in public, gave him most trouble in private. He was so modest that he hesitated to go to live in Boston for fear his health would suffer from dining out. In later years he dryly remarked that he had been asked out to dinner only once, and then by one of his own clergy.

John Henry Hobart was the first great High Churchman, and at the same time Evangelical. He inscribed upon his banner the watchword "Evangelical Truth; Apostolic Order." He had an imperious temper; a high sense of the office of Bishop and he revelled in controversy. A prolific writer; a powerful preacher; with a flair for organization, he revolutionized the Church in the State of New York. It increased by leaps and bounds to the far western boundaries. He is justly described on his tombstone as "at all times the ardent and intrepid champion of the Church of God."

RICHARD CHANNING MOORE, second Bishop of Virginia, was converted as he read the Bible while waiting in a barber's shop. He turned from the study of medicine to the ministry and witnessed a good confession. He was a preacher of extraordinary power and led multitudes into the valley of decision. On one occasion his congregation would not leave till he had

repeated his sermon three times. He was elected for Virginia as a forlorn hope, but he swept through the state like a flame of fire till the desert blossomed as the rose. John Stark Ravenscroft, first Bishop of North Carolina, was unconventional to an extreme. Known at college as "mad Jack", he was noted for an uncontrollable temper and for swearing. His conversion reads like a page from the Acts of the Apostles. Asked if a good moral man would go to heaven, he bluntly answered, "No, he would go straight to hell." He toiled terribly under summer suns and through winter snows and in seven short years wore himself out.

Theodore Dehon, second Bishop of South Carolina, and Nicholas Hamner Cobbs, first Bishop of Alabama, were alike distinguished for humility and gentleness. When Dehon became bishop there had not been a single confirmation or ordination in South Carolina, but in the five years of his episcopate the diocese took on a new life. Cobbs and his friend, Thomas G. Atkinson, later Bishop of North Carolina, were the first priests of the Church personally to observe the saint's days as set forth in the Prayer Book. Cobbs was a Catholic with no leanings to ritualism. His pet aversion was a quartette choir. "Put," he said, "four of the saintliest archbishops into a quartette choir, and it would corrupt them." He cared particularly for the Negroes in Alabama, and is said to have personally visited every family in the State outside the organized parishes. He died just one hour before Alabama seceded from the Union.

Manton Eastburn, who succeeded Griswold in Massachusetts, was one of the best classical scholars of his time. A pronounced Evangelical, he had never changed a theological opinion after he was seven years old and regarded everyone who differed from him as the victim of "detestable prejudice". His sermons were precisely thirty minutes long and of uniform pattern. He delighted to tell the cultured congregation of Trinity Church, Boston, that they were vile earth and miserable sinners. Like Bishop White who always spoke of the devil as "that personage", Eastburn called man "a denizen of the earth" and spoke of the "broad way" as that "frequented by a numerical majority". Any kind of ritual was pain and grief to him, yet he never would officiate at a baptism or a funeral in a private house because they were classed as public services in the Book of Common Prayer.

The Church in America has no cause to apologize for her early Bishops. Here and there their bodies rest in peace, but their souls live for evermore.

God's Plan

By ROBERT P. KREITLER

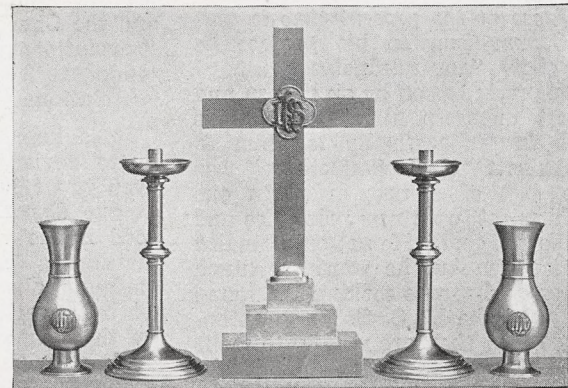
WHEN Jesus Christ the Divine Saviour entered humanity, He showed how It touched all life, as a veritable plan of God. Christian Churchmen should be familiar with God's Plan. It has been unfolded to them in the Book of Common Prayer. There, in simple but adequate language, is the Church put forth as the Teacher of the Truth of God's Purposes, such truth by which Christian folk are to live.

There are four great sources of happy and useful

living: work, play, love, and worship. As a source of instruction in the last of these, the Church acts with insight and energy, unmatched elsewhere. It is the mission of the Church helpfully to nurture, safeguard, and guide the moral and spiritual well being of those who would know through Jesus Christ. Through Prayer and Praise and Sacrament, the individual Christian finds himself stimulated to action and to service. He finds himself in a Fellowship devoted to the accomplishment of definite goals and objectives, in which every individual has an interest and a great stake. Each Christian Churchman is ever trying to conform himself (as others) to the Purpose, discovered in the goal of the Church's Mission.

The best illustrations of the relation of an individual Christian to the Church, the Fellowship of which he is a part, is that of St. Paul. This Apostle called the Church the Body of Christ. Three things may be said of such a Body—(like the human body)—: it is an *organism of amazing variety*. All types of personality are embraced within the Church, all human experience is included. In the second place, there is a marvelous unity in it, as in the body. The Unity is that which gives cohesion to the work of the Christian Fellowship. Through all its activities, there ought to be this mark of unity pervading the whole. And, thirdly, there is a relation between the Body of the Church and the Spirit living within it.

To make the Church, in this modern day, a power for the good to which Christ commissioned it, there must be a new dedication to the Will of our Divine Lord, as the supreme law of living.



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REVIEWER HAILS A NEW BOOK BY E. STANLEY JONES

By GARDINER M. DAY

It isn't often that a reviewer gets a thrill that makes him jump out of his study chair and cry, "Alleluia, Amen!" Like the movie house operator, who gets so accustomed to seeing things that make the ordinary mortal dissolve in tears or shriek with fear without batting an eye, the reviewer becomes so used to the comic and tragic possibilities of the printed page that it is a truly rare thing for a book to stir his complacent mind. But I for one found myself stirred by this latest book *Christ's Alternative To Communism* (Abingdon \$2) from the pen of the American Missionary to India, E. Stanley Jones. It would be hard to imagine anyone so unfeeling as not to be moved by the freshness and vitality of this volume. If the Forward Movement could see to it that this book was *thoughtfully read* by half, a quarter,—yes, even a tenth of the membership of the Episcopal Church, I believe there would be such a revival of Christ's religion that there would be no need for The Forward Movement.

Dr. Jones believes, and he is getting daily to be less and less unique in this view, that *the titanic and all important challenge which Christianity faces at the present time is that of Communism*. In his preface he tells how "an indefinable sense of being pressed upon by an unseen and almost unknown something" in his work in India, finally led him to recognize that this "something" was "the fact of a new order in our world midst, with new principles and a different goal." He not only studied Communism but he went to Russia and saw what was making the young people of the U. S. S. R. so enthusiastic that they are willing to make uncommon sacrifices for their ideals. He discovered that instead of Communism in Russia being something to be feared and denounced as an unmitigated atheistic evil, there was a great deal of truth in Borodin's remark: "We Communists are trying to bring in the Kingdom of God by force, while you Christians are trying to bring it in by love." So much did Dr. Jones find in Communism that he believes Christ Himself would approve that he thinks that God may be using these Communists, despite the fact that they repudiate Him, to stab awake the Church to take up its almost forgotten idealism contained in the message of Him Who came into Galilee preaching the gospel of the Kingdom of God.

Quite naturally Dr. Jones repu-

diates the manifest evils in Communism, such as the use of violence, the denial of liberty, and the affirmation of the idea that the end justifies the means, but he recognizes the earnest and effective way in which the Russian Communists are trying to create a society whose watchwords are *righteousness* and *justice* and in which the exploitation of the many by the few will be eventually entirely eliminated. As it was obvious that "the Russian Church could never have been the instrument of a new day "God had to use other instruments, and as a result Christianity will have to decide in this generation, or at most the next," whether it will face the challenge of Communism and begin to build the Kingdom of God on earth or whether it will be content to remain like the son in Jesus parable who told his father he would work in his vineyard and then "went not." The Russian Communist, Dr. Jones points out, is like the other son who refused to go to work and then went.

The main thesis of the book is that while Jesus did not give the detailed plan of God's Kingdom on earth nevertheless He gave principles and suggestions sufficiently definite to leave no doubt in man's mind of the general vision he had for the refashioning of society. The trouble is that we Christians have pulled the teeth of Christ's teaching by the process known as "spiritualizing," and the Church instead of being the "revolutionary" body it was intended to be has become simply a "resolutionary" body.

It is impossible to give an adequate review of a book like this even if we had the whole WITNESS at our disposal. The book must be read if the vitality of the author's message is to be appreciated. After stating realistically on the basis of Christ's teaching what Jesus meant by the Kingdom of God, Dr. Jones deals with those acute problems of economics, race relations, Church relations and personal relations which must be met by the modern disciple. After showing how the divisions in the Christian Church smother its spirit from within, Dr. Jones concludes with a powerful plea for the union of the Christian forces of the world into a "Christian Internationale." "The next great step," writes the author, "in putting into operation the Kingdom of God is for the Christian Churches to conceive of themselves as a part of that Kingdom, without exclusive rights and standing, and to recognize all other Christian bodies as integral parts of that Kingdom. We must recognize as a fellow Christian

(Continued on page 15)

MEDITATIONS FOR EVERY DAY OF LENT BY W. A. LAWRENCE

April 18—The Lord's Supper.

Holy Communion is not just for emergencies. It is not merely medicine for times when we are spiritually sick, but food for times when we are well. We don't eat merely when we are hungry,—we eat regularly. So it should be with our attendance at the Lord's Table. If you haven't been Confirmed, why not? If you have been Confirmed, how regularly do you come to Communion?

April 19—The Three Hours.

The most disturbing feature about Christ's crucifixion is that he was brought to the Cross not by bad men but by ordinary people who were acting from familiar and common motives. There were the religious people, who were prejudiced against Him; there were the money-changers, who found their profits interfered with; there were the politicians, who were a bit afraid of Him. So it is that just ordinary men, with familiar motives, break His heart today.

April 20—Resting in Hope.

The Cross to us is a symbol of faith and hope, but to the disciples it was the height of shame and disgrace. I doubt if we can realize the depth of the gloom or the bitterness of the disillusionment that they must have suffered. Everything they had hoped for had collapsed. The bottom had dropped out of life for them more fully, probably, than it ever will for us, but—on the first day of the week, *He Rose*,—and that ray of hope has lightened every darkness since.

SALT LAKE CATHEDRAL LOST BY FIRE

The Church in the missionary district of Utah recently suffered a great loss in the destruction by fire of the cathedral at Salt Lake City. Bishop Moulton writes that the community immediately expressed itself. The Roman Church offered the crypt of their cathedral for any purposes our people might desire; the Jewish congregation offered their synagogue; the Presbyterians offered their church and the Mormons, to quote Bishop Moulton, "offered us everything they had." The Masons offered both their old and new temples for as long as we cared to use it. We are using the Old Temple, since it is next door to our cathedral. Incidentally this is the 65th year of St. Mark's Cathedral and Bishop Moulton's 15th anniversary as bishop.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The clergy of this country recently received a communication from the New York Chamber of Commerce. It was very funny. It declared that everything was just hunky-dory on that day in March when Mr. Roosevelt was inaugurated President of the United States, in spite of the fact that all the banks were closed and few people had anything with which to buy bread, let alone cake. If the government had only kept hands off American industry "we should now have as good times as our country has ever had". The whole affair, declares this statement, should have been left in the hands of the employers who "were almost entirely poor boys who by thrift and hard work and burdens almost too hard to be borne have built up their business and they have been kind to their employees". But instead of leaving them alone, members of Congress "have turned billions of dollars of the people's money over to the political accident in the White House for him to juggle with as suits his whims".

When I want humor I turn to papers edited for that purpose rather than to statements issued by the Chamber of Commerce, so this rare essay would have passed me by entirely had it not been for the Rev. Don Frank Fenn of Baltimore who called it to my attention and enclosed a letter he got off to its authors. Mr. Fenn reminded them that "before the present President and Congress assumed office, state after state was closing its banks, unemployment was at a maximum, and big business was turning off thousands of people while they yet had reserves, and yet you say that Congress wrecked the country." He goes on to state his opinion that "business should be taxed for the support of those whom they will not employ, and who are as much their instruments for making their profits as are the machines for which they do create their reserves. If business will not create a reserve to care for their human instruments, the government must see to it that these human beings are cared for." Mr. Fenn also points out another pertinent fact when he tells these gentlemen "that by far the greatest proportion of the billions that has been spent by the government through relief agencies has gone into subsidies and loans to the railroads, banks, utility companies, etc. You forget to mention also that billions have been spent for the munitions companies for the creation of great armaments because



ROBERT S. CHALMERS
Dies Suddenly in Church

of fears created by those very munition companies which, if their agents would refrain from stirring up trouble, would cease to exist." He concludes his potent epistle by declaring that he is a member of no political party, and that he has always believed that the capitalistic system could be made superior to any other system of society. "But I do object to an organization such as the New York Chamber of Commerce broadcasting such deceptions, written in kindergarten terms to intelligent people. It is this kind of thing that is wrecking our society, I shall treasure your statement as an evidence of the fact that it will be difficult to trust such leaders as compose your organization."

Cambridge Students Protest Against War

George Cadigan and Paul Martin, students at the Cambridge Seminary, were arrested on April 11th for distributing hand-bills to high school students asking them to take part in the nation-wide student demonstration against war the following day. After remaining in jail for an hour or so they were brought before the judge. The prosecuting attorney, a member of the American Legion, told them that they should be placed against the wall and shot, but the Judge apparently thought that a bit severe so allowed them to return to their studies after imposing a fine of five dollars each. With them were a number of Harvard students, including Edward T. Ladd, son of the dean of the Berkeley Divinity School.

I think it is wholesome for students to demonstrate against war and Mr. Hearst's war propaganda. Of course it is not so nice to be ar-

rested and be carted off to jail by burly cops in the black-maria, for after all their offense was not a greivous one. People are arrested for distributed hand-bills without a permit only when the hand-bills present ideas. Printed matter informing you that you can buy your cigarettes at the A. & P. at a saving of a penny, or that the best whiskey is to be found in Jones' department store, is allowed to be passed out without interference. But ideas — they are dangerous, so it is the black-maria and a solemn judge in a black robe.

* * *

A New Church for North Carolina

A new church, Calvary Chapel, was dedicated on April 7th in the mill section of Burlington, N. C., by Bishop Penick. It is the result of work begun four years ago by the Rev. David T. Eaton.

* * *

New Vicar for Grace Chapel

William B. Sperry, at present a student at the General Theological Seminary, has been appointed vicar of Grace Chapel, New York, a part of Grace Church parish. He succeeds the Rev. F. A. Sanborn who has resigned because of illness. Mr. Sperry is older than most seminarians as may be gathered from the fact that he was a Sargeant-Major, or something like that, during the World War. He is to be ordained after Easter.

* * *

New Rector for Morristown Parish

St. Peter's, Morristown, N. J., vacant for a considerable time, has called the Rev. D. K. Montgomery, West Roxbury, Mass., as rector. Mr. Montgomery is thirty years of age and is married, his wife being the sister-in-law of Bishop Sherrill.

* * *

Bishop Woodcock Is Better

Bishop Woodcock of Kentucky is recovering rapidly from a long period of illness and will be able to attend services on Easter. He was unable however to fill an engagement to preach the noonday services in Philadelphia last week, a thing he had done each Lent for the past thirty years.

* * *

Harrison Rockwell Restored to the Ministry

The Rev. Harrison Rockwell, deposed some months ago at his own request, has been restored to the ministry and is at present serving as chaplain and secretary to Bishop Manning. Mr. Rockwell, for a number of years, was the rector of All Saints, Henry Street, New York, and the New York correspondent for the *Living Church*. He gave up our min-

istry in the first instance to become a Christian Scientist.

* * *

News Notes from Georgia

Bishop Coadjutor-elect Barnwell of Georgia visited the diocese the first week in April and confirmed three confirmation classes. . . . The Rev. G. B. Horsfield was instituted rector of St. Paul's, Savannah, on April 7th by Bishop Reese.

* * *

Large Classes in Rhode Island

A class of 70 was confirmed last Sunday by Bishop Perry at the Cathedral in Providence. The class was presented by the Rev. Arthur H. Beaty who has presented a large class each year since coming to Providence from the diocese of Duluth. That evening a class of about the same size was confirmed at St. Paul's, Pawtucket, the Rev. R. A. Seilhamer, rector.

* * *

Archbishop of York Urges Unity

The Lord Archbishop of York has called attention to what he considers an important principle that must be recognized, no less by Anglicans than by others, if unity is to be brought nearer. "The frame of mind in which we must approach the matter," said Dr. Temple at a meeting in England, "is a recognition that what we lack others can supply." Dr. Temple urged complete fullness of union, and favored immediate intercommunion.

* * *

Robert S. Chalmers Dies Suddenly

The Rev. Robert S. Chalmers, rector of Grace and St. Peter's, Baltimore, and one time an editor of THE WITNESS, died suddenly of apoplexy in Trinity Church, New York, on April 12th. Mr. Chalmers was the special noon-day preacher last week at Trinity but was late that day. He entered the church to find the rector, Dr. Fleming, in the pulpit. He therefore entered a pew, out of breath from hurrying, knelt in prayer, then settled himself to listen to the rector's sermon. He suddenly

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BERNARD I. BELL
Off to Preach in England

crumbled. Practically nobody, however, knew what had happened and it was not until the close of the service that the pastor of Trinity, the Rev. T. A. Sparks, informed the rector as to what had taken place. Dr. Fleming then led the large congregation in prayers for the dead, first announcing the death. Mr. Chalmers was fifty-three years of age and for many years had been a prominent figure in the Church, known particularly as a leader of the Anglo-Catholics.

* * *

A Letter from A Virginia Professor

The following communication has been received from the Rev. Alexander Zabriskie, professor at the Virginia Seminary:

"By some unfortunate mistake there appears in the frontispiece of

the April *Spirit of Missions* a misstatement sufficiently serious to call to general attention. Under the photograph of the Archbishop of York it is stated that he 'will visit the United States next December upon the invitation of the Presiding Bishop. While in America he will also visit some university centres'.

"In the early summer of 1934, one of the officers of the Student Christian Movement, the Rev. Dr. Van Dusen of the Union Theological Seminary, New York, waited upon the Archbishop and invited him to attend and to address their quadrennial meeting, to be held in December 1935 at Toronto, and also to visit several universities in Canada and the United States. After His Grace accepted this invitation, the officers of the S. C. M. notified the authorities of our National Council, intimating that if it was desired he would be available for Sunday preaching engagements. This was done chiefly as an act of courtesy to his fellow-Churchmen. A secondary motive was that such engagements might help defray the expense of his trip. Naturally, our national office jumped at this chance and immediately began scheduling appointments—so many more of them, in fact, than the S. C. M. people expected as to jeopardize their plans seriously.

"The inference drawn from the caption under the Archbishop's photograph is that the original invitation for a visit to this country came from the Presiding Bishop, and that subsequently His Grace was, as it were, loaned to a few universities. This is so obviously wide of the facts, and so unfair to the officers

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of the Student Christian Movement, to whose courtesy we shall owe any engagements he may fill in our pulpits, as to call for correction."

* * *

Church Federation Adopts Forward Movement

The Federation of Churches of Lewisburg, Pa., has adopted the Forward Movement of our Church and an intensive visitation campaign has been conducted by the ministers of the city.

* * *

What Labor Is After

Work, wages and the good life are the things that organized labor is after, declared Mr. Spencer Miller, Jr., at a conference on the Church and Social Security, held at Cincinnati, on April 9th. The conference was held under the auspices of the social service department of the diocese of Southern Ohio. "Today," declared Mr. Miller, "all over America labor is seeking for some type of social security against the hazards of accident, unemployment, illness and old age." He declared that three million workers are injured each year, with 20,000 of them killed; that upward of eleven million are at the moment unemployed; that three million people in America are sick every day of the year, and that one out of every two workers who arrive at the age of 65 are dependent for support on either relatives or the state.

Other speakers on the program were Dr. William S. Keller, chairman of the diocesan social service department, Miss Leila Kinney of the University of Cincinnati, Isaac M. Rubinow, secretary of B'nai Brith, James A. Stuart, former relief administrator, and William W. Hewitt, professor at the University of Cincinnati.

* * *

Father Hughson at the General

The Rev. Shirley C. Hughson, superior of the Order of Holy Cross, was the preacher on April 15th at the General Seminary.

* * *

Baltimore Churchwoman Runs for Mayor

Miss Elizabeth Gilman, Churchwoman of Baltimore, and daughter of the first president of Johns Hopkins University, started her race for mayor of the city on the Socialist ticket, by going on the picket line

for the clothing workers who are on strike. Miss Gilman, an ardent Socialist as well as a devoted Churchwoman, has for many years battled for the underprivileged.

* * *

General Professor to Go to Bucharest

Professor Frank Gavin of the General Seminary is to leave in May for Bucharest, Roumania, to represent the American branch of the Anglican Church in conversations with the hierarchy of the Roumanian Orthodox Church on "Anglican Orders". The commission of the Anglican Churches will be headed by Bishop F. C. N. Hicks, the bishop of Lincoln, England.

* * *

Bishop Hobson Addresses the Girls' Friendly

Bishop Hobson, chairman of the Forward Movement Commission, addressed the directors of the Girls' Friendly Society on April 3rd at a meeting in New York, challenging the young people's organizations of the Church to help with the Forward Movement. The directors voted so to do. A program for young people on peace, race relations and the movies was also approved by the directors.

* * *

Rector's Resignation Is Refused

The Rev. H. Murray Elliott, rector at Milford, Mass., resigned the other day after having served the parish for five years. During that time the parish has shown marked growth in every way. Nevertheless Mr. Elliott thought that the people might care to have a change. But

not so; the vestry promptly had a meeting and refused to consider his resignation. Mr. Elliott will therefore doubtless remain in Milford.

* * *

Lenten Preachers in Philadelphia

The Rev. Howard R. Weir, the Rev. Louis W. Pitt and the Rev. Karl Reiland were the special noon-day preachers last week in Philadelphia.

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delphia. Mr. Weir is the rector of Holy Trinity, Philadelphia; Mr. Pitt is rector at Ardmore, Pa., and Mr. Reiland is a New Yorker.

* * *

Ordination in Diocese of Maine

The Rev. E. M. Robinson was ordained priest by Bishop Brewster of Maine at Newcastle, on April 3rd, with Dean Glasier of Portland preaching. Five clergymen of various denominations were present. Mr. Robinson is the rector at Newcastle.

* * *

Canon Bell Goes to England

Canon B. I. Bell is to sail for England on May first for two months of preaching and lecturing there. He is to return to be the guest preacher at the Cathedral of St. John the Divine in New York for six weeks, commencing July 7th.

* * *

Religious Play Given in Church

The religious play, "Everyman", was presented the evening of April 7th at St. Barnabas Church, Burlington, N. J. It was beautifully and devotionally done to a packed church. Rev. Harry S. Ruth is the rector.

* * *

Canon Douglas to Present Hale Lectures

Canon C. W. Douglas, authority on Church music, is to give the Hale lectures at Seabury-Western Seminary, commencing May 2nd. His subject is "Church Music in History and Practice."

* * *

Who Wrote the Book of Acts?

The Rev. Burton S. Easton, professor of New Testament at the General, in lecturing at the Virginia Seminary, did not tell the students who did write the Book of Acts, but he rather suggested that it was not St. Luke, as is generally supposed. He said that if it was written by the man who actually accompanied Paul, either he didn't know much about Paul or else he distorted facts. "The more one argues for the traditional authorship," declared this authority, "the more one puts on the conscience of the author." Dr. Easton also declared that the work was not composed during the lifetime of St. Paul, the only tenable date for its composition being the year 93. Religious edification was not the author's sole purpose in writing Acts, he declared. "He had another, never put explicitly but obvious to even the casual reader. Christianity is a religion that should be tolerated by the state." He pointed out that from chapter thirteen on Acts is a casebook in Roman law, with the author presenting evidence from Pharisees,

Roman officials, Jews and Christians to prove that the Christians were a Jewish party and therefore deserve toleration from the state.

Dr. Easton expressed the belief that the early Church was governed by a council of elders, modelled after the presbytery at Jerusalem, which was unique, however, in having a president. This Jerusalem presbytery kept all administration and teaching closely under its surveillance. Commenting on the extreme communism practiced in the Jerusalem Christian community, the lecturer said it was rather an example of self-sacrifice and to be regarded as a work of supererogation rather than an example for all Christians to follow. Comfort to many modern Christians in that statement, what?

* * *

Cross the Center of Christianity

"We have been trying to make religion too easy," declared the Rev. John Gass of Charlestown, W. Va., preaching last week at the noonday services in a downtown Chicago theatre. "We have on many occasions forgotten that a Cross is at the center of our faith. The Cross was no figure of speech to Jesus; it was a grim reality. The Cross for man today is not merely an emblem to be worn; it represents a task to be done."

* * *

Michigan Does Some Educating

The annual Lenten round table fellowship, sponsored by the department of religious education of the diocese of Michigan, closed a successful season on April 8th. Over 200 people attended, including representatives of six denominational churches.

* * *

Bishops at Parish in Scarsdale

Bishop Washburn of the diocese of Newark was the preacher at St. James the Less, Scarsdale, N. Y., on April 10th, with Bishop Dallas of New Hampshire the preacher this Wednesday. The parish is to have a dinner on May 15th to celebrate

the 15th anniversary of the rectorship of the Rev. A. R. Chalmers. During his rectorship the parish has been developed into one of the strongest in the diocese of New York.

* * *

Social Order Change Held Youth's Hope

Dr. Mark May, director of the Human Relations Institute of Yale University, in addressing the annual meeting of the Connecticut Church

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Mission of Help at the Hartford Cathedral last week, declared that a change in the social order was the only hope for young people. He declared that there were 5,000,000 people between the ages of 15 and 25, through school, who are seeking employment today without success. He also said that there was a deficit of 750,000 marriages in the country last year. "The only solution," he affirmed, "is a change in the social order." Bishop Budlong was the chairman of the meeting.

* * *

National Council to Meet

The National Council is to meet in New York from April 30th through May 2nd.

* * *

Institute New Rector at Altoona

Six hundred persons were present at the institution of the Rev. F. D. Daley as rector of St. Luke's, Altoona, Pa., among them being two rabbis, and ministers of the Lutheran, Methodist and Reformed churches.

* * *

The Article is in a Pamphlet

There have been a number of requests for the re-printing of the articles "Why I am an Episcopalian" by the Rev. R. Bland Mitchell, which appeared in a recent number of this paper. We are glad to inform you that it can be secured by writing Mr. Mitchell at 1910 12th Avenue, S., Birmingham, Alabama, at a cost of 1c apiece, with 5c added for postage on quantities less than 100.

* * *

Church for the Isolated in Pennsylvania

The Rev. S. B. Schofield of Muncy, Pa., has established a church for the isolated in a farm house in the mountains nearby, for the purpose of "carrying Christ to the people of the mountainside." Services are held once a month, and they are interdenominational.

* * *

Authority on Industry to Meet Church Groups

Mary van Kleeck, director of industrial studies of the Russell Sage Foundation and a vice-president of the Church League for Industrial Democracy, is to speak at a number of meetings under League auspices in the immediate future. The first is to be held in Cincinnati on April 25th. It will be a luncheon meeting, held at the Y. W. C. A., with Dr. William S. Keller as chairman. On May 4th she is to address an afternoon meeting of the League in Los Angeles, and is to meet with the clergy of the diocese on May 6th. Later that week she is to be the

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guest of honor at a dinner of the San Francisco group of the C. L. I. D. at which Bishop Edward L. Parsons, League president, will preside.

* * *

Let the People Sing

The Rev. Arthur Wood puts a light and joyful note into his Lenten services at St. Barnabas', Apponaug, R. I., by setting his people to singing good old hymns for most of the service. There are of course prayers but only a short sermon. They seem to like it.

* * *

Announcement of Wellesley Conference

The program of the 31st annual Wellesley Conference, to be held June 25-July 5th, reveals that 22 courses are offered, divided into the four schools; church workers, religious drama, Christian social ethics and Church music. The program also announces an interesting series of evening meetings, open to visitors. The secretary of the conference is Miss Marian DeC. Ward, 180 Commonwealth Avenue, Boston, who will be glad to see that you have a program.

* * *

Captain Mountford Has Anniversary

Palm Sunday marked the end of 30 years of service in the Church Army for Captain Frank Mountford. Starting out in a caravan in England, through missions and prisons and the turmoil of war, he has devoted the past ten years to building up the Army in the United States.

* * *

Commission on Evangelism Formed in Iowa

To promote evangelism and quicken personal religion within the diocese a representative group of

the clergy and laity of Iowa, meeting at Trinity Church, Iowa City, have organized a diocesan commission on evangelism. It was agreed that it should be made perfectly clear that the promotion of this movement is distinctly spiritual in nature. It is to develop the religious motives for living in the lives of men and women, and to promote deeper and more vital Christian living in personal and social relationships, this being also the purpose of the Forward Movement. The commission appointed by Bishop Harry S. Longley is composed of the Very Rev. Rowland F. Philbrook, Davenport; Rev. Charles F. Edwards, Cedar Rapids; Rev. Albert H. Head, Oska-loosa; Rev. Harry S. Longley, Jr., Des Moines; and the Rev. Richard

E. McEvoy, Iowa City. The meeting was addressed by Bishop Longley and the Rev. Malcolm Taylor, chairman of the National Commission on Evangelism.

* * *

Increased Attendance Noted in Rhode Island

Reports received at the Rhode Island diocesan headquarters indicate a larger attendance at Lenten services, lectures and study classes at many churches and missions than for many years. The increased interest is attributed largely to the influence of the Forward Movement.

* * *

Washington Cathedral Organist Dies

Edgar Priest, organist and choir-master of Washington Cathedral for

Services of Leading Churches

The Cathedral of St. John the Divine Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

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

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, 11.
Vespers and Benediction: 8 P. M.
Week-day Masses: 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest 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 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street
Rev. George A. Robertshaw
Minister in Charge
Sundays 8, 10 and 11 a. m., 4 p. m.
Daily 12:20.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

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St. Paul's Church Flatbush, 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. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
Sunday Services
8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon.
8 P. M.—Choral Evensong and Sermon.

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 and 4.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 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, D.D.
Rev. Gordon B. Wadhams
Rev. Bernard McK. Garlick
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.

St. Bartholomew's, Chicago

6720 Stewart Ave.
Rev. Howard R. Brinker, S.T.B., Rector
Sundays, 7:30, 9:30, 11:00 A. M. 7:30 P. M.
Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10:00 A. M.

A MEMORIAL

THE Rev. Frederick Henry Steenstra, rector of St. Mark's Church, of Mauch Chunk, passed away quietly and peacefully into life eternal on Tuesday, April 2, at 4:30 p. m. at the entrance to the chantry of the church.

An honored and beloved citizen has left the community that sorely needed him. His connection with Mauch Chunk has been for twenty-five years—first as a visitor and for the past eight years as a resident.

Mr. Steenstra was born at Cambridge, Mass., the son of Peter Henry Steenstra and Susan Brown Steenstra.

He was graduated from Harvard University in 1900 with the degree of A. B. and in 1904 with the degree of A. M.

In 1905 he received the degree of Bachelor of Divinity from Episcopal Theological School.

He served as curate at Grace Church, New York City, from 1905 to 1907, and was rector of Emmanuel Church, Manville, R. I., 1907 to 1910; of St. Chrysostom Church, Wollaston, Quincy, Mass., 1910 to 1920; of St. Andrew's Church, Stillwater, Okla., 1920 to 1922; of the Church of the Good Shepherd, Houlton, Maine, 1922 to 1923; of St. Mark's Church, Warren, R. I., 1923 to 1927.

Surviving are his widow, Elsie V. Steenstra, two sons, Edward F. Steenstra, Westbrook, Conn.; and Walter H. Steenstra, of Austin, Texas; two sisters, Misses Mary and Isabel Steenstra, of Cambridge, Mass., now visiting in California.

more than a quarter of a century, died on March 31. He was born in England and came to this country in 1901.

* * *

Senator Nye at Virginia Seminary

Senator Gerald P. Nye, crusader against the sinister activities of the munition makers, was a speaker at the Virginia Seminary on April 9th. He presented amazing statistics and testimonies of past and current doings in the war-making business. He assailed the proposed maneuvers of the Navy in the Pacific and urged the passage of a bill to take the profits out of war.

* * *

Churchmen Working With Federal Council

Cooperation with various denominations on social and industrial problems by Episcopalians is shown by the membership list of the department of the church and social service of the Federal Council of Churches, just released by its executive secretary, the Rev. Worth M. Tippy. The Rt. Rev. Charles K. Gilbert, Suffragan Bishop of New York, is vice-chairman of the department. Others are Edward R. Cass, general secretary, American Prison Association; John M. Glenn, former director of the Russell Sage Foundation; Mabel R. Jenkins, of Corona, N. Y.; Marguerite Marsh, executive secretary, Church Mission of Help in the diocese of New York; Mary C. Smith of Minneapolis; Rev. C. Rankin Barnes, executive secretary, department of Christian social service, National Council; and the secretary of the Church League for Industrial Democracy.

* * *

A New Job for a Missionary

The only social worker in a county of over 6,000 square miles is Deaconess Margaret of St. Francis' Mission, Lovelock, Nevada, re-elected Red Cross secretary and chairman of the county relief committee. This is in addition to her regular care of two congregations, Indians and white people. From one of the families recently brought into the Church by the work among the isolated, Deaconess Margaret has received a present of four milk goats, the disposition of which has been one of her minor problems as relief administrator.

* * *

Summer Conference of West Virginia

Summer Conferences always afford opportunities for spiritual refreshment, informative experiences, and broadening of outlook. The

West Virginia conference will this year be held at Jackson Mills from June 10th to 15th, followed by the Y. P. F. Convention from the 15th to the 16th.

* * *

The Fellowship of the Trivial

Trivial things often make for real fellowship. Thus do I receive a pretty postal card from St. Petersburg, Florida, showing a baseball field. And on the card I find this message from the Rev. J. M. Harper of Gladstone, New Jersey, "You and I certainly cannot agree on economics. You're a communist in my opinion. But both of us are kids when it

comes to baseball. So I'm sending you this postal. I saw your poor Yankees take the short end of a 3 to 2 score. I wish you were here for the other games, even if I detest your point of view. You need more religion and baseball."

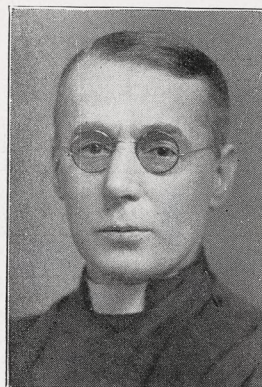
REVIEWER HAILS A NEW BOOK BY E. STANLEY JONES

(Continued from page 8)

every man, whatever his name or sign, who recognizes Christ as His Lord and works for the coming of the Kingdom."

EDITOR'S NOTE: Any desiring this book may secure it by sending their order to THE WITNESS, 826 Tribune Building, New York City, with \$2 in check or money order.

An Intelligent Employer's Guide to Christianity



IMEDIATELY after Easter, and continuing for six weeks, THE WITNESS has the honor of presenting a series of articles by the Rev. W. G. Peck, distinguished English priest, author and lecturer. Under the title, "An Intelligent Employer's Guide to Christianity" Dr. Peck is to address himself primarily to that large group of intelligent and Christian men who are in positions of business leadership and are seeking light on the present economic situation. We call the series particularly to the attention of those who are taking the paper only for Lent and also to rectors whose Bundle orders expire this week with the Easter Number.

We are also pleased to announce that there have been so many requests that the articles by Dr. Chorley be continued that he has agreed to present more articles on "The History of the American Church" after Easter.

We suggest the immediate use of the blank form to be found on page eleven this week.

**PLACE YOUR ORDER AT ONCE
FORM FOR YOUR CONVENIENCE ON PAGE ELEVEN**

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