

The **WITNESS**

CHICAGO, ILL., APRIL 9, 1936



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CLERGY NOTES

ALBAUGH, E. KENNETH, former priest-in-charge of St. Barnabas, Sykesville, Md., is now the rector of Deer Creek parish, Harford County, with residence at Darlington, Md.

BALDY, H. DIMMICK, rector of St. Peter's, Westfield, N. Y., has accepted the rectorship of St. Jude's, Buffalo, N. Y., effective May 15th.

BARNWELL, STEPHEN, of Gooding, Idaho, has been appointed vicar at Dublin, Hawkinsville, Sandersville and McRae, Georgia.

ECKEL, F. L. JR., was ordained to the priesthood on March 24th at St. Paul's, Flatbush, Long Island, by Bishop Larned.

KIPPENBROCK, MICHAEL J., missionary to Alaska, becomes the rector of Emmanuel, Belair, Md., on April 15th.

NICHOLS, LEONARD F., was ordained priest on March 26th by Bishop Washburn at the Ascension, Bloomfield, N. J., where he is in charge.

VAN ZANDT, MALCOLM J., former rector at Neenah-Menasha, Wisconsin, is now vicar at Redding Ridge and Weston, Conn., with residence at Redding Ridge.

SECOND THOUGHTS

THE REV. NELSON WAITE RIGHT-MYER, of St. James Church, Philadelphia, writes about Dean Ladd's article on training parsons: Look back on your education and enumerate the particular subjects which you have been able to "use." That is, how many identical elements have you been able to transfer from your education into your particular job? It makes little difference whether you be a parson, a physician, or a ditch digger, you probably will remember few specific elements of your school life as having a direct use in your job. For example, as a parson I don't know of any particular use for my college courses in calculus, surveying, physics, economics (particularly useless in the last few years). I might enumerate a dozen more which have had no direct use in my job. And every reader could do likewise.

Since I have done some work in Education (spelled with a capital "E"), I found Dean Ladd's article (WITNESS, March 19th) quite interesting. But it raised two questions in my mind; first, what is a parson's job, and second, what is the best training for the job?

The first question may be answered for Episcopalians at least by the Office of Instruction. "The office of a Priest is, to minister to the people committed to his care; to preach the Word of God; to baptize; to celebrate the Holy Communion; and to pronounce Absolution and Blessing in God's Name."

The second is much more difficult to answer for modern education has proved to the satisfaction of most of its adherents that the only elements in our training which are of any "use" are those which occur in identical situations. There are, however, a few of us who are sufficiently old fashioned in our thinking to have a belief in certain advantages to be derived from the old "broad, cultural background." Regardless of the fact that my calculus, economics, et al. have been of no specific value, I should indeed be sorry to have missed them. They have influenced my thinking in many minor ways. If they have done nothing else, they have prevented me from preaching on topics such as "the devaluation of the dollar," the bonus, and the like.

But what about these useless subjects Greek, Polity, the Arians and semi-Arians? First, I am quite sure no man has the right to attempt to preach the Word of God unless he knows how to read it. Immediately some will say, "but, in the little bit of Greek that is given in seminaries he cannot read it properly"—true, but that is no reason to cut it out of the curriculum—rather it is a reason for adding more of it. Or some will say, "the newer translations of the Bible are so good that it is no longer needed." And I answer that practically every commentary on the English Bible presupposes a knowledge of Greek. One cannot really read even commentary without running across some reference to the original language.

Ecclesiastical polity also needs more time given to it than less. Probably we could do with a little less Hooker, but the origins of the ministry certainly need strengthening in these times when the Church is so much under fire.

(Continued on page 16)

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TRUE VALUES

An Easter Editorial by
BISHOP JOHNSON

THE world loses its interest in Christ after Easter. Having commercialized the season of His Birth and the season of His Resurrection, it becomes singularly indifferent to His Ascension.

The Christmas trade and the Easter parade are perfectly harmless if they are accompanied by our real devotion to the author of these seasons.

It is meet that we should make gifts and clothe ourselves in bright raiment, if there is still room in our heart for him.

But as a substitute for righteousness, clothes and social customs are poor stuff.

We can dress most carefully and correctly while we have a heart of a snob and the mind of a moron. Beneath social convention we may find little brains and less virtues; whereas the season of Easter reminds us that we must have a hunger for righteousness, and a capacity for friendship, and the love of worship.

The age is so concerned with the mechanics of existence that it has forgotten the joy of the sail.

The age is more concerned as to the style in which a Christian is clothed, than it is with the quality of the soul which the clothes may cover.

And the sad thing is that so many so-called Christians put the world's standard first and Christ's standard next, oblivious of the fact that whatever they may think, He will not have it that way, but will see that the last shall be first and the first, last.

There is far more danger today of worldly fashion submerging the spiritual ideals of Christian folk, than there is hope that the advocates of Christ's gospel will carry His message into the world.

The man in the Church, who is honest, capable and obliging, is often passed by and preferment given to some shallow self-seeker who employs a good tailor and cultivates the right kind of people.

It would be humorous, if it were not tragic. It is so difficult to fancy that the Man of Nazareth, whom we call Master, is so interested in current styles as some of His prominent disciples would make us believe.

Not that one should willfully violate the rules of good society. Truly they have a tendency to cover

up the beast within us, but, judging from the court reports and press notices, a large percentage of well dressed people, who do the correct thing, are little better than beasts. So that in such cases, whatever man there is has been tailor-made.

It isn't that one would suppress social custom; it is that one would hope that Christian men and women would have sufficient moral strength to keep social customs from submerging the moral sense and spiritual discernment of Christians. It is a sad commentary on the time that when fathers and mothers are called upon to choose between social demands and Christian ideals, that the ideals so often go, and the poor little fish who are caught in the net of popular demand, never do get a chance to grow any bigger.

It is just this point! When are we going to develop enough cultivated Christians who are civilized enough to realize that the service of Christ must come first in their lives, and that the world cannot command in the domain of Christian influence.

In other words, we have a right to expect that Christian men and women should be strong enough to put on the garb of social conventions, without losing the soul of a Christian.

Some of the most awful catastrophies in history have been caused by the shallow selfishness of social leaders, having a Christian veneer. This was the case in the court of Louis in France and of Nicholas in Russia, where the elegant manners of the elite were submerged by the brutal anger of the proletariat.

Either God is not in Heaven, or else He declines to be patronized by the smart set.

Unless the word "gentleman" can be made to represent something deeper than mere ritual, it gradually becomes a thing so hateful to God and man, that the former will not use His power to save it from the vengeance of the latter.

THERE is an ominous blot in American life today. It is a little cloud but one which may bring on the deluge. It is the present epidemic of silly Christians. Society has kept the ritual of the social era, but is contemptuous of the Christian order.

Now this may seem a small thing but small things sometimes indicate vicious diseases.

Somebody has called attention to the passing of romanticism, which means nothing more or less than that men are losing the power of the imagination. It is evident all about us. The quality of poetry, popular music, art and architecture indicate an impoverished imagination, a degenerate idealism. The American people need the Church Year, not because it needs to keep Sabbaths but because it needs to learn the value of proportion.

Christmas, Lent, Eastertide are not mere names. They symbolize spiritual values. We need the season in which we hear the carols telling us, of "peace on earth good will to men" and "glory to God in the Highest."

We need the season of Lent, not as a fad which we patronize, but as a rule which we keep, to give us the perspective that comes from meditation and prayer.

We need the Great Forty Days from Easter to Ascension, in order that we may visualize that if we

be truly risen in Christ we must seek those things that are above.

We need the Season of Whitsuntide to remind us that "as we are saved by grace and that not of ourselves, it is the gift of God." And we need the Season of Advent, that we may "watch and pray lest we enter into temptation." When we have done all this, we have plenty of time left to take our place in the social order.

It is not that the age is wicked so much as that its leaders are hopelessly stupid—we seem to divide into groups who feed on the pious vituperation of frenzied evangelists without graciousness; and those who feed on the silly alterations of dress and the shallow sound of social gaiety. And all the time, Christ and the Church are asking us to keep the true proportions of life.

"If ye have risen with Christ, seek those things that are above."

THE CHALLENGE OF EASTER

By

JOHN FRANK SCOTT

The Rector of All Saint's Church, Pasadena

WE ARE all familiar with the consequences that marched out of the empty tomb on the first Easter morning; how a little group of defeated and crushed men and women who had seen their beloved leader slain, and in whose burial place they had laid away with his body all their shattered hopes and dreams, now were transformed into radiant witnesses of the resurrection; they went up and down the land, to the remote corners of the earth, laughing at privation and persecution, singing in their martyrdom because they had "seen the Lord alive," and *knew* that His Gospel was true. Those were the consequences of the resurrection; and they have eventuated in our having our religion today.

But I have been intrigued by a phrase in St. Peter's first sermon to look for the causes of the resurrection. "Ye men of Israel," he cried, "Jesus of Nazareth, a man approved of God, ye have taken and by wicked hands have crucified and slain. . . . But this Jesus hath God raised up—whereof we are all witnesses—because it was not possible for him to be holden by death."

Why? What was there about Jesus that made the Easter victory certain? He Himself, twenty-four hours before the crucifixion had said "Be of good cheer, I have overcome the world." If we can put our finger on what gave Him that assurance, there will be made clear to us the path we must take if we, too, would win the victory.

(Let me hasten to state that I am not concerned with the answer which the theologians might give; but rather with the human answer which is a little closer to your life and mine).

For one thing, He believed in Himself as the Son of

God. There was with Him a unique consciousness that He belonged to God. "I and the Father are one," He said. And consequently He behaved always as a child of God. "I do always those things that please Him." There never was a moral lapse of His conduct. In His endeavor to help and to serve His people He was constantly met with prejudice and resentment and misunderstanding and all the varied pettiness and perverseness of which human nature is capable. But He came through every circumstance without once letting down, so that He stands before the world the truest, highest, holiest person that has ever walked the earth. Surely, if there is any reasonableness, any justice, any fairness, any moral order in this universe, a character like that should win the victory.

For another thing, Jesus tied up with the fundamental spiritual forces of the world. He believed that there was something nobler than hate, something cleaner than lust, something more powerful than selfishness. He looked down underneath the unlovely exterior of the people about Him and saw the spark of love and good will that was present in each individual. And with the deep spiritual insight that was given to Him, He understood that these finer spiritual graces were really not just transient fancies and sentiments, but eternal, cosmic facts; the reflection of that abiding truth and love which are in the very nature of God and in the constitution of the world. And He bet his life on that. We can see now that He was right. It is not possible for love and truth to be holden. You can ridicule them and curse them and spit upon them and nail them to a cross, or blast them with shrapnel and choke them with poison gas—but they have a way

of coming back to confuse and confound those who believed them dead.

And for a third thing, Jesus did some adventuring. He never played safe. He never contented Himself with wishing that things might be different. On the contrary, He struck out boldly in new and untried ways of living, not only daring Himself to live by love and take the consequences; but choosing the most unlikely persons to train in His way; degraded women, grasping tax-gatherers, unlearned fishermen; and with that motley company He set out to change the world. Not with timidity or cautious carefulness, but with a reckless daring He attacked, in high places and low, those customs and practices and institutions which were violating God's laws of love and truth and righteousness. And because He dared to adventure He won.

Here, then, are three mighty contributing causes to the triumphs of Easter. Jesus believed in Himself as a child of God; He tied up with the fundamental spiritual forces of the universe; and He dared to adventure for what He believed to be right and true.

DOES not this analysis make the path clear for us? Surely our Easter celebrations are hollow and vain if they are only a tribute to something which happened centuries ago in Palestine. Jesus has shown us the way to victory: the path He trod is the one we must follow.

We, too, are children of God. While we cannot hope to realize this so completely as Jesus did, still we ought to understand that the deeper that fact is driven into our consciousness, so that it directs our goings, the more sure will our victory be.

We need a higher opinion of ourselves in order to purify and exalt our common life. We are not just dirty animals that can find satisfaction in unbridled indulgence. We are not purposeless bits of scum tossed up for a moment on the surface of a meaningless universe.

We are children of God: our destiny is to grow up into the likeness of Christ. To be sure, we have an animal inheritance; but deeper than that is our inheritance from the living God. Let's believe that and seek to live by it. In spite of the sordidness and strife around us, in the face of the pettiness and the lying and the cruelty that sometimes break our hearts, let's dare to live by the highest we know: by love, by loyalty, by kindness in word and deed, by simple goodness and self-control.

Secondly, we need to tie up with the fundamental spiritual forces of the universe. In the face of all the injustice and misfortune and disaster of the world, it is hard to believe that a Loving Spirit is at the heart of things. It was hard for Jesus; but it ought to be easier for us than for Him; it ought to be easier for us because of Him. He did that thing and won His victory. We have called Him Lord and Saviour and given Him perfunctory worship; but we have not really followed Him because we have not shared His faith. It ought not to be hard to do that. Back of St. Paul's

Cathedral, London, is Sir Christopher Wren; back of the plays of Shakespeare is a brain capable of producing them; back of Jesus Christ is a universe capable of producing Him. Love and goodness and truth are at the heart of things; and therefore the fundamental spiritual laws of the universe.

There is no chance of ultimate victory until and unless we tie up with them! We have witnessed and are witnessing today the consequences of our practical denial of them. Because we have lived by our hates and prejudices, because we have been ruled by greed and selfishness, because we have sought to make our way by deception and intrigue, we find our ship of civilization floundering in dangerous shoals. And if we are not careful we shall wreck it altogether.

We have been trying to buck the moral law of the universe; and it can't be done with impunity. There's a pole-star in the firmament: the Lord Christ who points us the way to the haven where we would be. He tied up with God—and so must we.

IN THE third place, we must do some adventuring. We are so pitifully prudent! We follow Christ only where it seems safe. We are unwilling to venture beyond those tried places into paths where danger lurks. We say "yes" to many customs and practices, when we should say "no" because we are afraid of cross-bearing.

We shall never build for triumph that way. Do you recall what Christ had to say about this sort of conduct? He drew a picture of a man in hell—what had he done? Looked at the beggar at his gate and done nothing. He told a parable of a wicked slothful servant—what had he done with his talent? Nothing. He drew another picture of the last judgment, where some were sent away into darkness forever. What had they done? "In as much as ye did it not." That was the sentence.

These great principles of the living God are not automatic in the application. They require human agents. They wait for children of God who are possessed by something of the courage and sincerity and determination and daring of the Lord Christ to put them to work in the world. Peace waits for Christian nations that will dare to make the principle of brotherhood shape their dealings with other peoples. Permanent prosperity waits for Christian business men and working men who will dare to build up their industry on the basis of sharing. The well-being of our civilization waits for the application of the principles of integrity and honor and friendliness in every walk of life.

Of course, such conduct is hazardous—it was for Christ. But we have lost far more by too much carefulness than ever we have by too much adventure. And if we believe in ourselves as children of God; if we place our reliance in the fact that this is God's world, and then boldly set out to walk in Christ's way, we have a reasonable certainty that the ultimate victory will be ours. The universe is behind us. God is with us. The future belongs to us. And our efforts will not be in vain.

Let's Know

By
BISHOP WILSON
THE KING'S OATH

POPULAR interest in the accession of Edward VIII to the British throne brings a letter asking that something should be said about the oath of office which is taken by British sovereigns.

The story goes back nearly two-and-a-half centuries to the English Revolution when James II was driven out and supplanted by William and Mary as joint rulers. In those days the country was alive with religious controversy and there was a good deal of apprehension over the repeated attempts of Roman Catholics to gain control. In 1685 James II became king and gave a solemn promise to "preserve the Government both in Church and State as it is now by law established". But James took his promises lightly and soon began a deliberate policy of Romanizing the land. His methods were crude, to say the least, but his purpose was clear and undisguised. Hot indignation swept the English people and William of Orange, who was married to a daughter of James, was invited over to England in the role of a rescuer. They had a bitter time of it. James fled to the continent while William and Mary were enthroned as joint sovereigns in his place. They subscribed to the Bill of Rights which was drawn up for the protection of the country against a repetition of the royal tyranny instituted by James. From that time on, every English king was obliged to take a resounding oath at the time of his accession, swearing allegiance to the Protestant religion and repudiating sundry Roman doctrines and practices, with special emphasis on Transubstantiation. This oath was repeated regularly until King George V came to the throne in 1910.

During the intervening two centuries feeling had considerably subsided, civil disabilities had been removed from English Roman Catholics, and the old animosities had been greatly allayed. By 1910 the Roman Catholic Church had a recognized place in England and it was considered an unnecessary affront to Roman sensibilities to continue the customary oath with all its vigorous denials. It was therefore revised and abbreviated at that time. A few weeks ago the Living Church gave the oath as taken by George V in the following form:

"I, A. B., do solemnly and sincerely in the presence of God profess, testify, and declare that I am a faithful Protestant and that I will, according to the true intent of the enactments which secure the Protestant succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my powers according to law."

No doubt the same oath will be subscribed by Edward VIII when the time comes for his coronation. Of course, it must be pointed out that the word "Protestant" as used in the oath carries with it the significance of two hundred years ago—namely non-Roman or non-Papal. It has nothing whatever to do

with the Catholic character of the Church of England. During the past century the word "Protestant" has undergone a distinct change, particularly as it is used in the United States. The multiplication of endless sects in our country has changed its meaning from non-Roman to non-Catholic in popular usage. That is why the Episcopal Church which took to itself the term "Protestant" in the days of its earlier significance, still maintains its Catholic heritage as a branch of the historic Church with an unbroken lineage straight back to apostolic times. In this earlier sense we are definitely Protestant but we decline the implication of modern sectarianism.

Talking It Over

By
WILLIAM B. SPOFFORD

DID YOU EVER HEAR of the two Rust brothers? If you haven't I have a story to tell and I think the Easter number is a good place to tell it. These two men of Memphis know poverty—they have been living in it all their lives, down in the cotton growing country. They knew peonage, serfdom, poverty, disease, terror and violence. They live in the sharecropping country, where the landlords keep the books, sign the papers and render the accounts with their crooked pencils. It is rich country populated by human beings who live in shacks, wear clothing made out of bags, rewarded for their hard labor with poverty and disease, and a crack on the head or a rope around their neck if they protest. Plenty of people have seen this picture—reliable and responsible people like Sherwood Eddy, James Myers, Bishop Scarlett and Howard Kester, the latter a youthful parson who is devoting his life to these disinherited folks.

THE RUST BROTHERS were born to this. But through their genius they invented a machine which promises to revolutionize cotton farming. It is the cotton picking machine and it can do the work of from fifty to a hundred men. I have heard the machine described by Howard Kester . . . it goes up and down the lanes with little rollers humming, picking off the ripe cotton, and only the ripe cotton, in a miraculous manner. The invention was announced. Almost immediately orders for it came pouring in from all parts

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of the world. Thus the Rust Brothers had a fortune in their grasp. They could sell their invention for millions. But these two young men figured differently—they had lived in poverty. They had no desire to enrich themselves by throwing thousands—hundreds of thousands—of their fellow workers into even worse poverty. Inventions, they figured, ought to be a blessing to mankind and not a curse. So they have formed the Rust Foundation which is to control this machine. Nine-tenths of the profits from its sale is to go to good works; to the founding of cooperative farms and stores and to the establishment of educational projects for the sharecroppers, both white and colored. This is, I have an idea, the first time in history that an invention of major importance has been socialized, with practically all of the profit going to the relief of the very people who would suffer most if the machine was used solely for the enrichment of the inventors. There is a lift in that story—an Easter lift.

THERE IS MORE to this story. Already the first of a chain of cooperative farms has been started, a plantation of over 2,000 acres of the richest cotton soil in the Mississippi Delta. It was purchased just a couple of weeks ago by Sherwood Eddy, who went there to study the situation accompanied by Bishop Scarlett and several others. The plantation cost \$17,500. Mr. Eddy put up \$1,000 of his own money at once to bind the bargain, confident that the remaining sum would be found within thirty days when the full amount has to be paid. He then got in touch with people he thought would be interested in such an experiment. Several meetings have been held in New York to discuss the matter and a number of organizations, including our own Church League for Industrial Democracy, are doing what they can to aid. Some money has already been raised, including a gift of \$1,000 from a Churchwoman who immediately saw the great possibilities of this experiment. But a lot more cash has to be raised, and will be. So if you wish to have a share in it you can send your donation to the Church League for Industrial Democracy, 154 Nassau Street, New York.

THESE COOPERATIVE FARMS are not going to solve the sharecroppers problem. There are thousands and thousands of these destitute and persecuted people, and this first farm at best can provide for but one hundred families (the families incidentally are being moved in as these lines are written). But it will be a demonstration of what can be done through cooperation—and the cooperation, by-the-by, of Negroes and whites working together. And there is no telling what may eventually grow out of it when the income from that cotton picking machine starts pouring into good works instead of into the pockets of a few people, thanks to the Rust Brothers who know misery and are therefore determined that their invention shall be used to raise people from poverty rather than to push them more deeply into it. "The deepest need I know in our own country", writes Sherwood

Eddy, "the greatest oppression and degradation of life, is just now among these suffering share-croppers. Here also is one of the areas where fascism will probably first seek to seize power." He then urges all to help—dimes, dollars, fives and tens—to help get this experiment well under way. Anything sent to the CLID will reach Mr. Eddy.

A Holy Week Meditation

"Ride on! ride on in majesty!
In lowly pomp ride on to die:"

O God, give us grace to triumph over greed and hatred that with courage and with humility we may be fore-runners of the new social order, though it mean the Cross. Amen.

"From the cross the radiance streaming,
Adds new luster to the day."

O God, grant that we may so lose ourselves in the sufferings of our day—its insecurity, its antagonisms, its despair—that we may bring to it Thy assurance, Thy love, and Thy hope. Amen.

"The day of Resurrection!
Earth, tell it out abroad;"

O God, help us to use the power of the Resurrection that nationalism may be transcended by the establishment of everlasting peace, through Jesus Christ our Lord. Amen.

WHAT ABOUT MISSIONS?

WHY the deficit? Does there need to be a restatement of the cause? Is criticism of "281" widespread, and if so is it justified? Is a reorganization of the administration machinery at the Church Missions House called for?

These and other vital questions will be discussed in a series of articles immediately after Easter. Outstanding leaders of the Church will contribute. And there will be ample opportunity for readers to contribute to the discussion.

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THE WITNESS

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Bishop Manning of New York, preaching last Sunday at St. Bartholomew's, New York, issued a strong statement denouncing the effort being made to legalize lotteries. He declared: "The gambling instinct is strong in human nature but the instinct is a dangerous one and all experience shows that its encouragement is morally unsound and harmful. The gambling habit is out of accord with Christian principles and teachings. It is like a habit-forming drug, enervating to moral character and weakening to those virtues upon which personal character and integrity depend. It is a great pity that our state legislature should, even for the purpose of relieving distress, contemplate legislation which would give official encouragement to the gambling spirit. A legalizing of lotteries would be a reactionary and anti-social measure, and would be a harmful influence in the life of our people. Such legislation is the more to be condemned because it is our poorer and more needy people who would suffer most from its evil effect."

The pronouncement brought a rejoinder the following day from Mrs. Oliver Harriman, who is the president of the Conference for the Legalizing of Lotteries, an organization that has been conducting contests which amount to lotteries. She is also a parishioner of St. Bartholomew's, though was not present when Bishop Manning delivered his message. The point she made was that lotteries are going on in any case and that therefore it would be well to bring them under control. She also seemed to feel that the tax burden was becoming rather heavy for the wealthy and that it might be shared by getting people with less cash to buy lottery tickets.

There is no doubt in my mind that lotteries are a curse. In reality they are rackets. A number of smart promoters get together and organize a non-profit association for the purpose of conducting lotteries, with the promise of raising large sums for charity organizations and institutions. They are incorporated as non-profit making all right—but that does not prevent the officers from voting themselves nice fat salaries. They then hand comparatively small amounts of the boodle, taken out of the pockets of the suckers that hope to get rich quick, to hospitals and other institutions to give their enterprise respectability, pocketing the rest in the form of salaries. Bishop

Manning is quite right in denouncing the practice. One hopes that he will also, insofar as he is able, prevent institutions within his own diocese from accepting any grants from lottery associations. I happen to know that one institution received a check for \$2,000 from the Grand National Treasure Hunt, which is a part of the organization headed by Mrs. Harriman. Whether it was accepted, after a special committee to investigate the source of the gift made its report, I do not know. I hope not. For I can tell them that the fact that this \$2,000 was given to the institution is being advertised in letters as a reason why people should support lotteries and join in the game. You not only have a chance to win a substantial amount but you also support good works... that's the argument we allow them to present by accepting their cash.

A Bit of Church History

The feast of the Annunciation always marks a bit of Church history in the diocese of Connecticut, since on that day they have a celebration at the ancient Glebe House at Woodbury. It was there that a number of Churchmen gathered in 1783 and made decisions that had a marked influence on American Church history. They determined that the Church in the nation just born should retain the full apostolic heritage and that it should be a nationwide Church, effectively organized. They therefore elected the Rev. John R. Marshall as their representative at the national or General Convention when it should assemble, and also chose the Rev. Samuel Seabury to be the first American bishop.

Easter Service Broadcast From Grand Canyon

A sunrise Easter service from the south rim of the Grand Canyon will be broadcast over station KTAR, Phoenix, Arizona, at 6 A. M., under the sole auspices of the Episcopal Church. Those to participate are Bishop Mitchell of Arizona and the Rev. Bertrand R. Cocks, superintendent of St. Luke's Home in Phoenix. The vocal music will be rendered by the A Capella choir of sixty voices from the Arizona state college of Flagstaff.

Retired Bishop Dies

On March 31st there was laid away the body of the most beloved man of the northwest, Bishop Lemuel H. Wells, retired bishop of Tacoma, Washington. In his 94th year, he was buried in the Tacoma cemetery where the first bishop of Western Washington, John Adams Paddock, and the first bishop of

Olympia, Frederick W. Keator, lie buried. Leaving a home of wealth and culture in the east, Bishop Wells ministered throughout the west for sixty years, and his name is a household word throughout that country. As a missionary priest and later as the first missionary bishop of Spokane he built 26 churches, three schools and two hospitals, besides inspiring the erection of many more.

Diocesan Treasurer of West Michigan Dies

Charles B. Bender, 75 year old treasurer of the diocese of Western Michigan, died on March 28th.

Grand Rapids Church to Be Consecrated

Having cleared off its debt, St. Philip's, parish for colored people in Grand Rapids, is to be consecrated in the fall at the time of the celebration of the 25th anniversary of its establishment. The Rev. John M. Burgess is in charge.

Brotherhood Secretary Visits Detroit

Paul Rusch, leader of the Brotherhood of St. Andrew in Japan, was a visitor in Detroit the week of March 22, with meetings in several parishes. He was also the guest at a luncheon given by Bishop Page that was attended by leading laymen, and was also one of the leaders at Bishop Page's conference on the ministry.

Bishop Huston Conducts Missions

Bishop Huston of Olympia has been conducting preaching missions in Olympia, Aberdeen and Hoquiam, Washington.

Visiting Preachers in New York

Among the visiting preachers in New York this past week were Bishop Quin of Texas at St. James' and also at Trinity, where he was the noonday preacher throughout the week; the Rev. L. C. Lewis of Philadelphia at St. Thomas; the Rev. T. S. Will of Hampton, Virginia, at St. Paul's; the Rev. H. F. Hohly of Bronxville at the Transfiguration; Dean High-Moor of Pittsburgh at the Incarnation and Congregationalist S. Parkes Cadman at Grace Church.

Building a Christian International

The Bishop of Chichester, England, as the head of the Universal Christian Council for Life and Work, together with Bishop Amundsen of the World Alliance for International Friendship through the Churches, called a conference of Christian leaders in London last month in order that the churches might ex-

press themselves unitedly about the grave international situation.

* * *

Kagawa Refused a Hall

Kagawa, distinguished Japanese Christian and exponent of the co-operative movement, had a hall cancelled on him last week in Rochester, N. Y. It seems that the powers-that-be in the city were fearful of his message and brought pressure to bear on the hall owner. Thus does the co-operative movement also become one of "the dangerous movements," as indeed it is to those whose sole interest is in profits.

* * *

News Notes From Nevada

Captain Edward Hodgkinson of the Church Army has been conducting preaching missions in Nevada, which will be continued until early summer. They are being held in ten centers, starting on Sunday and ending the following Thursday in each place. . . . Deaconess Elizabeth Fracker, for three years a worker in the district, has resigned to accept a position in the diocese of Southern Ohio. . . . St. George's, Austin, one of the oldest churches in the state, has finally been equipped with electricity. For sixty years it has been lighted with oil lamps which were originally brought to the church by ox-cart. Part of the church has also been turned into a recreation hall and library, with a number of public school teachers keeping it open on Monday evenings with the hope that young people will be as attracted to it as the older people are to the saloons.

* * *

Daily Lenten Services by Radio

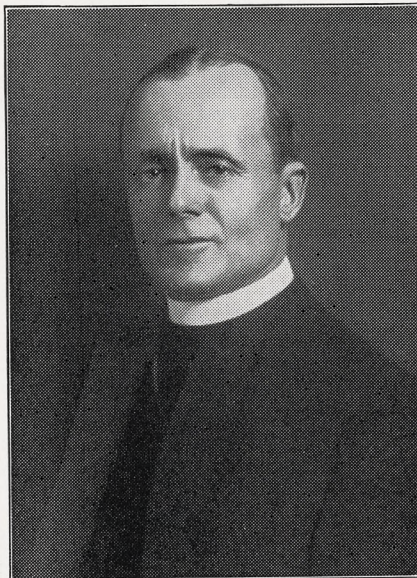
A group of the younger clergy of Mohawk Valley, dioceses of Albany and Central New York, have been broadcasting daily Lenten services. One of them writes, "We are overwhelmed at the response. Letters pour in daily and estimates show that we are reaching a congregation of 2,500 to 3,000 people, mostly rural and unchurched."

* * *

Dean Gates on the Mind of Jesus

Preaching last Sunday at the Cathedral of St. John the Divine, New York, Dean Gates had things to say about the mind of Jesus.

"Translators are very careful also in their translations to cover up anything that Jesus said that could be considered as being witty, humorous, amusing or sarcastic," Dean Gates said. "You know, there is one of the difficulties of religion. We want it to be a kind of geometry, a sort of algebra, a sort of science of abnegation. We want to have the



BISHOP MANNING
He Denounces Lotteries

literature of religion phrased as the mathematicians would phrase the science of navigation."

Dean Gates said that Christ evidently spoke with the impatience of a young minister who was "sick and tired" of hearing and associating with people who loved to talk of religion and explain to His youthful mind how much more they knew about the real meaning of religion than He did when He said, "I thank thee, O Father, Lord of heaven and earth, because thou has hid these things from the learned and prudent and hast revealed them unto babes."

This was one of the great statements of Christ's religion, Dean Gates said. What Christ had in mind, he said, was that the revelation of God went to every one, including the unlearned and ignorant, and not simply to intellectuals. The Saviour was impatient with all save kind-hearted and simple-minded persons, he said.

* * *

A Few Facts Not Generally Known

About a quarter of the adult male population of Ethiopia is connected with the priesthood. They hold large grants of land from which they derive good revenue. One-third of the country belongs to the Church, which exercises a great influence. . . . The number of unemployed workers in the world has increased during the past year. . . . Twenty-eight missionaries, including 14 Americans, recently traveled 600 miles on rafts made of inflated goat skins. This was in China and they were leaving a territory taken over by the communists. . . . Liquor consumption in the United States for one month was 7,076,000 gallons,

according to a report of the Treasury department, an increase of 2,000,000 gallons over the same month a year ago. Total consumption for the year was 75,074,000 gallons.

* * *

New York Parish Has Anniversary

The celebration of the 100th anniversary of Calvary Church, New York, got under way last Sunday with a special service which attracted many of the former parishioners. The sermon was preached by the rector, the Rev. Samuel Shoemaker, Jr. The church has been at its present location, beside the Church Missions House, for ninety years.

* * *

A Judge Is Also a Layreader

A judge of the Superior Court acts as lay reader for one of the missions in the diocese of Sacramento. This does not mean rolling up in a limousine at eleven o'clock to read the Lessons. It means arriving in time to open the church and, every Sunday morning through the winter, early enough to light and stoke the fire so the building will be warm when the Church school children arrive.

* * *

A New Parish in Portland

St. Michael and All Angels', Portland, Oregon, where the Rev. R. F. Ayres is vicar, had a mortgage of several years' standing. A friend recently presented a sizeable check, amounting to several thousand dollars, to reduce the amount. The women's service league of the parish then got busy and raised the balance so that the debt has been paid. A petition is now being circulated which is soon to be presented to Bishop Dagwell, requesting that the mission be made a parish.

* * *

Students Prepare to Strike

College and university students throughout the country are preparing for a peace demonstration for April 22nd. The plan is to leave classes at 11 o'clock that morning and hold meetings in behalf of peace. Students at the university of Chicago voted the other day to join in the nation-wide demonstration. They also endorsed the Oxford peace oath, condemned CCC camps as military preparation and decided to establish a student peace council at the university.

* * *

Students Give War the Bird

College students seem to have discovered a real weapon in the fight for peace. They have turned to ridicule. It all started at Prince-

ton, where some of the boys in a playful moment organized "The Veterans of Future Wars." It spread to other colleges, where similar groups were organized. Then the girls' colleges took it up, with the "Ladies' Auxiliary of Future Veterans" organized at Vassar. At Mt. Holyoke they started "The Future Gold Star Mothers" and asked the government to give them a trip to Europe this summer so that they might visit the places where their unborn sons would be buried. And at Rensselaer Tech they organized the "Future War Profiteers" and demanded of the government their share of the profiteering that will come out of future war. The Future Veterans have asked the government to pay them bonuses now so that they can enjoy the cash while they are still healthy. Good wholesome fun, I say, and a fine antidote to the militarism that is so widespread these days in American colleges.

* * *

Catholic Students Organize for Peace

Students at Catholic University, Washington, have organized a society to "promote world peace by thought, word and deed." They plan to make a thorough study of the obstacles to peace, and to learn what other organizations are doing in the same field.

* * *

Bonus Payments to Promote Peace

A parson of Syracuse, N. Y., the Rev. Luther W. Smith, Baptist, has announced that his bonus payments will be used to promote peace. He has offered prizes to students at Colgate and Syracuse Universities and to the students of the local high school, for the best essays on "What can the individual Christian in America do to stop war?"

* * *

Oregon School Buys New Property

St. Helen's, Church school for girls at Portland, Oregon, has purchased a tract of land adjacent to

its present property, improved by two structures, one of which will be converted into a gymnasium, according to Bishop Dagwell. The increased enrollment at the school makes this additional property necessary, according to the bishop.

* * *

Bishop Remington In Portland

Bishop Remington of Eastern Oregon was the speaker on March 22 at a mass meeting in which several of the churches of Portland, Oregon, joined. He preached on the subject of missions.

* * *

Bishop Gilbert at Union Services

Bishop Charles K. Gilbert, suffragan bishop of New York, was one of the preachers at the union Holy Week services, held each noon at the Palace Theatre, New York. The Japanese Christian, Kagawa, was also the preacher one day.

* * *

Rural Church Workers to Meet

The 14th national rural Church conference is to meet at the University of Wisconsin, Madison, on June 29-July 10, with Archdeacon Foreman of Erie, Pa., as leader and chaplain. Courses are to be offered by members of the university faculty on present-day trends and movements in rural life, with special emphasis on the role of the Church.

* * *

It Pays to Co-operate

For nineteen months now they have been operating a co-operatively owned electrical system in Alcorn County, Mississippi. In June, 1934, they bought the distribution system of the Mississippi Power Company. They figured it would take ten years to pay for it, but the report just issued shows that one-half this sum

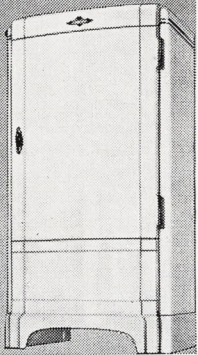
has already been paid. The number of families served with power has increased from 1,601 to 2,161, and the amount of electricity consumed has tripled. Rates meanwhile have been cut far below the old private rates, and they will be still further reduced when the equipment is entirely paid for.

* * *

A New Kind of Missionary

The Rev. E. W. Mellichamp, rector at Helena, Arkansas, has a boat called "The Gospel Mother" in which he moves up and down the Mississippi River ministering to the thousands who live along the flats, none of whom are within reach either of a church or a school. The boat has aboard a nurse, a teacher and a

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pilot, in addition to the parson. The federal government supports the project.

* * *

Honolulu Church Receives Gift

All Saints', Kapala, Honolulu, has received a gift of \$5,000 toward its endowment fund, the gift of two women who are not members of the Episcopal Church.

* * *

Bishop Dagwell Holy Week Preacher

Bishop Dagwell of Oregon was the preacher this week at union services held in a Portland theatre under the auspices of the Portland Council of Churches. This is the first time that union Holy Week services have been held in the city.

* * *

Colorado Layman Dies

St. Paul's, Mancos, Colorado, has suffered a severe loss in the death of Mr. S. Warner Carpenter, for many years the warden of the parish. Writes the rector, the Rev. Samuel A. McPhetres: "We who are doing missionary work in small places realize that it is a miracle that many of the small missions exist. Mr. Carpenter has been one who has helped perform the miracle in St. Paul's through devoted service and loyalty to its program."

* * *

Bishop Strider in New York

Bishop Strider of West Virginia was the preacher last week at St. Bartholomew's, New York, at the noonday services.

* * *

Choir Festival in Chicago

Approximately 500 choristers, representing twenty choirs of Chicago churches, participated in the annual festival evensong held at St. James' Church on March 22nd under the auspices of the Chicago Choirmasters' Association. The sermon was preached by the Rev. Harold L. Bowen, rector of St. Mark's, Evanston.

* * *

McKinstry Declines Two Calls

The Rev. Arthur R. McKinstry, rector of St. Mark's, San Antonio, last week declined two calls, received almost simultaneously. He was called to be the rector of St. Thomas', Washington, D. C., and the Advent, Birmingham, Alabama, whose rector, the Rev. Charles Clingman, has been elected bishop of Kentucky.

In announcing his decision to remain for the present in San Antonio, the rector urged his congregation to take a greater share of participation in the work of the diocese and the general Church. He asked

his congregation to take the lead in rallying the worthwhile forces in San Antonio for the purpose of solving certain social problems which exist in that community. He spoke with much appreciation of the progress that has been made in the realm of public health during the year 1935. As chairman of the health committee of the chamber of commerce, the rector of St. Mark's Church led a fight to take the health department out of politics, which resulted in the complete re-organization of the health department of the city and its removal from political domination. He outlined the necessary steps in the social program which he felt the citizens of San Antonio should now push forward.

In speaking of the parish, Mr.

McKinstry announced that St. Mark's Church School would continue to pioneer in the field of religious education and would not rest until its Church School of 800 had the best instruction available. St. Mark's Church School now has the services of outstanding public school educators who are developing new courses, employing the principles of project teaching, known in the best secular schools of today.

* * *

News Notes From Rhode Island

Bishop Bennett held a quiet day for the Auxiliary and members of altar guilds on April 2nd at St. John's, Providence. . . . A class of more than a hundred was presented on Palm Sunday at St. Paul's, Paw-

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That the fundamental issue today is not Capital vs. Labor, but Productive Capitalism vs. Finance Capitalism, is increasingly realized by such leaders of thought as President Glenn Frank of Wisconsin University (See *Christian Century*, Jan. 22, 1936, page 141). Find out how to unscramble good capitalism from bad capitalism, assist private enterprise, and enlarge the demand for labor by reading—

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tucket. This is the largest class in the history of the parish, which is in turn the largest parish in the diocese. . . . The Rev. Boynton Merrill, Congregationalist of West Newton, Mass., was the noonday preacher last week at Grace Church, Providence.

* * *

Russian Service at St. Luke's, Evanston

The Russian bishop of Chicago and Russian church choirs are to participate in a diocesan service to be held at St. Luke's, Evanston, Illinois, on April 19th. Bishop Stewart is to preach.

* * *

Conference for Older Boys

A conference for older boys and young men of the middle west is to be held at Trinity Church, Aurora, Illinois, on April 24-26 under the auspices of the Brotherhood of St. Andrew. Among the speakers will be the Rev. Harold Holt of Oak Park, the Rev. J. S. Minnis of Joliet and the Rev. E. S. White of Chicago. The Rev. William Horstick is the host.

* * *

Charles Clingman to Be Consecrated

The Rev. Charles Clingman is to be consecrated bishop of Kentucky on April 22nd. The sermon is to be preached by Bishop Barnwell of Georgia. The date of the diocesan convention in Georgia has been postponed until May 6th because the date originally set conflicted with this consecration service.

* * *

Community Three Hour Service

For the 16th consecutive year a community three-hour service is being held on Good Friday at St.

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Stephen's, Wilkesburg, Pa. There are eight addresses given by the pastors of local Churches. The service is taken by the rector, the Rev. William Porkess, who also is to deliver two of the addresses.

* * *

House of Lords on Calendar Reform

Those who attended the last General Convention at Atlantic City will recall that there was some discussion of calendar reform. The same subject was discussed last month in the British House of Lords. Lord Merthyr asked the government whether it was proposed to take steps to accelerate the adoption by international action of a fixed calendar at the forthcoming meeting of the transit section of the League of Nations. He was supported by Lord Desborough, who said that the



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scheme preferred was the institution of the twelve month calendar divided into equal quarters of 91 days. The question of a stabilized date for Easter was indissolubly bound up with that of calendar reform. The fact that the date of the commemo-

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ration of the crucifixion and death of our Lord moved about over 35 days was the great inconvenience of the civilized world. If agreement could be reached at the next meeting of the League of Nations' committee, in October, 1936, it would be possible to introduce the reformed calendar in 1939. The Archbishop of Canterbury said that he had found it impossible to resist the proposal for reform in this matter, and supported the suggestion that the Government should give a definite recommendation, since it would be a misfortune if the matter could not be settled before 1940. The Earl of Feversham, replying for the government, declared that if the subject were placed on the agenda of the League of Nations' committee it would have the most sympathetic and serious consideration of the representatives of the British government.

* * *

Orange Rector to Take World Tour

The Rev. Charles T. Walkley has been granted an additional two months' vacation this summer in appreciation of his thirty years' service at Grace Church, Orange, N. J. He and Mrs. Walkley are to sail on April 23rd for a four months' trip around the world. The rector's Bible class for women of the parish is to observe its 20th anniversary on April 20th in honor of Dr. Walkley, the occasion also marking the 40th wedding anniversary of Dr. and Mrs. Walkley.

* * *

Youth Conference in Brussels

Three hundred and fifty delegates from 23 countries attended the international youth conference for

peace, held in Brussels, February 29-March 1. Nearly all of those present were young men and women of under thirty, united in the struggle against war. The resolutions that were passed were decidedly of the left point of view and showed a very definite anti-fascist trend.

* * *

Building a Program for a Conference

In making plans for their conference at Evergreen, Colorado, this summer, the Colorado young people's fellowship sent a questionnaire to all the groups in the diocese in an effort to discover their interests. The conference program will be built on the basis of the returns.

* * *

Why Be a Christian?

That is the title of the first pamphlet to be issued by the Forward Movement, particularly for young people. It is the work of the Rev. Gardiner M. Day, book editor of THE WITNESS, who is now the rector of St. Stephen's, Wilkes-Barre, Pa. It will be ready for distribution next month.

* * *

Studying the Youth Movements

The youth leaders' fellowship of the Greater New York federation of churches is studying the movements which are making a strong appeal to present day youth. In February they studied the co-operative movement and last month it was communism. Books recommended in con-



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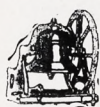
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nection with the latter topic were "Christ's Alternative to Communism," by Stanley Jones; "God in These Times," by Henry P. Van Dusen, and "What Is Communism?" by the head of the communist party in the United States, Earl Browder.

* * *

Here Is a New Game

Here is a unique idea for a young people's get-together:

"It is similar to a scavenger hunt, but with a different and more definite purpose. Members meet at the parish house, and on arrival are divided into groups. If thirty are present, say, then divide into five groups of six each. Each group is given the name of a subject, such as "George Washington Crossing the Delaware," or, if a more serious crowd, something like "The Nativity Scene." An hour and a half is given to go and get the effects and costumes. At the set time each group will act out the subject assigned."

* * *

Christian Youth Conference

Toyohiko Kagawa, Kirby Page, Daniel Poling and other outstanding leaders are to be on the program of the Christian Youth Conference which is to meet at Lakeside, Ohio, June 23 to June 28. This is an interdenominational conference at which the Episcopal Church will be represented by a number of delegates.

* * *

Missionary Addresses Auxiliary Group

Miss Blanche Myers, missionary to China, showed motion pictures and lectured on the work in China at a diocesan meeting of the Michigan Woman's Auxiliary, held at St. Alban's, Highland Park, on March 30.

* * *

Results of Peace Poll

In the plebiscite on war and peace conducted by the Council for Social Action of the Congregational and Christian Churches, only 6% of the responses indicate support or any war which the United States may declare, while 15% register definite refusal of such support. Four per

cent would support a war against an internationally recognized aggressor, 42% a war declared after making the utmost use of every agency for

peace, and 33% a war in which the United States territory had been invaded. The results of the poll reveal in general strong sentiment in

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. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, 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. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M. Daily: 12:20 to 12:40.

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. Junior Congregation, 9:30 and 11 A.M. Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion. 9:30 A.M.—Children's Service and Church School. 11 A.M.—Morning Prayer and Sermon. 8 P.M.—Choral Evensong and Sermon. Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53d Street
New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M. Daily Services: 8:30 A.M., Holy Communion. Noonday Service, 12:05 to 12:35. Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays. Saints' Days: 10:30.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:00 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong and Address. Daily services in the Chapel.

Cathedral Church of St. John

Market St. and Concord Ave.
Wilmington, Del.

The Very Rev. Hiram R. Bennett, Dean
Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M. Weekdays: 10 A.M. and as announced.

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 A.M. and 5 P.M. Weekdays: 8, 12:05. Thursday (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.

St. Mark's

San Antonio, Texas

Rev. Arthur R. McKinstry, Rector
7:30 A.M.—Holy Communion (8:00, Advent to Easter). 11:00 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Evening Service. 10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md.

Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.
Rev. R. C. Kell, M.A., B.D.
Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M. Week Days — Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M. Morning Prayer: 9:00 A.M. Daily. Evening Prayer: 5:15 P.M. Daily.

Christ Church

Greenwich, Connecticut

Reverend Albert J. M. Wilson, Rector
Sundays: 8:00 a. m., Holy Communion; 9:15 a.m., Church School; 11:00 a. m., Morning Prayer and Sermon, (Holy Communion and Sermon, first Sundays); 7:30 p.m., Evening Prayer and Address. Tuesday, Fridays, and Holy Days, 10:00 a. m.

All Saints Church

26th Street and Dewey Avenue
Omaha, Nebraska

Rector, The Rev. Frederick W. Clayton
Services, Sundays, Holy Communion, 8 a. m. and 11 a. m. First Sunday in month. Morning Prayer and Church School, 11 a. m. Holy Communion, Wednesday and Holy Days, 10 a. m.

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favor of strict neutrality legislation, government control of munitions industries and the abolition of compulsory military training in schools and colleges. Agricultural and professional groups participating in the poll were clearly more peace-minded than the clerical, industrial or business group, and voters under 35 years of age gave from 5 to 30% more support to peace measures than those above that age.

* * *

New York Parish to Celebrate

Archdeacon Foreman of Erie is to return to the town where he was born, Pierrepont Manor, N. Y., on June 17th, to take part in the centennial of Zion Parish. Bishop Coley also is to be present.

* * *

Portland Rector Leads Day of Prayer

The Rev. R. A. Court Summonds, rector of St. Mark's, Portland, Oregon, led the Woman's Auxiliary day of prayer in Seattle on March 25th. The quiet day was held at Trinity.

* * *

Spencer Miller in San Francisco

Mr. Spencer Miller, Jr., consultant on industry of the National Council of the Church, was the guest speaker at a meeting of the San Francisco Bay Chapter of the Church League for Industrial Democracy on March 30th, held at the Woman's City Club. Bishop Parsons, president of the C. L. I. D., was the chairman of the meeting.

* * *

Damage of Floor to Erie Churches

Eight inches of water cover the floor of Christ Chapel, Punxsutawney, Pa., while in the rectory and parish house the water rose three and a half feet above the ground floors. At the Church of Our Saviour, DuBose, much damage was done by water which rose to a height of five feet in the church. At Clearfield the water filled the basement of the church, covered the nave and reached to the altar rail. The rectory was also flooded, compelling the rector, the Rev. E. S. Tabor, and his family to move out.

* * *

Says War Is Inevitable

Another war is inevitable as a result of the dominating factors in the world today and the negotiations now in progress in London will only postpone the war, Bishop George Craig Stewart told laymen of Chicago at the first of a series of informal Lenten talks at the Hotel Sherman on Mar. 17.

The factors which the Bishop termed as making war certain are: the contest between religion and

Caesarism; Venus worship, and centralization of population in great cities. The Bishop mentioned Mussolini, Hitler and Stalin as representative of the first point; he described Venus worship as the "exaltation of the physical over the spiritual." He predicted the eventual passing of great centers of population.

* * *

Bishop Hobson on the Forward Movement

Bishop Henry Hobson, chairman of the Forward Movement Commission and bishop of Southern Ohio, in an address last week at St. John's, Jacksonville, Florida, said there was a pressing demand in the world today for an application of Christian principles.

"This Forward Movement in which the Church is engaged today," said the speaker, "is not man made. If it were it would fail utterly. It is a fundamental fact that we can only move forward in the knowledge of Christ, only catch His vision and gain His strength and power to accomplish the task that He has set us, if we will heed His voice and follow His lead. Otherwise we cannot but stumble through our blindness into ultimate defeat.

"The eternal life which God has promised us can come flowing in to us only through our dependence upon Him. Our program must be built on a knowledge of God as He has given it to us in His Son: 'Come, follow me, be my disciples,' Jesus said to His followers, 'catch my vision for the world, and through my power and teaching attain a true fellowship with God.'

"Jesus is saying this same thing to His Church today through the Forward Movement. 'Learn of me, study my word and follow me in

daily companionship; be my disciple. I am not asking you to believe in any theory nor to follow any intellectual program based on Christian principles; I am asking you to live My life among men.'

"Our trouble," said the bishop, "is that we so often have treated Christianity as a view. Christianity is a life lived day by day in companionship with God. This kind of a life has throughout the ages brought men into fellowship with God.

"An old fashioned theory you say; yet it is old fashioned, old as the Christian era, and yet I say that to learn of Jesus, to study His word, to worship and serve Him and to pray for His power to perform is the only theory that will enable us to be disciples and companions of the living God."

* * *

Bishop Darst to Visit Florida

Bishop Darst of East Carolina is to be the guest speaker at the convention of the diocese of South Florida, which is to meet at St. Petersburg, April 21-23.

* * *

Dedicate Memorial Window at Rutherford

At the Forward Movement communion on the first Sunday in March a memorial window was dedicated by the rector, Rev. Charles W. Popham, in Grace Church, Rutherford, New Jersey. The window, one of a series in the Nave, depicts the subject "Suffer little children to come unto me and forbid them not." The subject is fully illustrated and shows the

New Tracts

WE TAKE PLEASURE in announcing the following new tracts, now ready for distribution.

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Seabury-Western

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By Bishop Cross

THE CHRISTIAN AND HIS MONEY
By Bishop Washburn

**PRACTICAL SUGGESTIONS ON
RUNNING A PARISH**
By W. Appleton Lawrence

THE CHALLENGE TO YOUTH
By Leslie Glenn

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figure of our Lord with the mother and children with the Apostles Peter and John in the background.

The window is a memorial to Sarah Whitaker Calvert and William Henry Calvert, and is executed in rich colorful effects of traditional English glass. It is the work of Calvert, Herrick & Riedinger of New York.

* * *

British Lecturer to Visit America

The Rev. D. E. Hart-Davies of St. Thomas's, Edinburgh, archaeologist and Bible lecturer, is to visit the United States for a series of lectures this summer. He recently returned from a lecture tour of Australia where his lectures received high praise from dignitaries of the Church. Arrangements for his services in this country are in the hands of Miss Constance J. Brandon, 156 Fifth Avenue, New York City.

* * *

Special Preachers in Houston

Christ Church, Houston, Texas, has been crowded each day during Lent for the noonday services. The preachers have been the Rev. W. F. Pierce, president of Kenyon College, the Rev. E. H. Gibson of Galveston, Bishop Johnson of Colorado, Bishop Wise of Kansas, Bishop Beecher of Western Nebraska. The preacher this week is the Rev. W. Appleton Lawrence of Providence, to be followed by the Rev. Hulbert A. Woolfall of St. Louis and by Bishop Quin.

* * *

Out of the Mouths of Babes

At the cathedral in Garden City, Long Island, they issue a little printed paper which, aside from a brief message by Dean Kinsolving, carries only messages written by children in the Church school. A member of the junior congregation, for instance, has this to say on the subject of "Why go to church?": "Many people do not see the reason for going to church. They go to be sociable or because someone makes them. People who do this should begin over and go to church to worship and follow God and seek His advice. If people would do this they would soon learn to know and love the Lord and to think of Him as their greatest friend. Do you go to church to worship? If you don't, begin now and learn to serve the Lord."

SECOND THOUGHTS

(Continued from page 2)

As to the conflicts of the 4th century A. D., it may well be said there is nothing new under the sun. The old saw that every modern heresy was present in the first three centuries of Christianity is undoubtedly true. These at least are "live subjects" to one

who is interested in pure religion and undefiled, for in them we can see Christian Science and a half dozen "modernisms" living again. And in the controversies of those centuries we can also gain the experience of others in their attempts to find the truth.

In a recent study of one of our seminaries it was found that the men were expected to study thirty-seven hours per week for a period of thirty-two weeks in each of three years. It is extremely uncertain whether one could train a good bricklayer in that period of time—let alone train one to minister to the souls of men.

No, we don't need a "cutting out" of subjects in the curriculum. What we do need is an adding to—we need more work, not less.

There seems to be a notion that scholarship and training in prayer and unselfish living are opposed to one another. This need not necessarily be true. Let's have more "religious conviction," more "self-control," more "integrity of character"—but in addition to, not exclusive of scholarship in the faith as this Church hath received the same.

The strange thing about much of this re-

vision of seminary curricula is that it seems to neglect the only official statement this Church has made on the subject. The revisions never seem to get around to the point where they are willing to recognize that this Church has a canon which gives a skeleton curriculum for its seminaries. Candidates for Holy Orders are (according to the canons) expected to know certain specific subjects, and strangely enough, when one takes the time to read over them, there is a very good aggregation of subjects which will give every prospective parson a sound background for the solution to most of his needs.

Of course after he gets out of seminary there will be many problems which he will have to settle and for which he has no mail order answer, but who wants their parsons to give such answers?

The purpose of seminaries, it seems to me, is to put old heads on young shoulders—not that they will then have a ready made answer for all situations, but rather that they will have a broader background of experience from which to judge for themselves. Are Greek, Polity and the Arians useful in developing this field of experience? Well a few of us still think so.

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