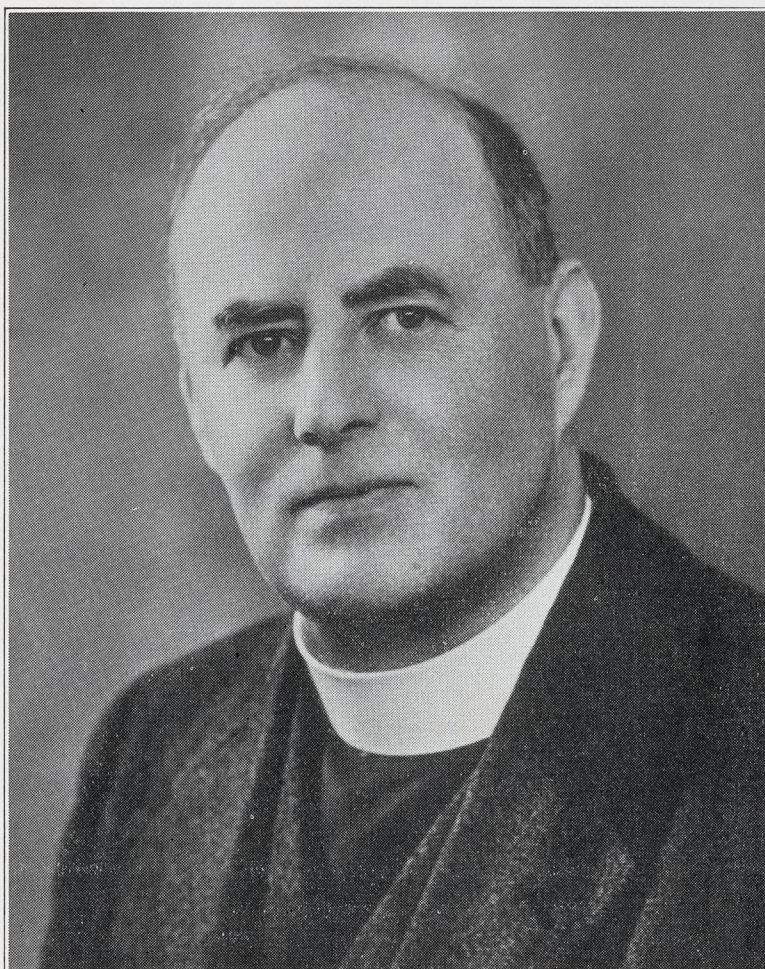


March 11, 1937

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THE WITNESS

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CLERGY NOTES

BLACK, HARRISON H., was ordained deacon on February 17th by Bishop Wing of South Florida. He has been assigned to Holy Trinity, Bartow, Fla.

COOK, EDGAR L., rector of St. Paul's, Jersey City, N. J., has accepted the rectorship of Christ Church, Hackensack, N. J.

KUMM, KARL, assistant at St. Andrew's, South Orange, N. J., has accepted the rectorship of St. Mary Magdalene's, Newark, N. J.

MINCHIN, GERALD R., St. Davids and the Epiphany, Seattle, Washington, has accepted the rectorship of St. John's, Gibbsboro, New Jersey.

SCHMEISER, EARL, of Christ Church, Puyallup, Washington, and SIDDERS, ARCH W., of St. John's, Seattle, have exchanged parishes, effective April 15. Mr. Schmeiser's future address: 3050 California Avenue, Seattle, and Mr. Sidder's, 2002 West Pioneer Street, Puyallup.

SMITH, C. F., rector of St. Mary's, Middlesboro, Kentucky, has resigned to retire, effective April 1st.

TWINEM, non-parochial priest of the diocese of Long Island and formerly rector of St. John's, Flushing, has been received into the Roman Catholic Church according to a newspaper report.

SECOND THOUGHTS

DR. FRANK W. MOORE, Auburn, New York: As a somewhat impartial observer at the annual meeting of the National Council held in New York February 17th to 19th it seems to me that your report of the meeting published in the February 25th issue of THE WITNESS was both unjust and unfair. Your report pictures the National Council as a group of "big boys" intent on furthering the financial interests of their officers and staff, somewhat callous about using legacies, probably intended for some other purpose, in order to balance their Budget, fearful, and perhaps a bit jealous of, the Forward Movement Commission, Machiavellian in their plans for conferences with all the Diocese on the missionary situation, and anxious for the return of the quota system as the easiest way out of their difficult financial situation. On the contrary the Council impressed me as a group of earnest, devoted and highminded Church people endeavoring in a most honourable and just way to face the serious missionary situation confronting the Church today and seeking a solution which would bring some ray of hope to our embattled missionaries, some cheer to the loyal souls at home who have not yet lost their sense of mission, and at the same time balance the Budget for 1937 as required by General Convention.

Your report gave, in what seems to me, a distinctly prejudiced light, the main points under discussion. It made no effort to get behind the discussion into the minds and hearts of that keen and devoted group of people intent on one main object, to meet the responsibility placed upon them by the Church for carrying on the missionary work of the Church, for relieving the intolerable present missionary situation and for furthering the Church's sense of responsibility and privilege in advancing our Lord's cause and kingdom.

The grounds of your virus against the National Council are unknown to me. "The past gone, seize today." The mild venting of your spleen will certainly do the Council members no personal harm. They did not choose their office but were commissioned to it by the Church. The harm will fall upon our devoted missionaries, upon their understaffed and under-supported missions, and upon the faithful souls at home who still take seriously our Lord's command: "Go ye therefore, and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost." All this because your report was divisive, putting the Council in a somewhat bad light, encouraging an old animus, furthering the withholding of missionary support by diocese, parish and individual because of this stirred up prejudice, and thereby weakening any united missionary spirit that might be hoped for. No doubt the night after you wrote the report you said an "Our Father," including "Thy kingdom come", and slept soundly. Yet the only conceivable outcome of the report must be the postponing of that Kingdom's coming as far as our Church's share in it is concerned, unless God's grace (Continued on page 15)

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GOD'S WILL IN RACE RELATIONS

By

SHELTON HALE BISHOP

Rector of St. Philip's, New York City

IT IS the will of God that all men shall be brothers. They are not; but it is God's purpose that they shall be. That is a spiritual achievement, not a natural gift. Naturally great antipathies arise between tribes and clans, between races and nations, between individuals and classes. Self-interest, differences in customs and colors and climate precipitate them. God's power operating in the heart of man overcomes these antagonisms. It is the Will of God that they should not exist. To doubt that is to doubt the Love of God as it is found in Jesus Christ. "In Christ there is neither bond nor free." In Him all are one. This is the spiritual unity which was originally intended, a unity which sin destroyed and which only grace can restore. There are at least three activities common to all men (where too great barriers have not arisen to nullify them) through which the power and love of God can reasonably focus to create brotherhood.

First of all, in work. Today, certainly, the depression aside, practically every man wants to work. It is the medium through which man achieves the better part of his destiny. Where satisfying, creative work is possible, God's will for the individual and for society can be expressed. It is the medium through which men, freed from great competition and separated from contrary social influence, tend to forget or minimize differences of race, creed and color. The W. P. A., of course, is the most recent illustration. Here in New York, and I dare say in many northern cities, white and black, Jew and Gentile, Protestant and Catholic, have worked together with a minimum of racial friction. In three precincts which I know personally, many white subordinates work most harmoniously under Negro executives. Consciously, of course, this is not doing God's will. Practically it is, even if done under more coercive necessity than is usual. This is indicative of what those could do who recognize God's all-loving will for man. Negroes and whites working together is no unusual phenomenon of the American social scene. Ever since carpet-bagger days white missionaries have gone to the South. Their intention was not to go as equals; hardly as brothers, rather as "brethren." Even today, the descendants of those same abolitionists who went from Massachusetts to

Georgia can only abide one Negro teacher of white children in the high schools of Boston. Whites can teach Negroes if they go from New England to the South, but equally prepared Southern Negroes cannot come to New England to teach whites. According to God's will, I believe, brothers are given equal opportunities in the measure of their ability.

Here Church people have a responsibility. The attitude is changing toward Negroes working on an equality with whites. Always since slavery there have been sporadic attempts to achieve this equality and individual cases where it has been accomplished. I do not know how far Christian conviction has made this possible. Indirect social forces which God uses in spite of the conservatism of Church people are vital in social growth. In the face of our work and our giving for German-Jewish refugees, let us see our opportunity also to help a race that has never had the chance to progress commensurately with its abilities. Contend for inclusion of Negroes wherever that is possible. Suggest promotion of capable Negroes who otherwise would be kept in menial positions. Befriend immediately a Negro who is employed in your organization. Have the courage to employ a Negro secretary, a Negro registered nurse, a Negro contractor. Men come to understand each other through working together. It is God's will that they should.

SECONDLY, play is an activity which God can use to cement peoples of different races. Play is more intimate than work and therefore tends to be more separatist. Man does not easily engage in the intimacies of life under frustration. The attempt to do the will of God through the instrument of play mitigates social frustration.

It is trite in our day to say that children of all colors and races play together unconscious, so far as we know, of any differences, much less of barriers. In Christian homes this recreational abandon can be continued beyond early childhood in spite of social prohibitions. Many Christian groups have used play and recreation as exceedingly valuable vehicles for improving race relations. We, as Church people, must go much further.

It is reported that colored girls in a New York high school, whose population is 60% white and 40% Negro, succeeded after continuous vigorous protest in winning equality in the casting of the senior play. The only critical comment heard afterward was, why wasn't it tried before. I need only recall my seminary days to become sharply aware of the change in racial attitudes in recreational activities. Students of theology who sat next to me in class refused to play on the basketball team because I was a member! Last year, the Olympic Games manifested how men could live together and compete as brothers for national prowess. This suggests what an abundant opportunity the Church has among young people to make God's will consciously operative. May not the Church sponsor leisure-time activities in which young people of both races may share or compete? Lincoln's birthday used to be an annual occasion in St. Philip's Church in Harlem for the social mingling of young people of both races. There were cards, group games, social dancing, and various spontaneous festivities. It is done elsewhere than in the churches surprisingly often. Let us be jealous for the Church to lead.

Many churches have had the courage to break away from the custom of sending Negro children to camp for a separate two weeks and have rather sent them with the white children. This is an example of the way God's will can be set forth in a manner helpful in molding the racial attitudes of children. Wherever possible let people associated with the Church set a precedent against discrimination in swimming pools and play grounds. Surely the Girls' Friendly Society has a mission to translate its desire to promote better race relations by giving white girls the privilege of knowing intimately colored girls of equal culture and Christian character at their holiday houses. Summer conferences would do well to provide where necessary scholarship aid for prepared Church people of the Negro race in order that white people may come to interpret God's will through the freedom that play at these conferences affords.

THIRDLY, in worship. When men worship God truly, their offering of themselves is corporate, not individual. Their love of Christ, expressed in their worship of Him, must be as inclusive as His love of them. He offered salvation to all mankind. It is inconceivable that Christ planned a Jewish-Christian Church. He chose St. Paul to set forth His Father's will for a Church for all peoples. Certain it is that Jews and Gentiles worshipped together in the early Christian Church even though they could not work or play together.

In the South as well as the North, let it be said with humble acclaim, Negroes and whites today are worshipping together in scattered instances with a measure of equality. It has recently come to my attention that in Virginia within this century Negroes worshipped in the same church with whites until they numbered one hundred. Then they formed a congregation of their own. The suggestion has been made in a city in Georgia that Negroes gradually be included in

a white congregation with the proviso only that they make their communions after their white brethren have made theirs. A far step, though unthinkable in New York! Increasingly in the North, Negroes are being accepted as members in congregations of white people. In one parish a colored woman teaches a church school class of all white children. In another entirely white congregation a young colored woman is the organist. In another a black man is the Scout master of a white troop. Naturally on occasion he worships with them. The rector said, 'he is not even thought of as a Negro—just a member.'

This phenomenon of Church life must increase. It is not God's will to shunt off small groups of Negroes into missions simply because they are Negroes. I cannot believe that it is God's will to establish Negro parishes and missions as such except where condensation of population makes it natural.

A considerable nucleus of Christians believe that it is God's will that all barriers shall be broken down and that all men shall strive to work and worship and play as brothers. They stand ready to lead in the annihilation of all racial discrimination. It is right for them to look to the Church of Christ to champion the cause of human brotherhood. In the sphere of race relations here is a critical point of departure.

Why We Say Amen

By

H. ROSS GREER

AMEN. So mote it be. So be it. Amen is a Hebrew word. It was taken over bodily letter by letter into Greek, Latin and finally English. It is a word signifying solemn approval, chiefly in prayer, of the words of someone else—either an individual or a group. "And all the people shall say, Amen" is a direction from the book of Deuteronomy which might well be heeded by many a congregation. Amen came into liturgical use in Christian congregations from the synagogue.

It is a different matter when we turn to other families of languages than the Indo-European and Semitic. To Mr. Irving McCanlis I am indebted for the information that a former Confucian priest in assisting in the translation of the Bible into Chinese expressed the idea of Amen in that language by the Chinese ideogram which means "This is my heart's desire." To him also I owe the information that among the Indians in the sign language Amen is expressed by the signs which mean "My heart hath spoken."

Both the Chinese and Indian interpretations bring us back to fundamental prayer. Too often when we pray it might be said "My lips have spoken," not my heart. In the words of the hymn:

Prayer is the soul's sincere desire
Uttered or unexpressed.

The reason many of our prayers are not answered is that they are not the heart's sincere desire. When we say Amen, we should mean, "That is what I desire in my heart of hearts."

THE ANGLICAN CHURCH

An Editorial by
BISHOP JOHNSON

SO LONG as society is divided into hostile camps there can be no solution of human problems. From the dawn of history there have been conservatives and radicals; capitalists who work with their heads and laborers who work with their hands; clericals who are theologians and laymen who are pragmatists; catholics who emphasize the priesthood and evangelicals who glorify the prophetic office.

As long as these groups antagonize one another there is no peace and whenever either of these groups dominate the others there is no liberty. Men are naturally partisans and give their entire allegiance to the organized minority which represents their prejudices. People vote for the candidate who wears their tag regardless of fitness for office. They support their corporation or union in unjustifiable excesses.

Christians will often repudiate their religion because they do not like the clergy and ecclesiastics will often demand unreasonable subservience from the laity. Catholics will excommunicate Protestants and Protestants will excoriate Catholics. Socialism tries to correct abuses and finds itself in turn divided into two antagonistic heresies, fascism and communism, each of which claims omniscience and infallibility.

In this contention the pacifier incurs the hostility of both and the admiration of neither. It was because Christ was a mediator and not a partisan that they crucified Him.

It is both the glory and the weakness of the Episcopal Church that it attempts the role of harmonizing the discordant elements and bringing them together in one brotherhood. Here we find rich and poor, high and low, priest and prophet; consequently she loses the zeal which animates those who confine their efforts to one aspect of truth. In her position as mediator she is accused by each partisan of being favorable to the other.

She reflects the spirit of the Primitive Church in which Jew and Gentile were fused into one harmonious body. In reviewing the history of the Church one finds a constitutional body settling its differences in a general council for six centuries. Then came the departure from the unity of the whole. East and West split. Rome declared a dictatorship and the Greek Church became the victim of Moslem oppression. At the Reformation, Protestants repudiated the papacy and split up into nationalistic sects. The result is chaos. Rome goes fascist and Protestantism becomes communistic or fascist. The question arises in the minds of many whether Rome had the right to excommunicate the Greek and the Anglo-Saxon, or whether as Fermilian, Bishop of Caesarea, replied to a papal threat, "You have not excommunicated us but have merely separated yourself from the rest of Christendom."

IN THIS welter of recriminations the Anglican Church refused to ally itself with either party. She

held to the traditions of the faith and sacraments but refused to submit to papal dictation. Starting as a small British group she has expanded into a universal household in communion with the Greek but repudiated by Rome. Consequently she includes in her fold elements that elsewhere are antagonistic. She has children who look longingly at Rome and those who look lovingly at Protestantism.

What other body could include Poughkeepsie and West Park in the same diocesan convention? There is seemingly very little in common between Brother Cummins and the Holy Cross Fathers, yet they are members of the same household in spite of their antipathies.

Starting in a nationalistic movement, the Anglican Church has ceased to be merely an English body. We have Japanese, Chinese, African and East Indian bishops, and in our friendly relation with the Greek Church a universality comparable with Roman claims, for however widely she may be spread she ceases to be Catholic just in proportion as she remains Roman in her college of cardinals, which is still predominately Italian, and intentionally so.

The situation is necessarily bewildering to a layman as he faces the question of his Christian citizenship. But as the centurion selected Judaism as the best religion of his time in spite of the unpopularity of the Jew, so we have no right to repudiate Christ because we find it difficult to determine where our allegiance is due. Ten thousand difficulties do not justify us in refusing to serve. It is our business to consider the claims of each group calling for our allegiance, and the principle involved would seem to be that which best reflects the mind of Christ.

Did He plan a system of regimentation or one of disintegration, or did He plan a Church in which there was to be a maximum of personal liberty with a minimum of ecclesiastical domination?

Which plan has in the long run been most effective in those countries where it has had the field to itself?

Which plan best encourages a man to do his duty because he wants to be that kind of a man?

And which plan preserves the continuity of faith and order without dictation on the one hand or individualism on the other?

It is not so exciting to be a good citizen as it is to be a mere partisan, and in many ways one enjoys liberty at the price of efficiency. But after all is said and done for what would one exchange the glorious liberties of the sons of God?

It is the duty of every one of us to bear his witness to the faith, endeavoring to keep the unity of the spirit in the bond of peace.

The idea of unity involves the harmonizing of differences without losing the right to think.

As far as communism and fascism go they substitute a man made god for the God-man.

Talking It Over

By

WILLIAM B. SPOFFORD

I HAVE RECEIVED a number of snappy call-downs for the report of the National Council meeting that appeared in the February 25th number of this paper. That is one of the joys of writing—you hear from those who want to take you over the jumps, with seldom a word from those who want to give you a pat on the back. However in this particular instance the call-downs were offset somewhat by a visit from a man connected with one of the large metropolitan dailies who said that he had picked up a copy at church, that he had never before read anything I had written, but on the strength of it would I consider a job with his paper. The answer was “no,” but just the same I took an extra half hour for luncheon because there is nothing that pleases a cub reporter (and we are all cubs on Church papers) like a puff from an old-timer who has reached the top in journalism.

THIS BUSINESS of reporting the doings of national headquarters is not so easy. There are those who take the position that nothing critical must ever be said, no matter how important, since people use it as an excuse for their selfishness. There is weight to the argument. Nevertheless, in Church journalism as in secular journalism, I go along with those who maintain that if you give people light they will find their own way. It may cause temporary setbacks but I do think, in the long run, that wholesome democracy can be maintained, in Church or state, only by presenting the facts and letting people make up their own minds. We have always prided ourselves on having a democratic Church. It is democratic because once in three years bishops, priests and laymen meet as free men to legislate for the Church. Once allow them to become rubber-stamps for a bureau of secretaries and you no longer have democracy. It sounds pretty to say that representatives of the national headquarters are “to confer with the bishops and deputies to General Convention to learn their ideas as to diocesan and parochial plans and needs and to talk over with them the needs of the Church’s general work, discussing every aspect of their common task.” However, having watched developments for a considerable time, I believe that “the needs of the Church’s general work” is where the emphasis will be placed in these conferences and that the big-boys hope that deputies can be so lined up in advance of General Convention that their plans can be put through without a hitch. It all may make for efficiency, but I still believe that democracy and freedom are more important, in the Church as in the state, and that we will one day discover that we have paid too big a price for our snappy regimentation. Therefore I say, let deputies go to Convention as free men, with things arrived at in free and open debate on the floor of convention. It doubtless means that busy men will have to remain

in Cincinnati a week longer than they otherwise would, but I contend that our muddling-through democracy is worth a week of any man’s time.

I GOT BAWLED OUT too for headlining the pay increases, with a number of people strongly intimating that I could use a bit more cash myself and that therefore I am sore. Most of us I presume are not to be trusted when it comes to psycho-analyzing ourselves. Maybe my resentment is entirely personal. If anyone wants to think so it’s Okeh with me. But I like to believe that I am thinking of the thousands of men in small places, most of whom took much larger salary cuts in the lean years and have no immediate prospects of restorations. Officers of the National Council, in their official stories, write of “basic salaries.” They are fortunate to be connected with a bureau that can even talk about basic salaries. They do not exist in parishes or in business—there it has been a matter of staggering along under the load, with a smiling acknowledgment for small favors. And I do not think the charge of “envy” can fairly be hurled at the head of an eighteen-hundred-dollars-a-year rector who is now told that he is to turn the pressure on his flock in order that secretaries getting four times his wage may have pay increases. If pay increases are in order they might well start elsewhere—with the missionaries in the field possibly as a starter. There is a lot of talk about them but I find nothing in the record to indicate that their wages were increased. We talk missions and missionaries—we give the increases to desk-men in New York.

Let’s Know

By

BISHOP WILSON

CHRIST AND AUGUSTUS

PROBABLY the most powerful and maybe the most competent ruler the world has ever known was Augustus Caesar who presided over the destinies of the Roman Empire when our Lord was born.

Octavius was the family name of Augustus. He was grand-nephew of Julius Caesar who died before he could consolidate his many conquests. It was Octavius who did the consolidating and really made the Roman Empire. He was thirty-three years old when Julius Caesar was murdered and he entered on a series of battles and much bloodshed before he gathered the supreme power to himself. He was a remarkable diplomat. As soon as he had subdued his rivals and had coolly dispatched those who might have disputed his sovereignty, he became exceedingly magnanimous, exercising his great authority with much generosity. He even maneuvered the Roman Senate into the position of begging him to take supreme control for the good of the empire.

For forty-five years he ruled the Mediterranean world. He refused the titles of king or dictator but

actually allowed himself to be invested with absolute authority by stages. He was made perpetual tribune which carried with it complete governmental control. He was also made imperator which gave him command of the armies and power to make war or peace at will. He became pro-consul over all the provinces. The title of "Augustus" was thrust upon him as a personal honor. Finally he became Pontifex Maximus which placed him in charge of the religious affairs of the empire. He ruled through the Senate but the Senate always did what he told them to do. He disposed of incompetents in positions of authority. He organized the provinces in a governmental system which continued for generations after his death.

The building activities of Augustus were enormous. It has been said that he found Rome a city of brick and left it a city of stone. He constructed the system of Roman roads which has been the engineering marvel of centuries. It was Augustus who established the famous Pax Romana, the "Roman Peace," which meant that wars stopped because everyone was afraid of what would happen to them if they started trouble. He reconstructed decayed temples and built new ones, temporarily reviving the pagan religion. He was voted a place among the gods and after his death the whole cult of emperor-worship was built up around him.

At the height of Augustus' power Christ was born in Bethlehem. Quietly He went about doing good and laying the foundations of His spiritual Kingdom. Christ brought the peace among men of goodwill instead of the Pax Romana of military force. His ministry on earth lasted no more than three short years and He died an ignominious death on Calvary.

The contrast is striking. But what of the results? Augustus died in grief at the thought of leaving his empire to the wretched Tiberius. In the course of time Roman power was broken, the empire dissolved, and only ruins of former grandeur confront the archaeologist today. But the Kingdom of Christ, working in the hearts of men, has pushed to the four corners of the earth. Augustus is an interesting figure in ancient history. Christ is the living power of God in the world today. The highly organized imperial authority has crumbled and sunk out of sight. But the Kingdom of Christ is forever and ever. When will men learn which one is worth the real effort?

High-Hat Crozier

WHEN August Crozier came out from the city, brought the old Copleland place and joined the regular commuters on the 8:15, the commuters were disposed to be sociable, included him in their discussions of town politics and, when he had proved himself to be all right, invited him to sit in with them in their games of auction pitch. He turned out to be anything but all right, according to the best commuting stand-

ards. He never was the first to speak to anyone and, when anyone spoke to him, he always acted as if he wished he hadn't and would just give a blank look, mutter some commonplace and turn away. Even on the train he would choose a seat by himself and, instead of reading the sporting news in the morning paper like all the rest who were not playing cards, stare out of the window. So the commuters called him "high-hat Crozier," among themselves, and sent him to Coventry. One forenoon, Sam Wallace took time out of the office to consult a city oculist and, when Sam gave his home address, the doctor was interested at once. "I know a fine chap who has bought a place out in your town," said the doctor, "Gus Crozier." "He's full of fun and mighty good company, when you know him. Public spirited, too, and an addition to any community. He's a prince, if there ever was one. Unfortunately, his eyesight is very bad, only one tenth vision with his glasses, and he is quite deaf. He thinks it is an imposition to make people yell at him and he wouldn't know his own father, ten feet away, so he may seem a little standoffish at first, but he is worth cultivating." That afternoon, while crossing the street, August Crozier was struck by an automobile and killed.

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New York

BISHOP JOHNSON'S BOOKS REVIEWED BY BOOK EDITOR

By GARDINER M. DAY

Once upon a time, so the story goes, Bishop Johnson was reading in a men's club. In another corner of the room slightly behind the Bishop, several men were talking. One of them became irritated, began to curse, swear, and take the name of God in vain. Turning around a moment later, he saw the Bishop and immediately, rather diffidently, apologized. Whereupon the Bishop replied: "Why do you apologize to me; you didn't take my name in vain." I cannot vouch for the truth of the story. That kind of quick repartee that reminds us human beings that there is something far greater than ourselves, outside ourselves, in a way that we cannot quickly forget, is typical of all Bishop Johnson's speaking and writing.

It would be utterly impossible to attempt to evaluate the enormous helpfulness of Bishop Johnson's writings. For twenty years he has been bringing weekly inspiration to thousands of readers of THE WITNESS. This writing did not come from some ivory tower up on Pike's Peak, but it came from smoking room and railroad carriage, office desk, church vestry room—in a word, wherever Bishop Johnson might find a few moments in the midst of a busy life in which he not only conducts the affairs of one diocese, but gives to the whole Church the benefit of his personality by special Lenten preachings, by hundreds of missions held all over the country, in summer conferences, in letters and talks to individuals, and in many other less obvious ways.

There is space here only to mention a few of his most helpful books: *Cushioned Pews* (\$1.75) contains thirty-seven of his inspirational articles written for THE WITNESS, in his inimitable style. How characteristic of him are such titles as *Figs or Thistles*, *Stalactites or Stalagmites*, *Sex and Insects* or *Parsons' Wives*. This volume was published in 1924, and so does not include his more recent writings, but there is a timelessness about these pages that makes them suggestive and stimulating at any time.

One of the most valuable features of Bishop Johnson's writing is his ability to express himself in epigram that is easily remembered, and yet with a simplicity that prevents anyone missing the point. A good example of this is found in his little volume entitled *The Way of Life* (50c). One of my own favorite books



BISHOP PARSONS
To Preach Convention Sermon

of Bishop Johnson's is *The Story of the Church* (50c), because in a little volume of 89 pages are packed the main facts of Church history, not in a history-book style, but in a peppy, narrative form that will hold the attention of the reader of the first page until the last. Although it is not written for fireside reading, one of the most useful of our Editor's books is a little 125-page manual entitled *Confirmation Instructions* (50c). One of the hardest things to find in any book store is a good manual of Confirmation instructions. It is written with perspective, common sense, and simplicity. These qualities, plus the human touch that is in all his works, characterize this little book.

A more recent pamphlet by Bishop Johnson is *The Prayer Book: Its History and Purpose* (25c) which appeared in these pages a couple of years ago and was reprinted because of the demand. It would be difficult to find a better booklet to place in the hands of the lay person which wishes information about our common book of worship. All of these books may be secured from the Chicago office of THE WITNESS.

May I close this brief review by expressing my heartiest congratulations to Bishop Johnson for the twenty years he has served the Church as Bishop and Editor and express the hope that he may continue to give us the benefits of his brilliant personality for many years to come.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Bishop Parsons of California is to preach the sermon at the service that will open the General Convention in Cincinnati on October 6th. A native of New York, he is noted for his scholarship and eloquence and for his keen interest in social problems. He is the president of the Church League for Industrial Democracy and is a vice-chairman of the American Civil Liberties Union. He has always shown keen interest in Church unity and has served on a number of commissions working in that field. He graduated from Yale in 1889 and from the Union Seminary, New York, three years later. He also attended the Cambridge Seminary. He was an assistant at Grace Church, New York, for a time before becoming the rector of several parishes in California. He was elected Bishop Coadjutor in 1919. Preaching the sermon at the opening of General Convention is considered a high honor. Among those to have had the honor in the past one finds the names of Bishop Anderson of Chicago, Bishop Brent of Western New York, Bishop Lawrence of Massachusetts, Bishop Doane of New Jersey, Bishop Tuttle of Missouri, Bishop Whipple of Minnesota, Bishop White of Philadelphia, Bishop Seabury of Connecticut and Bishop Provoost of New York. Weather permitting the service will be held in the municipal stadium at Cincinnati, able to seat the throng that is expected.

* * *

Young People at General Convention

Plans for the young people of the Church at General Convention are well under way. Three young people from Southern Ohio, Mr. Clifford Brooks, Miss Olive Will, and Mr. Robert Slabaugh, together with Miss Hilda Shaul, diocesan director of religious education, met in New York for two days with a committee of the council of representatives of youth organizations to make plans for the young people's week-end. This will be the first week-end of General Convention, October, 8th, 9th, 10th. The conference will open Saturday morning with a dialogue of a young person and an adult on some of the problems youth is facing. It will be followed by a presentation of the Christian answer to these problems. A panel discussion of young people and adults in the afternoon will deal not only with a critical analysis of this solution but will raise the question, "What difference does this an-

swer make to young people today?"

There will be opportunity provided in the program for a visit to the House of Bishops, the House of Deputies, and the Woman's Auxiliary. The banquet Saturday evening will be a time for fun and fellowship; no speeches, only interesting and clever skits, songs and fellowship are promised as the order of the evening's program. On Sunday there will be a corporate Communion at the early service. At the later service the preacher for the occasion will sum up the week-end conference and draw out the implications for the life of young people today.

* * *

Raymond A. Heron Made Archdeacon

The Rev. Raymond A. Heron, rector of Grace Church, Lawrence, was elected archdeacon of Boston at the meeting of the archdeaconry on February 24th, to succeed the late Archdeacon Dennen. The office automatically carries with it that of superintendent of the Boston City Mission. He is to take up his new work on May first.

* * *

Philadelphia Rector Resigns

The Rev. Edward M. Jefferys, rector of St. Peter's, Philadelphia, has resigned after serving the parish for 31 years. In his letter of resignation he states that he is compelled to resign because of ill health and because he believes the work should be carried on by a younger man. The parish is in excellent condition, free of debt with all the organizations functioning efficiently.

* * *

Prominent Negro Churchman Dies

Dr. R. Archer Tracy, layreader and physician of St. Philip's, Hawkinsville, Ga., died on February 23rd. It was only recently that Bishop Barnwell announced that he planned to have Dr. Tracy take examinations looking toward ordination to the diaconate. He had organized St. Philip's, a church for Colored people, in 1920 and practically gave his life as a layreader to the work in the large mission.

* * *

More Study and Less Talk

The Rev. Frederic S. Fleming, rector of Trinity, New York, who caused such a stir (and so much talk) last summer by suggesting that the clergy should do less talking, went to bat for the same idea last week when he visited his former Chicago as the preacher at the noon-day Lenten services. Asserting that many young clergy do not know how

THE BOX SCORE

NINE BISHOPS have sent in subscriptions for all of their clergy, not until then subscribers to THE WITNESS. Seven other Bishops have sent in subscriptions for a considerable number of their clergy. A number of rectors have made gift subscriptions for their vestrymen and Church School teachers. Who is next? Let's keep it rolling. The total number of new subscriptions received since our February 4th Anniversary Number is 1,248. The total amount received for the Witness Fund, in an effort to raise a minimum of \$5,000, is \$1,625. There was a marked falling off last week. May we not, please, hear from those of you who have not yet responded? Send in a gift subscription, for a member of your family away from home, for your public library, for a missionary. Or if you are getting your copy at the church door subscribe yourself on a yearly basis. Rectors, send in subscription for your vestrymen and Church school teachers. And let's keep plugging away at the \$5,000 objective for the Witness Fund.

to plan their work, let alone how to preach, Fleming declared the priest is today largely a businessman. Because of the many things he is called upon to do, the priest has little or no time in his study. Four hours a day in the study were prescribed by the rector of Trinity as an ideal for the spiritual development. "We must call a halt to this present tendency," said Rector Fleming. "A change must come, if the Church is to perform her rightful function for society. The day when the priest spent a regular time each day in his study is gone with the wind. And with it has gone most of our really good preachers. There are many good talkers in the country today, but few good preachers." Many go to church today in the same attitude as they go to the movies, to professional baseball and to collegiate football games, in his opinion; they go to be entertained and expect to pay for what they get. If they are not satisfied, they don't go back. This attitude must be changed, he holds, and the church made a place to worship; not a place to be entertained.

The laity today crave counsel, Fleming believes, and in order to permit the priest to come closer to his people through such, he suggested regular periods daily when the rector

is in his study and is available for consultation.

"I would like to see a silent, unnamed campaign in the Church looking toward private meditation," he asserted. "We need more of the quiet, personal work among our people. We need to make our religion worshipful. Many of our people do not know how to use their religion and their faith, if they possess such."

Incidentally he received some 8,000 letters in response to his preaching moratorium proposal last summer, which certainly proves something, though I am not sure what.

* * *

Retreat Association in Albany

The diocese of Albany branch of the Retreat Association has been organized for study and service, under the direction of the Rev. Reuel L. Howe. Meetings are held each month at the cathedral when, following a communion service, a conference is held on prayer, the technique of meditation and on conducting retreats.

* * *

Noted Britisher Visits America

Canon T. Guy Rogers, rector of St. Martin's, Birmingham, England, and chaplain to the king, arrived in New York last week. He preached at Trinity, Boston, on the 7th and also at the cathedral, with an address at the Cambridge Seminary the following day and also preached at Christ Church, Cambridge. On the 14th he is to preach at St. Bartholomew's, New York, in the morning and at Grace Church in the evening. Then he is to deliver a series of sermons at noonday at Grace Church, March 15-19 and March 22-28.

* * *

Men Turn Out for Church

Eighty-five of the 100 men at Christ Church, Meadville, Pa., began Lent together with a corporate communion, followed by a breakfast. The speaker at the breakfast was Dr. Theodore Diller, Pittsburgh physician and Churchman, who spoke on his experiences as a regular attendant at the early service over a period of forty years. The rector, the Rev. Harold B. Adams, was the celebrant at the service. This parish has also recently added a boys' chorus of fourteen voices to the senior choir.

* * *

Getting Back to Normal in Kentucky

The diocese of Kentucky is getting back into its stride following the flood. Calvary Church and St. Paul's, the latter without a rector, have joined forces for services at the lat-

ter church during February and at Calvary during March. St. Andrew's, damaged, is worshipping in the parish house. The Redeemer was seriously damaged, with the rector and his family still unable to live on the ground floor of the rectory. Every family in this parish but two were in the flood district of Louisville. There was a special service of thanksgiving at the cathedral, with Dean McCready presenting reasons why the people of the city should be thankful in spite of their great losses.

* * *

Lenten Retreat at Berkeley

The Lenten retreat for the faculty and students of the Berkeley Divinity School was held last week, conducted by the Rev. Shirley C. Hughson of the Order of the Holy Cross. He delivered five addresses on the ministry.

* * *

Offer Course On War and Peace

A course of study on War and Peace is to be given next year at Hobart and William Smith Colleges, Geneva, New York.

* * *

Twenty Years Ago in The Witness

The Rev. Kirk B. O'Ferrall was instituted rector of Christ Church, Lima, Ohio.—The Rev. R. L. McCready, rector of St. Mark's, Louisville, declined a call to be dean of the cathedral at Memphis.—Dean Charles Lathrop gave a series of meditations at the meeting of the Auxiliary of Milwaukee.—The March 10th issue, 1917, carried a long story announcing that the Church Pension Fund was in full operation, with over \$6,500,000 pledged (the amount finally reached nearly \$8,500,000).—The Hon. George Wharton Pepper, Philadelphia churchman, was elected chairman of the National Committee of Patriotic and Defense Societies, the purpose of which is to promote universal military training.—Bishop Walker of Western New York requested rectors to fly the American Flag each day from the spires of their churches.

* * *

Clergy Meet in Minneapolis

Clergymen of all denominations met recently in Minneapolis, representing churches throughout the state who are organized in the Minnesota State Pastors' Conference. The program this year was in charge of a committee headed by Bishop Keeler and it is said to have been the best they have ever had—a rich, well-balanced program in which

widely different theological and social points of view were presented. Highlights at the conference were the addresses by Sherwood Eddy and Miss Maude Royden. Eddy appeared before the conference and spoke on the subject of peace and the need of mandatory neutrality to keep the United States out of European war. He also gave a graphic account of his activity in connection with the sharecroppers, and the purchase of the cooperative farm in Mississippi.

Maude Royden was intensely interesting and appealing. In her American addresses, she is urging the United States to stay out of any forthcoming European war, asserting that American entrance into the World War in 1917 was a mistake. While, undoubtedly, we helped to win the war, the very decisiveness of the victory which we helped to achieve made possible the unjust Versailles Treaty. A victory by either side on a narrower margin would have produced a more equitable treaty. Miss Royden states that America's great contribution is the revelation that there can be provided enough of the necessities of life for all people; henceforth it is absolutely unnecessary for nations to grab territory. What the world now needs to learn is to distribute the fruits of production so that all may share.

* * *

Death Takes Baltimore Rector

The Rev. Charles Edward Perkins, rector of St. Thomas Church, Baltimore, died on February 26th of pneumonia after a week's illness. He was the rector of the parish for 25 years.

* * *

A Report Direct from Spain

Louis Fischer, well known foreign correspondent of the *Nation*, told more than 100 clergymen of greater New York, at a special luncheon, that the Spanish General Franco would eventually be defeated by the loyalist forces in Spain despite any temporary victories which he might win. Mr. Fischer also told these ministers that the Catholic Church, in siding with the feudal landlords—against a legally elected people's government—was making a colossal error of judgment. The luncheon was arranged under the chairmanship of Bishop Francis J. McConnell and the sponsorship of the North American Committee for Spanish Democracy. Never once did the speaker modify his contention that the loyalist forces, overwhelmingly supported by the masses of the people—including those living in territory now controlled by Franco—would in the end win the struggle. "The price of peace in

Spain," said he, "is a resounding loyalist victory. No other peace is possible or desirable."

* * *

Avon Rector Is Killed

The Rev. Charles B. Madara, rector of Zion Church, Avon, New York, was fatally injured on Sunday, February 28th, when his car skidded into a telephone pole. He never regained consciousness and died the following morning. The funeral service was held at Avon, Bishops Ferris and Reinheimer taking the service.

* * *

Society Note From Newport

Mrs. Daniel W. Jones was hostess at a meeting of the Oxford Groups (reported as "Oxford Movement" in the New York papers) at her home at Newport, Rhode Island on March 1st. Mr. Jones and Mr. Walter S. Andrews were the speakers. The Rev. and Mrs. Andrew Chalmers Wilson sailed on Wednesday for Italy. They are to return to their Newport residence before going to their summer home in Massachusetts.

* * *

Death Takes Devoted Layman

Captain William G. Mayer died at his home in Waterville, N. Y. on February 24 at the age of 86 years. He had been a member of the choir of Grace Church for 45 years, the clerk of the vestry for 39 years and a warden for 27 years. The records of the parish are unique in that they have been kept in the handwriting of just two men for 93 years, Captain Mayer and his father-in-law, Amos O. Osborne.

* * *

Bishop Spencer in Houston

Bishop Robert Spencer of West Missouri was the preacher last week at the Lenten service at Trinity, Houston, Texas. The rector of the parish, the Rev. Thomas N. Carruthers, lectured last Sunday evening on Buchmanism.

* * *

Sisters to Run Chicago Church

The Mission Sisters of the Charity of St. Francis have taken over St. Philip's in the stockyards, Chicago. For sometime they have operated the House of the Holy Redeemer, Pontiac, Illinois, and directed the work of the Church at the Dwight Prison for women. It is hoped that eventually one or more of the Franciscan monks of the order may come to help at St. Philip's. Meanwhile the Sisters are to carry on a community program and direct the church schools. I was once in charge of St. Philip's. It is—or was then, and I

presume still is—a real working class parish and Bishop Anderson had ideas about developing it along those lines. We had grand plans, among them the changing of the name from St. Philip's to The Church of the Carpenter, but like so many dreams, the plan had more vision than good sense. Nevertheless I still like the idea—a church, just one in these whole United States, that is proud to acknowledge that Jesus Christ was of humble working class origin.

* * *

Bishop Manning Goes After Slums

There was no punch-pulling when Bishop Manning of New York spoke at the conference, held at the Cathedral of St. John the Divine, on the matter of slum clearance. "We are here to declare that no such living conditions have a right to exist anywhere on God's earth and that they shall not continue to exist in this great city of New York. We call upon our fellow citizens to realize that the continuance of these slum dwellings is a grievous wrong to those who are compelled to live in them and that these conditions are a disgrace to our American life and a menace to our whole community from the standpoint of health, of

morals and of citizenship. . . . We call for a comprehensive, realistic, expeditious housing program which in the shortest possible time shall eliminate all dwellings that are unfit for human habitation and shall provide decent and sanitary housing conditions for all who are with us in the life and work of New York whatever their race, circumstances or color." You couldn't put it much stronger than that, what? He said this at the conference that met February 28th, attended by large numbers of people representing various Church and civic organizations that have united in a drive to wipe out slums.

* * *

First Service in Washington Church

The first service to be held in the new Trinity Church, Takoma Park, diocese of Washington (D. C.) was on March 7th, when the rector, the Rev. Reno Harp, conducted the service. It is a handsome Gothic building, just completed at a cost of \$40,000.

* * *

Here Are Some More Questions

Here are a few more questions to test yourself. You will find the answers a bit further along just in case

you can not figure them out yourself: What saints are these? 1, Stoned to death for preaching a sermon. 2, Chosen by lot to be an Apostle. 3, Called a Son of Consolation. 4, A relative of our Lord's Mother. 5, Became the head of the Christian Church in Jerusalem.

* * *

An International Choir Service

The combined choirs of St. Luke's Pro-cathedral, Canadian diocese of Algoma, and of St. James, Sault Ste. Marie, diocese of Marquette, hook up together to render DuBois' "Seven Last Words" during Holy Week. They sing on Wednesday at St. Luke's in Canada and the following night at St. James, United States.

* * *

Clergymen in Hands of the Law

Here is something—215 ministers were arrested for various offenses in the District of Columbia last year, as against 153 in 1935. There were a total of 144,771 arrests in the District last year so the percentage is fairly small. I am curious to know what they were arrested for but I suppose I shall never know. Traffic violations probably for the most part, though maybe some were caused by more serious activities, like taking

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* * *

Washington Church Raises Fund

Canon Anson Phelps Stokes has announced the successful completion of a campaign for \$45,000 to insure the continuance of St. Stephen's and the Incarnation, Washington, D. C. A total of 550 people subscribed with \$20,000 coming from members of the parish and \$25,000 from outside.

* * *

Chicago Hears Report on Fund

The diocese of Chicago has raised \$88,000 during the past year for a fund which marks the centenary of the diocese. This is the amount collected so far—there are additional pledges that will eventually bring the fund up to a half million dollars.

* * *

Auxiliary to Hold Quiet Day

The Rev. John W. Suter Jr., is to conduct a quiet morning on March 19th for the Auxiliary of New York. It is to be held at St. James Church.

* * *

The Answers to the Questions

Here are the answers to the questions you read further front: 1, Stephen. 2, Matthias, 3, Barnabas. 4, John the Baptist. 5, James.

* * *

Fine Preaching in Baltimore

St. Paul's, Baltimore, where the Rev. Arthur B. Kinsolving is rector, always has Lenten preaching of the highest order for noonday services. This week it is the Rev. Bernard Iddings Bell and the Rev. Horace W. B. Donegan; next week it is the Rev. Shirley C. Hughson of the Holy

Cross Fathers, and Holy Week it is the Rev. Granville M. Williams of the Cowley Fathers and the Rev. Don Frank Fenn, with the rector taking the Three Hour Service. There are three Kinsolvings on the program; Summit's Kinsolving; Boston's Kinsolving and Baltimore's Kinsolving.

* * *

Bishop Ward Visits Bexley Hall

Bishop Ward of Erie was a visitor at Bexley Hall, Kenyon College, Gambier, Ohio, for three days commencing February 20th, to deliver a series of meditations.

* * *

A Rector Who Is a Craftsman

The Rev. William Heilman, Erie, Pa., is making a set of altar ornaments for the chapel in the Hudson Stuck Memorial hospital, Fort Yukon, Alaska. All the articles—crucifix, candlesticks, processional cross, altar vases—are being hammered out of copper since, due to the dim light of the long Arctic night, it reflects

artificial light better than other metals. The material is being supplied by the Church schools of the diocese.

* * *

Congregational Minister to Join Church

The Rev. Frederic C. Young, Congregationalist pastor of Newark, N. J., has announced his resignation in order "to seek ordination in the Protestant Episcopal Church." He has recently preached at St. Paul's, Newark, and also taken courses at the General Seminary. He is a graduate of Bates College and the Harvard Divinity School.

* * *

The Saviours of Spain

The Zurich (Switzerland) "Volksrecht" has made a collection of orders and manifestos issued by the Fascist leaders in Spain which speaks for itself. In the early days of the rebellion General Queipo de Llano declared: "We will carry out our intentions even if 300,000 Spaniards should lose their lives."



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General Franco stated to a representative of the "News Chronicle" that should the Rebel action break down, he would do everything possible to precipitate an international conflict.

An order by General Franco to his airmen urged them to "choose hospitals for preference as the target for their bombs." This would "help to weaken the morale of the enemy."

A statement attributed to Queipo de Llano declared that "Mola, Franco, Cabanella and myself regard it as barbarous to desire to save the lives of 300,000 or 400,000 people in Madrid. For if so many died in Madrid, everything would be over and there would be peace in Spain . . . For our final victory, 3 or 4 million Spaniards must die. If they do not die on the field of battle, I promise on my honor that they will be shot by our legions and our Moroccan troops."

To a Portuguese journalist General Franco stated: "The bombardment of Madrid will be continued until the city surrenders. We shall have to destroy one part of the town after another; at the moment this is the only possible solution."

Among other items there is space only for a speech made by a Moroccan commander before an assault on Madrid: "Soldiers, forward to the storming of Madrid! In a week we shall let you free, and then you can do as you like. In Madrid there is everything. If you like a thing and want to have it, we shall close our eyes."

* * *

Churchmen Discuss Causes of War

Increasingly the churches are turning to a consideration of the economic causes of war. Thus, for instance, the British Christian Council appointed a committee to examine this subject and to make recommendations for common action. A bit

later, the Industrial and Social Order Council of the Friends met at Elfinward, Haywards Heath, England, to consider the economic causes of war. The report of the British Christian Council recognizes that there are various potential causes of war, but "the pressure of economic conditions may be the aggravating cause which excites them into action." These British churchmen do not make the mistake of thinking that the "dissatisfied powers" can be made peaceful as lambs, if only they are given colonies. Access to raw materials is not primarily through colonies and the inability to buy raw materials is due to the lack of foreign exchange. All of this leads to further complications of which the churchmen declare: "This analysis points to the necessity for considering the internal frustration of national economic life, which may serve to precipitate war."

This "internal frustration" is found also in Great Britain with its great colonial possessions and in the United States with its abundant national resources. This "breakdown within the national frontiers" has led to continuous and bitter unemployment and to a lowering of the

standard of living, even in rich countries like Great Britain and the United States. The resulting economic discontents make war easier.

The report continues: "We may hesitate at the crude generalization: Capitalism is the cause of all wars, but there is much to be said for the judgment that a faulty economic system in a nation's life becomes a festering sore on which other predis-

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posing causes of war are fed. Furthermore, there can be no rectification of international life that does not deal faithfully with the rectification of the internal economic life. The denial of social justice within a nation is the festering sore which makes war seem so plausible as a way of salvation."

The conference of the Friends was just as realistic. It declared that the forces driving the nations to war were: The injustice of the distribution of wealth at home and the un-Christian power over the lives of others conferred by material possessions, which produces the misery of poverty, insecurity and unemployment; also the injustice of the distribution of the world's resources.

The Minute which was subsequently adopted declared: "If there is to be any hope of social and international regeneration, respect for human personality must take precedence over respect for property. We urge that a full livelihood should be, and could be, assured to every man, woman and child within our own land, and that every nation should be, and could be, assured of the means of life for its people."

Among the concrete measures proposed are: to reconsider the post-war treaties; to rescind their penal clauses; to separate the League of Nations Covenant from the Treaty of Versailles; to place non-self-governing colonies under a revised mandatory system moving towards an international administration and to open these on equal terms for trade to all nations; to remove barriers to international trade, such as tariffs, quotas, or hindrances to currency exchange. Such measures, the conference held, would make disarmament possible and create a world in which every man could give his best to the common life.

* * *

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Week-day Masses: 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
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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.

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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.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noontday Service Daily (except Saturday) 12:15.

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.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

St. Thomas Church

Fifth Avenue and 53rd Street
New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noontday 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.

Grace Church

Sandusky, Ohio
Rev. Donald Wonders, D.D., Rector
Sunday Services
8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

Cathedral of the Incarnation Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 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.
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Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.
Weekdays: 10 A.M. and as announced.

Trinity Church, New York

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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

Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
Sundays: 8:00, 9:30, 10:05, 11:00 a.m.; 7:30 p.m.
Daily: 12:30 and 5:00 p.m.
Holy Communion: Mon. Wed. Fri., 7:00 a.m.; Tues. Thurs. Sat., 8:00 a.m.; Wed. and Holy Days, 11:00 a.m.

St. Mark's

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Rev. Arthur R. McKinstry, Rector
7:30 A.M.—Holy Communion (8:00, Advent to Easter).
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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.
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.

Gethsemane, Minneapolis

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Carolina. On the list are Bishop Thomas, Bishop Gribbin, Bishop Finlay, Bishop Mikell, Bishop Darst and Bishop Barnwell.

* * *

Canada Reports More Religious Zeal

Reports of Anglican, Presbyterian and United Churches in Canada for 1936 indicate that the churches are in a flourishing financial condition, with steady progress in missionary activities and a marked increase in religious zeal. Our own clergy report that the average attendance at Holy Communion services increased during the year.

* * *

Gandhi Talks with a Bishop

Mahatma Gandhi, reported to be again entering the political life of India, had an interview recently with Bishop Moore, Anglican bishop in Travancore and Cochin. They discussed Christian missionary work among the Depressed Classes. Gandhi declared that he had no objection to having his followers change their religious affiliations provided it satisfied their spiritual hunger. He agreed that it was the missionaries' duty to create this spiritual hunger. I had an hour with Gandhi six years ago when he was in England—a high spot in my life. He is, believe me, a man of spiritual power.

* * *

A Report From Kuling School

One of the institutions closest to the heart of the late Bishop Lloyd was Kuling American School, maintained for the children of missionaries in China. As soon as the school closes for summer, Mrs. Allgood, wife of the headmaster, transforms the main building into a summer hotel and spends her summer there on "vacation" in order that missionaries and other foreigners seeking refuge from the heat of the lowlands may have a holiday in such delightful surroundings. What's more, it helps maintain the school. Last summer her efforts brought in a total of \$9,000, (Mex.).

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SECOND THOUGHTS

(Continued from page 2)

turns the report into a counter-irritant. No doubt the report was a clever bit of journalism but from my worldly point of view, in light of the crying need for a united front on Missions, it was extremely poor Churchmanship.

MANAGING EDITOR'S NOTE: I stand by my story as it appeared. I do believe that the plan for conferences with General Convention deputies is bad business (see *Talking It Over* this week for reasons); I have sound reasons for believing that officers at national headquarters are fearful of the Forward Movement; that they do want to return to the quota system in spite of the fact that this system got them into financial difficulties a number of years ago and was changed for that reason. As for "embattled missionaries" and salary increases, I believe the jumps in pay should start with those in the field rather than with office workers in New York who by comparison are extremely well paid. I of course agree that members of the National Council are "earnest, devoted and highminded Church people", but meeting infrequently, and therefore knowing little of the inside workings of 281 Fourth Avenue, they can do little else but approve the plans of the full-time officers and secretaries. I am not criticising people; I am criticising the entire set-up which, if allowed to continue, will mean that the Episcopal Church ceases to be a democratic Church and becomes a bureaucracy.

THE REV. SAMUEL J. MARTIN, Priest-in-Charge of St. Edmund's, Chicago: Mrs. Frank Chalmers, Boston, in the last issue of THE WITNESS, has raised a very pertinent question. She says, "Are there not little things that we might do to indicate that we are sincerely trying to think through a Christian position relative to the Negro? One thing that could be done is to pick a city for the next General Convention that would treat Negro men and women delegates without discrimination. They were not so treated at Atlantic City. They will not be in Cincinnati, and I doubt very much if they would be in Baltimore which is to invite the Convention for 1940. The coming General Convention in

considering the place for meeting in 1940 should determine in advance whether there is to be racial discrimination in hotels, restaurants, theatres, and other places. Unless there is a guarantee that there is not, another city should be chosen."

Negroes are beginning to wonder about the sincerity of the white man's religion. Are they hypocrites or the world's greatest deceivers? A few years ago Dr. Freemont Tittle, pastor of the First Methodist Church in Evanston, presented a resolution to the Methodist Conference meeting in that city, asking the Conference to go on record as being opposed to holding the session of the Conference in any city which would not give equal accommodations to all races. This was passed unanimously.

What will General Convention do? Will any attempt be made to secure equal accommodations for all delegates of all races? At times I am reminded of what Savanarola said about the Church and prelates of his day. Can we say the same of the Church and prelates in our day? He said, "When thou seest the great prelates with splendid mitres of gold and precious stones on their heads, and silver crosiers in hand; there they stand at the altar, decked with fine copes and stoles of brocade, chanting those beautiful vespers and masses, very slowly, and with so many grand ceremonies, so many organs and choristers, that thou art struck with amazement. Men feed upon the vanities and rejoice in these pomps, and say that the Church of Christ was never so flourishing, nor divine worship so well conducted as at the present. Likewise, that the first prelates were inferior to these of our own times. The former, it is true, had fewer gold mitres and fewer chalices, for indeed what few they possessed were broken up to relieve the needs of the poor, whereas our prelates, for the sake of obtaining chalices, will rob the poor of their sole means of support. But dost thou know what I would tell thee? In the primitive Church the chalices were of wood, the prelates of gold. In these days the Church hath chalices of gold and prelates of wood."

The time is ripe to test our prelates whether they be of wood or gold.

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