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THE WITNESS

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CLERGY NOTES

BOGGESE, ELWOOD C., rector of St. Mark's, Mendham, N. J., has resigned to accept the rectorship of All Saints', Orange, N. J.

BROWN, RICHARD I., has resigned as rector of St. John's, Tampa, Fla., to accept appointment as priest-in-charge of the Redeemer, Avon Park and St. Agnes', Sebring, Fla.

CHINN, A. B., has moved from Carmel, California, to Menlo Park, California.

CHRISTIAN, W. G., formerly of St. Paul's, Meridian, Miss., has accepted the rectorship of All Saints, Vicksburg, Miss.

DUNHAM, CLARENCE M., rector since 1912 of All Saints', Orange, N. J. is to retire in June.

GILL, J. M. B., missionary to China and later rector of St. Paul's, Petersburg, Va., is now in charge of St. Luke's, Lakeview, district of Eastern Oregon.

GREENE, ALLEN, rector of St. John's, Union City, N. J., has accepted the rectorship of St. Mary's, Warwick Neck, R. I.

HUNTER, J. WILSON, rector of St. Andrew's, Fort Thomas, Kentucky, has been appointed archdeacon of the Ohio Valley. He continues as rector at Fort Thomas.

LEWIS-JONES, HERBERT, has resigned as rector of Calvary, Bayonne, N. J., to accept the rectorship of St. John's, Boonton, N. J.

THOMAS, BISHOP N. S., has resigned as rector of Bathesda-by-the-Sea, Palm Beach, Fla., to retire.

THOMAS, LOUIS, was ordained priest on March 12th at St. John's, Winnsboro, South Carolina, by Bishop Finlay. He is in charge of the work at Winnsboro, Great Falls and Ridgeway.

SECOND THOUGHTS

REV. A. E. CLATTENBURG, rector of St. John's, Bala-Cynwyd, Pa.:

Your comments on Dr. Bell's "wise crack" are interesting, but fallacious so far as the National Council is concerned. As I have sat in the House of Deputies through the whole session of seven General Conventions, I think I am in a position to speak intelligently about the subject. I was a deputy to only one of the seven (1910), and my first one attended was that of 1907, two years after my ordination. It has been my criticism from the first that the time wasted, in informing the deputies as to the subjects under discussion, has been more than one might expect, when the deputies have had so much time following their election as such to read up the subjects that are mentioned in our Church papers as subjects which will be introduced at the Convention to which they have been elected to attend.

Time after time hours have been wasted, by the House of Deputies, so that those who have been elected to act for a diocese or missionary district may have full knowledge of the subject under discussion. One would think that in many cases men were elected for all reasons save that of being fitted by interest and knowledge to represent their diocese or missionary district adequately on any subject that might come up in the Convention. Of course if men are to be elected because they will vote right on matters of doctrine, ecclesiastical procedure, or some particular bent of their own, and not because of their love for and adequate knowledge of the Church's history and missionary undertakings, then we must expect novices whose instruction must take place at, and during the time of, the General Convention.

My impression of this move on the part of the National Council, of which you seem to be afraid, is that it is based on the hope that the time for the Convention may be given entirely to the consideration of the real issues facing it, and that no time will be taken by instructing novices. No man should be sent merely because of the position he holds, but because, in the minds of all concerned, he is the best informed man on the vital matters of the Church, and is filled with love and sanity.

MRS. JULIA P. JOHNSON, Boston, Mass.: I cannot tell you how heartily I pat you on the back for your fearless writing in THE WITNESS of what happens at National Council meetings. The calling on delegates will get about as far as an automobile salesman gets when he tried to call on me—he merely antagonizes. We have no right to increase salaries at 281 and talk to congregations about "starving missionaries". I am all for the Forward Movement. Bishop Hob-

(Continued on page 16)

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GOD'S WILL BETWEEN NATIONS

By

A. MAUDE ROYDEN

I BELIEVE that the Church should carry out the teaching of Christ between nations as between individuals. Every one now, I suppose, realizes that the undisturbed, simple, idyllic conception of the life of the Peasant of Galilee, undisturbed by political questions, is a phantasy. Our Lord was one of a little subject race which was ruled in a manner out of keeping with the general tenor of Roman government. It was not a good example of Roman imperialism. In Pontius Pilate it had a peculiarly brutal governor, who so violated the usual standards of Roman decency and toleration that he was ultimately recalled from office.

Moreover, the Jews were even more certain of their inalienable right to complete independence than perhaps any nation in the world. To doubt not only the right but the possibility of such independence—in other words, to face the facts—was to them blasphemy. Jesus Christ, therefore, was faced with acute political difficulties, and his people, as we know, intensified the problem by "trying to make him a king."

His attitude, therefore, to what we call politics, and even international politics, cannot have been based on the belief that his hearers were too much of the simple peasant type to be interested; He must have been perfectly aware, on the contrary, that many of them were obsessed by the subject. One of them was a Zealot, another a tax-gatherer. Yet He never gave explicit advice about national affairs? Perhaps not, though we have the very significant parable of the Good Samaritan on the other side. Let any one consider what would have been the fate of a Christian minister who, after America's entrance into

the war, stood up and preached a sermon showing two Americans in so unfavorable a light as the priest and the Levite of the story, and the German playing the part of the Good Samaritan. Would not his congregation have resented so international a discourse? Moreover, as we all realize, on other points it was not the manner of Jesus of Nazareth to lay down rules of conduct or to denounce even such institutions as slavery or the subjection of women. His method as a teacher was to use an individual instance to illustrate an eternal principle. I feel bound to believe that He intended such principles to direct our whole conduct and that to attempt to divide ourselves into two or even more persons leads to madness. The duty of the citizen to his state must be the same in principle as his duty to his family, his friends, his colleagues. His duty as a citizen must be of a piece with his duty towards other states. Unless we accept this, we can never reach that singleness of heart and mind which our Lord continually demanded of us.

I once heard a very remarkable five-minute speech, in the early days of the war, in which the speaker—a woman—said that the conflict of loyalties presented to a highly developed and civilized young man of military age at the outbreak of the war was so frightful as in some cases to lead to insanity. She likened such a man's choice to that of the young Orestes who must either leave his father's death unavenged or himself slay his mother. Whichever way he chose, madness lay. We Christians have to realize that it is precisely to this conflict of loyalties, or as we might say nowadays, "disassociated personality" that Christ offered a solution.



The totalitarian state also has a solution, making the individual solely a citizen. We Christians believe that this solution is utterly wrong. What then is our solution? We cannot forever halt between two opinions.

Consider for a moment what would have happened if all of the representatives sent from Christian countries to the Conference of Paris in 1918 had been given, as their marching orders, the Sermon on the Mount, or, better still, the whole of the New Testament. They would then have urged that we should forgive our enemies, feed them, give them to drink, written off all their debts, and with humble consciousness of our own sins and failures have tried to set them on their feet. Such a course would have been deemed fantastic to the last degree. The practical man of affairs, representing practical men and women, received quite different instructions and acted upon them. The result has been a world in anguish ever since. Could the visionary or the idealist have done worse? Could not Christians, at least, have the courage to say that they might have done infinitely better?

It is my conviction that the same heroic standard of gentleness, compassion, and justice should prevail between nations as between individuals, and I must again

insist—for the matter is important—that not to do this is to create a conflict in each individual mind and to create madness in the world at large. *Si argumentum requiris circumspice.*

Take but a few glaring examples. "If thine enemy hunger, feed him." With all the power of the British navy behind it, a blockade of Germany for over a year after the first Armistice Day has created something of the hysteria of the younger generation which now is "Hitler's Youth." We would not "agree quickly" with Brüning and Stresmann "whilst we were in the way with them" and now we have to deal with Hitler. We would not forgive our debtors their debts and the economic world has been in chaos ever since.

Against the evils of the totalitarian state the Church in every land must raise the standard of a kingdom not (yet) of this earth but the steadfast objective of Christians everywhere. It must act as the conscience of the nation, keeping before the world Christian principles of conduct in every department of life, with the boldness which can steel the heart alike against persecution and against ridicule. For it has, however men may jeer, the only solution which can give the peace of God to the individual heart and to the whole world of nations.

BETWEEN TRAGEDY AND HOPE

An Easter Editorial by
BISHOP JOHNSON

ON EASTER Even we are standing between the greatest tragedy of human history and the greatest hope of human life, between Good Friday and Easter Day. The questions arise in our mind at once why was the one necessary? How can the other be true?

Of course we would rejoice to rise from the dead if it didn't seem so impossible! But how can we hope for such beatitude when we are surrounded by such injustice?

These two great mysteries—the mystery of darkness, and the mystery of life—meet in the twilight of Easter. Even when the body of Jesus is lying still, wrapped in the clothing of the dead and, we are told, His spirit is in the place of departed spirits, telling them that the doors of their prison shall be opened.

It all reads like a fairy tale to those who believe that the material world is the only substantial fact in life and who think that a belief in the supernatural is a foolish superstition which should not engage the serious attention of those who walk by sight and not by faith.

Of course it all depends upon our viewpoint. If in looking at life we find that it is merely a process which is solely dependent upon physical sight and logical conclusions, then surely nothing can be required of us but physical exercise and mental gymnastics, but if the life of Jesus Christ reveals to us

a more excellent way, then surely it is not to be explained by these processes.

And first of all, back of Good Friday and Easter lies the life of Jesus. It was in no sense an ordinary life. Indeed, it was so extraordinary that though it has had many imitators, no one has ever even approximated it in the peculiar character of its power. Whatever opinion we may have of His faith and nature, we cannot dispute the fact that He has exerted an influence by methods which are so deeply hidden from human wisdom that His most devoted disciples acknowledge their inability to copy them. The influence of Jesus is totally unlike the influence of any other mortal who ever lived, both in the intensity of its power and the scope of its activity. The unobtrusive methods by which He attained this influence are utterly unlike the influences by which other leaders have gained power over men. And the influence which He has exerted over men is a different kind of influence than that which other men have exerted, for time has not diminished its intensity; distance is no bar to its efficacy; and differences in race and culture have not prevented men from learning the same lessons and experiencing the same grace from a personal relationship which they believe that they have with Him.

This personal power of Jesus is something which

cannot be accounted for by materialists or philosophers. It is unique.

It is not strange, therefore, that churchmen adhere to the only testimony which they have and the only explanation which explains it at all when they reaffirm their belief that "He was conceived by the Holy Ghost, born of the Virgin Mary . . . was crucified, dead and buried, rose again from the dead, ascended into Heaven," and from there sends the Holy Spirit to pervade and inspire the Church which in its miraculous continuity is also unique among all the organizations of mankind.

IF THE life of Jesus is unique, His treatment of the mystery of evil is also peculiar to Himself. He alone originated this view. The religions of mankind have been hopelessly divided in their attitude toward the explanation of sin, suffering and death. In the Orient, matter was unreal, suffering non-existent, death a delusion. Among the Greeks, matter was the essential element, suffering to be avoided, death the end of all things.

Jesus suffered from every philosophy which preceded His Gospel and from most of the theories that have succeeded it. To Him matter is equally sacred with spirit. So much so that the "Word was made flesh and dwelt among us." Suffering was not to be sought; He prayed to be delivered from it, but when it comes, it is to be endured, not stoically but humbly, with the assurance that God's goodness will overcome the diabolical nature of evil.

"It must needs be that offenses come," said Jesus. Why? He does not explain, but states the fact. "But woe to that man by whom the offense cometh!" In other words, the evils in life are realities and the calm endurance of them is a necessity. The thing that must not happen is connivance with them.

To Him death is such a grim reality that He shrinks from it more than the ordinary man, but while it is the last enemy of man, it can be overcome and so He commends His spirit into His father's hands as one who confidently expects that God will overcome it. And the curious thing is that where men accept this view of things sincerely, there are love, joy and peace.

And the power of Jesus extends further than this. Not only did He promise to His disciples that He would see them again, but He convinced them that He did see them after His resurrection. If He were merely a conjurer, depending upon hypnotic influence, He was indeed confident of this power if it could survive a public execution, and also succeed in transforming those who confessed that they had been cowards into those who gloried in their confidence that death could not permanently harm them.

The public execution of Jesus is as well attested as other well-known facts of history. At least the story of the Crucifixion could not be the result of mesmeric influence.

And between the influence of Jesus as a leader and the influence of Jesus as one who had risen from the dead, stands the cross, not only with its indubitable

account of His death, but also with the attendant discouragement of His disciples.

Not only did they believe in the fact of His death; they also failed to believe in His power to rise from the death.

There was no predisposition to the suggestion of the risen Christ, if we are to believe in any degree the sincerity of His witnesses. They fully believed that their cause was lost. They were bewildered and dismayed by their own confession. Suddenly they were inspired with a great hope—so great that nothing afterward could ever destroy the persistence of their faith.

It is all so unusual that I must be pardoned if I regard the so-called scientific explanations of these phenomena as mere rationalization; that is, the attempt to start with a conclusion that isn't conclusive and lead up with a set of premises that would be incredible to a purely pagan audience.

I can believe whole-heartedly in a supernatural religion which explains things beyond my ken, if I believe in the credibility of its testimony; but I cannot believe in a supernatural religion which is bolstered up merely by explanations that do not explain, but only bewilder. I believe in the Christ who said to Thomas: "Reach hither thy hands, and be not faithless but believing." But I cannot believe in a Christ who could fool Thomas into thinking that he was touching something that was not there; nor could I believe in any testimony of a set of witnesses who would deliberately concoct a story to bolster a theory. Either the Christ as He is or no Christ at all will be the Saviour of the world tomorrow as He has been the Saviour of mankind for centuries.

Cross or Throne?

By

BISHOP WILSON

TIBERIUS CAESAR was the Roman emperor during all of our Lord's ministry and at the time of His crucifixion. St. Luke dates the beginning of the ministry in the fifteenth year of the reign of Tiberius. It is not certain, however, whether this dating refers to the year 14 A. D. when Tiberius became sole ruler or to the year 11 A. D. when he was made co-ruler with Augustus. In theory the imperial sovereignty was not supposed to be hereditary. When the emperor died, the Roman Senate was empowered to select his successor. The reigning emperor got around this by choosing someone in advance to whom he delegated more and more authority. Then, when he died, the successor whom he had chosen was already half way in office and his election by the Senate was inevitable. In this way Tiberius became co-ruler and eventually emperor.

It takes a clever person to keep straight the many involvements in the household of the Caesars. The mother of Tiberius, named Livia, had caught the fancy

of Augustus Caesar and he forced Tiberius' father to divorce her and married her himself. Then he adopted Tiberius. It seems that Augustus had a daughter by an earlier marriage, named Julia, who had a couple of husbands and three sons. Augustus forced Tiberius to divorce his own wife and marry this Julia. So Tiberius became step-father to the three grandsons of Augustus who were naturally in line for the throne. Augustus also had a nephew who might have had a claim to succession but one by one the three grandsons and the nephew all died. Rumor had it that the mother of Tiberius was coolly clearing the way for her own son to become emperor.

Augustus disliked Tiberius intensely and humiliated him in many ways which only accentuated the morose and sullen character of the man. Augustus lived to be an old man and Tiberius had to wait until he was fifty-six years of age before he assumed the imperial purple. If he had ever had any decent instincts, they appear to have been crushed out during all those dismal years of waiting. As an emperor he proved to be cruel, suspicious, and absolutely devoid of any moral sense. His debaucheries were a scandal even in those scandalous days. There was a strange law that said

any offense against the emperor was a crime against the state and the law was broad enough to include almost anything. Tiberius had a band of denouncers who made use of this law to secure the execution of anybody the emperor disliked. Rome became a regular slaughter-house. Finally Tiberius retired to the island of Capri where he could indulge his vices without interruption and left the government in the hands of his confidant, Sejanus, and the half-crazy Caligula who was to be the next emperor. Caligula promptly plotted the death of Tiberius. The aged emperor's health was breaking anyhow. He became ill, sank into a coma, and it looked like the end. But suddenly he revived, so Caligula quickly had him smothered to death.

Such was the head-man of the world when our Lord carried His cross to Calvary. Tiberius did little but evil and has become merely an obscene name in history. Christ went about doing good and is loved, revered, and worshipped by hundreds of millions today. The rule of Tiberius is a bad memory. The sovereignty of Christ is the world's greatest blessing. The Roman empire is buried in ruins. The Kingdom of our Lord is forever and ever.

THE CHURCH FACES THE WORLD

By

E. STANLEY JONES

THE Christian Church must set its own house in order and get ready for the greatest crisis in its history. First, it must lay aside its tentative attitudes, its defeatist mentality, and assume a new moral and spiritual aggressiveness. An editorial in a prominent paper said, "The response to the National Preaching Mission shows one thing plainly, that Christianity must assume a new aggressiveness, must cease its pink-tea party attitudes and with moral boldness undertake to show the way out."

But organized Christianity will never get that courage unless it comes out of deep convictions. And those deep convictions will never come unless we found afresh the whole of our social and economic and personal attitudes in the very nature of the Christian God. We must rediscover and re-apply Christ's original message, the Kingdom of God on earth, a new Order standing at the door of this lower order ready to replace it with God's way of life. This alien, unworkable lower order founded on greed, exploitation, unbrotherliness, is breaking down through its own tensions and contradictions and our only hope is God's way, the Kingdom of God on earth. This Kingdom, said Jesus, was built from the foundation of the world—built not merely from the foundation of the world in point of time, but built within the very structure of the universe in point of fact. To love your neighbor as you love yourself is not idealism, but stark

realism. The fact is that the Christian way is the only way that will work. Everything else breaks itself upon the moral facts of the universe.

We must apply this message to the economic and social order. For the economic is the present tension point of our problems. But there are those who feel that religion must have nothing to do with this, must only have to do with the saving of the soul. I do believe in the saving of the soul, but while evil can be in the individual will, it can also be in the collective will; there is such a thing as an evil system as well as an evil soul. Shall we rescue individual slaves and leave untouched the slave traffic? Shall we pick up individual drunkards and leave intact the liquor traffic? Shall we tend to the wounded in war and leave operative the war system? Shall we rescue the derelicts of a ruthlessly selfish order and give them doles and hand-outs, or shall we build justice and the love of God into the total order? Obviously we must do both. It is not enough to say that if we change the individual wills we will thereby of necessity change the social order. The social order is not made up entirely of individual wills now living, but of inherited attitudes that have come down from generation to generation and have become embodied in customs, laws, institutions, and these exist in large measure independently of the individual wills now living. Change those individual wills and you will not of necessity change the social order

unless you organize those individual wills into collective action on a wide-scale frontal attack upon those corporate evils.

Moreover, if we abdicate the control of social and economic life, then other forces will take it over, and, there are two definite forces bidding for the control of it right now, Communism and Fascism. You must make up your minds, and make them up quickly, whether you want this country and the world to go Communist or Fascist or Christian. All three are ways of life, demanding a total allegiance in the total life, and a choice must be made. I make mine—I want my country to go—not Communist or Fascist, but Christian. But Christian does not mean things as they are. If Abraham Lincoln were here now I think he would change his statement that this country cannot exist half-slave and half-free, and would say with infinite sadness, "This country cannot exist half-stuffed and half-starved."

The Christian movement must give itself to the winning of the leaders of Industry and Labor. We must Christianize the foundations upon which their relationships exist. If we do, then the relationships must be cooperative instead of competitive, for that fits the Christian ethic. But we have no time to spare, this breathing-space is ours; tomorrow may belong to Communism or Fascism. The attempt will be made, is being made, to ally Christianity and Fascism to fight Communism. My most solemn warning as I leave these shores is this: If religion accepts an alliance with Fascism in any of its forms it is doomed—it writes its own epitaph. I therefore warn the Christians of America against that alliance. Stand in your own right, announce your own program, and give your own answers. The Christian Church must launch a movement to win industry, and must do it now.

Excuses

By

H. ROSS GREER

A YOUNG man in my congregation was not present at worship two Sundays in succession. I happened in the drug store the second Sunday after Church and saw him. We spoke and finally he said, "I suppose you would like to know why I wasn't in Church these two Sundays. I haven't any excuse. Any way most excuses are lies."

That is pretty blunt, but isn't it the truth? Most excuses are lies. Not all, but most. This is particularly true in regard to attendance at Church.

The rector of a parish, where the men are notoriously lax in fulfilling the obligation of every Christian to worship in Church on the Lord's day, told me the strangest excuse I have ever heard given. A man in his congregation was telling him why he could attend none of the Lenten services with guest preachers. The undutiful Churchman said, "There are six visiting preachers and I can attend only two of the services.

So I decided I wouldn't attend any rather than show partiality."

Even in the Episcopal Church there are people who do not attend public worship because they do not like the clergyman or have had a disagreement about something or feel they have been treated unjustly. Many such would feel differently if they heard the story Bishop Oldham uses in an excellent little leaflet *My Church*." It seems a Scotch woman quarreled with her minister. The following Sunday she was in church as usual. The minister expressed surprise at seeing her. Whereupon she said, "Young man, my quarrel was with you, not with the Lord."

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PEARL BUCK GIVES A VIVID PICTURE OF A MISSIONARY

By GARDINER M. DAY

A missionary of our Church, returning on furlough to this country a few years ago by a Pacific steamer, was accosted by a passenger while he was walking the deck with the following question: "Do you see thirty people who look like missionaries aboard this steamer? I don't," said the passenger, "and yet I am told there are thirty missionaries on board." The passenger was a bit taken aback when my friend said to her, "Well, I am a missionary, so I must be one of the thirty myself." Apparently the traveler expected a missionary to have horns. Why such an idea of missionaries arose will be easily understood by anyone who reads *Fighting Angel*, a biography of a missionary by his daughter, Pearl S. Buck, published by Reynald and Hitchcock (\$2.50).

Here is the picture of an American missionary to China, who, in every sense of the word, gave his life to China. He went out as a minister of the Presbyterian Church. He was absolutely firm in the faith, and hence what he believed was without any question whatsoever right. He was prepared to defend his belief at all costs. He looked upon the Chinese people with love, but with pity and scorn because of their heathen belief in many Gods. No matter what they believed, almost certainly they were wrong. The Christian God was the only true God, and what the Christian missionary taught was the only truth. The moment a man confessed his faith in Christ crucified, not only was he saved, but he was so far in the good graces of Andrew Buck that no matter how bad his life was, in Andrew Buck's sight he was bound to be good, because he had been saved through the blood of Jesus Christ. In addition to Andrew's dogmatic conviction, one cannot but admire his fearlessness, his enormous courage, his tremendous perseverance, the childlike simplicity of his faith, his intellectual integrity, his steady hard work and his willingness to make sacrifices.

But on the other hand, one cannot but feel sorry for the Chinese, and for all other peoples to whom Christian missionaries of Andrew's type have been sent. No wonder they are skeptical of the "foreign devils" teaching, to say nothing of their actions. What a pity that China and other mission fields had to learn fundamentalism before they learned Christianity; had to learn Protestant morality before they learned Chris-

tian ethics; had to worship a Puritan God before they could worship a Christian God. I believe that everyone interested in Christian missions ought to read this book, not simply because the book is interesting, and, as all Pearl Buck's books, beautifully written, but because it is a picture that will be in the minds of many people both in and outside of our churches when the word missionary is mentioned by preachers. Because of the wide circulation that Pearl Buck's writings have, not unlikely a person will put it down saying, "Yes, that only confirms the impression I got of missionaries from Somerset Maugham's play, 'Rain!'" And who could have seen Jeanne Eagles in "Rain" without a strong emotional revulsion against missionaries, unless he had personally known missionaries who were not like the stage picture?

Fortunately, the picture of the missionary in *Fighting Angel* is a picture of a missionary typical of an older generation. With the dying of fundamentalism, fighting angels are passing away. Yes, but there are no doubt some still being sent out to the field, but on the whole the missionary who is going out today is as different from the missionary of a generation ago as Dr. Fosdick differed from Billy Sunday. The modern missionary goes out realizing that there may be even more heathen in America than there are in China in the deepest sense of that word. He goes out realizing that the culture of China is an ancient and honorable culture. He goes forth realizing that God did not only speak to the Western nations of the world, but that He spoke through Buddha and Confucius, and many other noble souls in every country of the world. He believes that in Jesus Christ God manifested himself most clearly. So he goes forward in the spirit of Jesus Christ to do whatever he can in any possible way to help the people to whom he is ministering to find the abundant life.

REFORMS IN THE NORTHWEST

Ministers in Seattle, Washington, have united in an effort to secure a state "three day marriage law". At the same time Oregon, now with such a law, is making an effort to rescind it since too many marriages are lost to Washington where there are no barriers to "hot marriages" and "liquor party nuptials." Another proposal before the Oregon legislature provides for a compulsory medical examination before a marriage license is granted. The report would cover venereal diseases, epilepsy, feeble-mindedness, insanity, drug addiction and chronic alcoholism.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Should there be a Re-Organization at the Church Missions House? Should we have an Archbishop? What sort of a Budget should we have for the next three years? Should Provinces have more power? Is a house cleaning called for at 281? Should the Forward Movement be continued and if so what is its job?

Some say, as an important dignitary did to me this morning, that even to discuss such questions is window smashing. My reply is that we are not smashing windows but merely opening a few shutters to let in light.

How do you feel about it? Should THE WITNESS discuss freely and frankly these vital Church matters, as they were discussed in last week's number, or should we clamp on the lid?

There are ways for you to vote: there is a coupon on page eleven. Send us the name and address of one or more people that you would like to have receive the paper from now through General Convention. We will accept these subscriptions for the full seven months for just one dollar. Or, if you are a rector, order a Bundle so that the paper may be available each Sunday at the church door. The cost is 3c a copy; the papers sell at 5c a copy and the order may be cancelled on a week's notice.

Here is your opportunity to vote for democratic discussion of vital Church matters this Convention year. It is more than that—it is also an opportunity to support a national Church paper that believes topics such as these should be freely discussed if we are to preserve democracy in the Church.

Finally if you have been receiving your copy at the church during Lent ask the rector if the paper is to be available hereafter. If not we hope very much that you also will send in your subscription. Two dollars a year — or the special offer above if you prefer.

* * *

Twenty Years Ago in The Witness

The Good Shepherd, Philadelphia, celebrated the 45th anniversary of the rectorship of the Rev. John A. Goodfellow. . . . Contributions to the Church Pension Fund from the diocese of Washington have totalled \$120,000 and the end is not yet. . . . The Rev. John C. Ward, rector of Grace Church, Buffalo, announced a

gift of \$50,000 to the parish on condition that the parish raise an additional \$10,000 by Easter. . . . Bishop Gailor led a patriotic service at Christ Church, Nashville, Tennessee. Patriotic hymns were sung, the flag was carried in the procession and the Bishop preached a sermon defining Americanism. . . . The rector of Christ Church, Nashville, the Rev. H. J. Mikell, was presented with an automobile by his congregation. . . . The Rev. Edward L. Parsons contributed an article advocating the revision of the Prayer Book.

* * *

Bishop Johnson to Preach at Synod

Editor-Bishop Johnson is to be the preacher at the service that will open the synod of the Pacific Coast, to be held in Seattle, May 11-14.

* * *

One Reason Why People Are Not Baptized

A woman in the southern mountains has three children attending Church school in the nearest town. They had all been baptized but she herself had not. The priest in charge of the mission went out to see her and found she was more than willing to be baptized but had no clothes in which she could come to the church. It took a high order of tact not to suggest that she be baptized at home, but instead he said he would get her some clothes from the next missionary box and she could be baptized in church. So he did and she was.

* * *

Oratorio Society to Sing at Cathedral

The Oratorio Society of New York is to present "St. Matthew's Passion" by Johann Sebastian Bach at the Cathedral of St. John the Divine, New York on May 11th. The society, numbering 350 voices, is to give the performance at the invitation of Bishop Manning and Dean Gates.

* * *

Passion Play in Providence

The Passion Play is again being presented in Providence, the performance being staged in the parish hall of the Church of the Epiphany. The cast is composed of 110 persons, representing 11 parishes.

* * *

Negro Soloist Addresses Auxiliary

At St. John's Church, Montclair, N. J., an enterprising Woman's Auxiliary study class arranged to have the well known singer and composer, Harry T. Burleigh, address them and their friends on "The Religious Contribution of the Negro Through Their Music". The study

THE BOX SCORE

TWO MORE BISHOPS have sent in subscriptions for all their clergy, not already subscribers, bringing the total so far to fourteen dioceses in which every clergyman is now a subscriber. Nine rectors in the past week have made gift subscriptions to a large number of their parishioners. We are hoping that many more will act on the suggestions outlined in the first news paragraph on page eight, using the blank on page eleven. The total number of new subscriptions received since the Anniversary number of February 4th stood at 1,723 on March 18. In the effort to raise \$5,000 this year to wipe out the deficit the total amount received or pledged to March 18th was \$2,244. Will you, if you have not already helped, aid in bringing the figure to the halfway mark by Easter week. There is a form for your use on page fifteen in case you have mislaid the blank sent you some weeks ago.

class with their friends made a gathering of seventy-five people to whom Mr. Burleigh, in an intimate atmosphere, interpreted the religious feeling and understanding of Negro people through their folk music known as "Negro spirituals". He illustrated his points by singing a dozen different and varied songs, the musical setting of which he himself had written, i. e. "Go Down Moses", "The Gospel Train", "All God's Children Got Shoes", "Weepin' Mary", "Peter's Bells", "Nobody Knows the Trouble I've Seen". He declared that it was a grievous mistake to jazz these Negro songs or to interpret them humorously because they came out of a depth of serious religious feeling. They were genuine expressions of hope and aspiration and faith. This persistent joyful mood without a rebellious note in these songs is all the more remarkable when we realize most of them were produced under conditions of slavery. The guests of the study class represented about five or six different parishes including members of colored Episcopal congregations. The class is under the leadership of Mrs. A. Stewart Hogenaucr.

* * *

Peace Workers Visit Atlanta

Miss Maude Royden, Charles P. Taft of Cincinnati and Sherwood Eddy made up a team that visited

Atlanta, Ga., recently under the auspices of the Emergency Peace Campaign. One of the high spots was a luncheon of leading citizens, arranged by the Rev. John Moore Walker, rector of St. Luke's, at which Mr. Taft challenged them to keep America out of war.

* * *

Warren Kearny Is Honored

The Times-Picayune, New Orleans newspaper, each year makes an award of a loving cup for conspicuous "efforts toward the enrichment of New Orleans and humanity in general." This year the award went to Mr. Warren Kearny, Churchman who is known throughout the country for his many Church activities. Among other things he was the chairman of the committee that ran the General Convention in 1925 and is now a member of the National Council.

* * *

How About Some Real Discussion

There have been several letters asking if letters from readers might not be printed in larger type, similar to that of the leading articles. We will be glad to hear from others in regard to this. Six point type is difficult to read. It is also true of course that letters are frequently received of greater interest than anything we of the regular staff write. On the other hand if letters from readers are to go in that size type it will crowd out other features. Perhaps you will look over the letters this week, found on page two, and then send a card to the editorial office in New York indicating your wishes. Perhaps we might give a page or so to letters dealing with general convention matters from now until October. What would you think of that? Personally I would like to see good lively debate on all these vital matters between now and October. A Bishop told me the other day that the people of the church are so indifferent to what goes on that they simply wouldn't be bothered. Maybe so—but I surely can testify that my mail for the past three or four weeks indicates no such attitude. Well shoot away, and let's have more letters to print and fewer of the "strictly confidential" kind.

* * *

San Antonio Parish Reports Progress

Christ Church, San Antonio, Texas, where the Rev. Samuel Capers is rector, made real progress in 1936. All financial obligations were met and in addition \$2,000 was paid on the parish house indebtedness. The Sunday School reached the 300 mark,

a surprising figure for a parish of but 500 communicants. All of the parish organizations—the Auxiliary, the Girls' Friendly, the Daughters of the King—carried on their own special work but also united in an educational program. There is also the soup kitchen where 45 children are fed daily and a social service center where mothers of the neighborhood are instructed in sewing.

* * *

Conference on the Ministry

College men of the fifth province are to meet in Chicago, April 23-25 for a conference on the ministry. The Rev. Alden Drew Kelley, chaplain at Wisconsin, is chairman and Bishop Keeler of Minnesota is to be the leader. Bishop Stewart is to be the speaker at the conference dinner.

* * *

An Easter Broadcast From Manila

Can your set pick up foreign stations? If so, tune in on station KZRM, Manila, at 9:30 Saturday night (Eastern) and you will hear the Easter Service from the Cathedral of St. Mary and St. John in that city. The Rev. John C. W. Linsley is to preach. The service is at 10:30 Easter morning but the eastern part of the United States is thirteen hours behind Manila time.

* * *

Reports Progress in Northern Idaho

Northern Idaho was added to the missionary district of Spokane late in 1935. In his first annual statement to the National Council written as bishop of the enlarged jurisdiction, Bishop Cross says: "In northern Idaho are we gratified to report the re-opening of places that have been closed. Practically within the year, four young and vigorous men have come to take hold of our work in northern Idaho and already there are evidences of far-reaching results. . . . Indeed, we can say that northern Idaho is rapidly catching up to standards already established for the work of the district of Spokane and that the prospect is that we shall have from this territory an evidence of life and accomplishment which will stir the entire district to fresh endeavor."

* * *

Western New York to Have Anniversary

The convention of the diocese of Western New York which is to meet in Trinity Church, Buffalo, on May 17-18, is to mark the 100th anniversary of the diocese. One of the high-spots is to be a dinner at which Bishop Stewart of Chicago is to be the headliner, with the bishops and standing committees of the dioceses

of Rochester and Central New York, originally part of the diocese, as invited guests. The celebration is to continue throughout the year, culminating with a service at the 1938 convention at which it is hoped Bishop Manning of New York will be the preacher. Dean Whitney Hale of St. Paul's Cathedral is the head of the committee making arrangements.

* * *

Dean's Wife Asks Governor Questions

Mrs. William P. Ladd, wife of the dean of the Berkeley Divinity School, has addressed a communication to Governor-Churchman Wilbur L. Cross of Connecticut asking him to make clear his attitude on the organizing activities of the Committee for Industrial Organization. Mrs. Ladd wrote him, following his public statement that indicated a belligerent attitude, in her capacity as chairman of the Industrial Relations Club of New Haven. She asked him if he was opposed to the efforts being made in Connecticut to organize the workers. He replied that he believes it highly desirable that workers should be organized, but "At the same time, as Governor, I must see to it that the laws of this state are enforced and that the activities of labor organizations are in conformity with our present statutes."

* * *

Speaks on Youth and the Church

"Young people don't expect miracles but they do look for friends and

friendship in the church," declared Miss Gertrude Richards, representing the young people of the diocese of Newark, at a meeting of the Corner Clinic on March 8th. "Young people do want to know what life is about on its ideal side; marriage, the home, economy, and the place of ethics in life, and they wish to have the best side of these presented to them and not the worst side. Life will present them with the worst fast



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See if you can answer this question after reading the remarkable article, "President Roosevelt's Dilemma", by Louis Wallis in *The Christian Century*, reprinted free for you.

Here is the dilemma: Business recovery must go much further; else the New Deal fails.—But if recovery *DOES* go on, it will inevitably drive up land prices, and inflate ground rents, and lead to another period of land speculation, which will produce another economic slump. Most "frozen paper" in banks is based on inflated land values.

Two remarkable articles by Louis Wallis, "President Roosevelt's Dilemma" and "The Economic Problem,"—both reprinted from *The Christian Century*—will be forwarded to you free by sending your name clearly written on a postal card to

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enough. From the Clergy of the Church they want a pastoral attitude, a fatherly interest. Too often their elders, either Clergy or others, forget that the transition from adolescence to adulthood is gradual and also painful. Young people need spiritual up-lift. They get worldly admonitions aplenty. When young people are held up to their best they give their best." The Corner Clinic in March was given over to the young people, and beside the above topic two other subjects were presented, "What Does the Church Expect of Young People?" led by the Rev. J. T. Travis, and "The Christian in Business," led by the Rev. Randall Williams.

* * *

Bishop Bratton Visits Savannah

Bishop Bratton of Mississippi, who is also the chancellor of the University of the South, Sewanee, Tennessee, visited Savannah, Ga., on March 6th and presented the problems of the university to the vestrymen of the four parishes in the city. Bishop Barnwell was the host at the luncheon which was also attended by the rectors of the parishes.

* * *

New Initiation for Knights of Sts. John

A new series of initiations for boys 10 to 14 years of age has been formulated by Richard E. Woodward for the junior organization of Knights of Sts. John. All those who have examined it proclaim it is a marvelous program. It takes the boy into church activities before he is seized by Scouts or other competing organizations which withdraw them from the Church.

* * *

Bishop Stewart to Visit Florida

Bishop Stewart of Chicago is to be the preacher at the service which will open the convention of Southern Florida when it meets April 13-15 at the cathedral at Orlando. He is also to be the headliner at the convention dinner.

* * *

Bishop Washburn Preaches Over the Phone

Bishop Washburn of Newark preached to his former congregation at St. Paul's, Kansas City, by phone over a loud speaker hook-up on March 7th. The parish has initiated an extended program to culminate with their 50th anniversary next year.

* * *

Retired Priest Conducts Missions

"Even a 'retired' priest can find every available moment filled with work for the Kingdom if he desires to keep active," declares the Rev.

Charles Herbert Young. As proof of his statement he presents a list of places where he has recently held preaching missions.

* * *

Here Are More Questions

People seem to like these questions so here goes with some more. Try them—you can check your answers with ours further on: 1. Which word is right—the National Cathedral is in Boston, New York, Washington? 2. Bishop Littell is the Bishop of the Panama Canal Zone, Hawaiian Islands, Cuba. 3. Berkeley is the name of a seminary, college, diocese. 4. The College of Preachers is in Cincinnati, Chicago, Washington. 5. The

next meeting of the World Conference of Faith and Order will be held this summer in Geneva, Stockholm, Edinburgh.

* * *

Bishop Lawrence Returns to Old Parish

Bishop W. Appleton Lawrence, bishop of Western Massachusetts, returned to his old parish, Grace Church, Providence, R. I., this week for noonday services. He also preached at the Redeemer, Providence, and St. George's, Newport.

* * *

Death Takes Washington Canon

The Rev. William L. DeVries, known to hundreds as "Billy," died

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on March 14th in his 71st year. He has been associated with the cathedral in Washington, D. C., for more than 25 years.

Seminary to Raise Scholastic Requirements

In line with plans developed recently by the American association of theological schools, Seabury-Western, Evanston, Illinois, is taking steps to raise scholastic requirements, according to the Dean Frederick C. Grant. Effective Oct. 1, 1937, courses credited towards a degree in arts or science may not later be credited toward the bachelor of divinity degree. The seminary now requires students to obtain their bachelor's degree in arts or sciences before beginning the study of theology. Students without a bachelor's degree from an approved college are accepted as special students only and cannot become candidates for the B.D. degree.

Calls for Lay Leadership

Declaring that all great religious revivals have been led by laymen, the Rev. Spence Burton, head of the Cowley Fathers, called upon them to lead an evangelization movement today, in an address last week in Chicago. "Our churches are run today almost entirely by the clergy and the women," said Father Burton, speaking to directors of the Church Club. "The men are to a large extent 'paying passengers.' They are expected to pay the bills and that's about all. Our clergy are devoting entirely too much time to the business affairs of the Church. Some of them are conducting private 'sit-down' strikes and don't know it; they sit behind their desks running a business instead of devoting themselves to their spirit-

ual duties." With regard to the young people of the present, Father Burton described them as having "powerful engines, defective steering gears and no brakes." That explains to a large extent the crime situation, in the opinion of Father Burton, who has spent thirty years in prison work. Youth has "gone money-spending wild," he continued. "If they can't earn the money they spend in legitimate ways, they resort to stealing, which accounts for much of our youthful crime. But youth is not alone in this money-spending craze; adults have resorted to the same tactics and also our government."

Urges Church Interest in Social Questions

The Church cannot remain detached from social currents of the day and survive, said the Rev. Walter K. Morley, newly appointed secretary of social service in the diocese of Chicago, speaking before the evening guilds of the diocese at the Church of the Atonement. "A social order which seeks to banish religion will itself perish," said Morley. "We need today as never before an active participation on the part of our Christian people in government; in bringing about a constructive and honest participation of all our peo-

ple in such. In practice, the value of man has never risen higher than the honesty, efficiency and economy of his unit of government. The decline of all civilizations has been measurable by the decline in quality of government. The ballot is but the spring-board to our participation in government; our activity should begin with the vote, not end there as it does with so many people today."

The most fundamental need of the present time, said Morley, is that of



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"placing a value upon man and his human rights as greater than material or property rights." In the present era of industrial development, "we have let slip away the value of human life and personality," he declared. The Rev. Alfred Newbery conducted a quiet hour for the group.

* * *

School Boys Hold a Retreat

The first retreat exclusively for boys was held at the College of Preachers, Washington, over the week-end of February 28th. A dozen boys journey down from the Episcopal Academy, Philadelphia, accompanied by the school chaplain, the Rev. Charles Martin. The retreat was conducted by the Rev. Wallace Conkling of Germantown, and made a great impression on at least one of the boys who wrote a full column story about it for the school paper.

* * *

Lively Topics at Houston Parish

They deal with lively topics at Trinity Church, Houston, Texas. The rector, the Rev. Thomas N. Carruthers, is now delivering a series of lectures on Sunday evenings on such topics as Buchmanism, Church Unity, Fascism, Communism, Socialism, Anglo-Catholicism and Liberal Evangelicalism. Also last week, just to liven things up still more, some of the parishioners got together and had a debate on the President's court proposals, a topic full of sparks and fire, what?

* * *

To Demonstrate What Seminary Teaches

In response to the question of a New York layman, "What do the seminaries teach," the faculty of the General Theological Seminary will offer on five Monday evenings after Easter a series of free public lec-

tures for the laity of greater New York on the subject, "The Study of Religion." The lectures will be given by the heads of the seminary's departments of study. The lecturers are to be Dean Fosbroke, Professor Easton, Professor Stewart, Professor Richardson and Professor Robbins.

* * *

Here Are the Answers

Here are the answers to the questions presented further front in these notes: 1. Washington. 2. Hawaiian Islands. 3. Seminary. 4. Washington. 5. Edinburgh.

* * *

Dean Is For Communism in the Home

"The communism of the home rather than the communism of armed force is necessary to preserve our democracy," declared Dean Robert R. Wicks of Princeton, preaching last Sunday in New York. He expressed concern about the problem of making a good home where Christian qualities can penetrate youth before the young people begin to think for themselves.

"For a long time after the war," he said, "young people generally assumed that everything in the past was an illustration of how not to do

it. But all revolt finally raises the necessity of an alternative. You can't live on a cynical criticism of the past; a positive element is necessary. The kind of home life of this generation will have more influence than any work the individuals will do in the world.

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where love begins at first glance, runs its course in two hours, and ends where real love problems begin. Novels are likewise disappointing. They are too wont to end where the young people live happily ever after, or not to have happiness at all.

"No happy home life has the chance to get into the newspapers that the love of John Barrymore does. In Russia absolute freedom is fizzling out. The best source of authority on home life is a good permanent home."

No matter how fashions in morals change, Dean Wicks said, there has always been the example of the homes of good, happy people.

* * *

News Notes from Massachusetts

Bishop Sherrill is preaching the three hour service tomorrow at the cathedral, Boston. . . . A dinner for the laymen of the diocese was held on March 9th in the crypt of the cathedral, Boston. . . . Bishop Sherrill has resigned as trustee of Wellesley College and Boston University due to the pressure of other work. . . . The Rev. Samuel S. Drury, rector of St. Paul's School, Concord, N. H., conducted a quiet day recently for the alumni of the Cambridge Seminary. . . . Canon Bezzant, Liverpool Cathedral, England, completed a series of lectures at Harvard on March 10th. His subject was "Aspects of Modern Belief."

* * *

Memorial to Former Grand Rapids Dean

Fifteen years ago, when the Rev. Charles E. Jackson went to Grand Rapids, Mich., as dean of St. Mark's Pro-Cathedral, he became interested in the Woman's Interdenominational Missionary Union, a group made up of representatives of all the Protestant denominations of the city. At the suggestion of Dean Jackson, Mr. Danner, the General Secretary of the American Missions to Lepers, was invited to come out from New York and tell of the work which was be-

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.
Evensong, with 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, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion 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.

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

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

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.

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.

Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers,

Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

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

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.



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ing done for lepers. This cause had ever been dear to the heart of Dean Jackson. The Missionary Union became very much interested, and since that time has given more than \$20,000 for work among lepers. Three and a half years ago, shortly after the death of Dean Jackson, the Union voted to build a chapel in his memory at the Leper Colony in Puerto Rico. On the 16th of February last, this building was dedicated to the Glory of God and in happy memory of a friend of lepers, Charles E. Jackson.

* * *

Jewish Tradition and Peace

Modern Jews are frequently ardent disciples of the ideal of peace. The Nobel Prize for Peace has several times been awarded to Jews. But what is the Jewish tradition in this matter? Abraham Cronbach, noted professor of Cincinnati, has studied the subject, covering both Biblical and Talmudic literature and he finds in these the equivalent of all the modern attitudes from militarism to pacifism. Subjects like "defensive wars" and "alternatives to war" are likewise found in Jewish tradition, though most discussions refer to personal relations and find their solution in sincere religion.

Certain ancient sayings have great interest and special significance today. Thus, for example, the following on humility and non-resistance:

Be of the persecuted rather than of the persecutors.

Be gentle and yielding as a reed, not hard and proud as a cedar.

Who is the hero of heroes? He who transmuteth a foe into a friend? The God-fearing regards no one as his foe.

Better to receive a curse than to pronounce a curse.

Among the laudations of peace are found such as these:

One man was created the common ancestor of all, so that the various families of men should not contend with one another.

How great is peace; for even with regard to war in which swords and lances are used, God said: "When you go to war, first attempt peace."

When the Messiah comes, weapons will not be needed, for wars will have ceased. Weapons will be superfluous as a candle at noon-tide.

Did God not place peace on earth, sword and wild beasts would annihilate mankind.

The world rests on three things: on justice, on truth and on peace.

There may be food, there may be drink; when peace is lacking, all is lacking.

* * *

Rector Tells of Other Sit-Down Strikers

All the sit-down strikers are not in factories, according to the Rev. Carl I. Shoemaker, rector of the Annunciation, Philadelphia. He has this to say in his little multigraphed parish weekly:

"Sit-Down Strikes are being headlined by the newspapers as if they were a novelty, while 'smatter of fact, the Church has been dealing with sit-down strikers for centuries. The difference between the modern and the age-old sit-down strike is that the should-be Church workers stage their sit-down strike at home, (we only wish they would stage it in church.) These home sit-down strikers joined the Union at Baptism; they were then united with Christ and, through Him, with one another; therefore their strike is really against God and fellow-men—against the Union. Fortunately for God and for us their sit-down-at-home strike does not stop the rest of God's workers; but it does hinder God's work and make the workers work the harder. Then these strikers get no strike benefits—they get neither Food or Drink—all they get is a few extra hours in bed. Maybe that satisfies them. But, strange to relate, when death comes to these sit-down strik-

ers they always call in the Chaplain of the Union to conduct the funeral—and what they get out of that we dunno."

* * *

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The Anniversary Fund

During the twenty years that THE WITNESS has been in existence a deficit amounting to approximately \$5,000 has been accumulated. We are hoping during this year, which marks the 20th anniversary of the consecration of Bishop Johnson, and the 20th anniversary also of his editorship, to raise this sum.

If you have not already done so we present you with an opportunity to contribute whatever sum you feel able. The form below is for your convenience:

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The Witness, 135 Liberty Street, New York.

Enclosed find \$..... as a contribution to the Twentieth Anniversary Fund.

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virtually without an army and armaments. It has a "company of volunteers" numbering 176 men, its frontiers are unfortified, and it believes in pacifism as its only defense. What is more, in spite of attempts from various elements to induce her to change this situation, she remains firmly committed to her present status. Some time ago the Prime Minister of the Grand Duchy, Herr Joseph Bech, paid visits to Geneva, Paris and Brussels to discuss the situation after Germany's remilitarization of the Rhineland. At that time there were sensational reports in the world press which spoke of the intention of the Luxemburg government to conclude alliances with France and Belgium and to allow the country to be included in the Franco-Belgian system of fortifications. But this proved to be sheer nonsense as was evidenced by a speech made by Herr Bech before the Chamber of Deputies at the end of January, 1937. He declared that Luxemburg adheres more firmly than ever to her policy of complete independence, neutrality and disarmament.

* * *

Here Are More Questions for You

To encourage a better knowledge of the Prayer Book rubrics, the Presiding Bishop of the Church in China thinks of holding examinations on them in his own diocese on North China. It might prove an interesting idea anywhere. How would this do for some questions?

What Collect is to be said daily for three or four weeks and what one daily for five weeks?

How many godparents should a child have?

What service begins with a sermon?

Is the Friday between Christmas and Epiphany a day for fasting?

For what deceased persons is the burial office appropriate?

In the office of baptism, when does the minister return the baby to the godparents?

What Thank-Offering is directed to be given for the relief of mothers in distress?

The rubrics sometimes use the word "priest" and sometimes "minister"; when and why is the distinction made?

What advice is the minister ordered to give to the people about making their wills?

Where do these words occur in the rubrics: "inset," "overplus," "Octave," "well expert"?

Where is it directed that "there shall be silence kept for a space"?

In what city and on what date and by whom was the American Prayer Book ratified?

SECOND THOUGHTS

(Continued from page 2)

son is a wonder and has a vision that outstrips those at headquarters. Surely they must learn to think of something besides "finance" if they are to lead us forward. I see so many poor rectors giving all and really suffering that I get out of patience over these increases to people at headquarters.

THE REV. JOHN R. PICKELLS, rector of Trinity, Chicago: I see you are being roasted for daring to suggest that it is bad taste for the field secretaries to contact the Convention delegates between now and Convention time. Cheer up: that the National Council is a group of very earnest gentlemen, striving to do their best, we all agree, but in this particular situation I agree with you all the way.

BISHOP JENKINS of Nevada: The report of the recent National Council meeting was just too much for ordinary digestions. For myself I cannot encourage the circulation of *THE WITNESS* under the present cir-

cumstances. Your report, in the light of later and fuller information, was not only unfair and flippant but misinforming. The N. C. needs friendly advice and support not crass criticism.

REV. S. C. HUGHES, rector of Trinity Church, Newport, R. I.: Will you permit me to say how excellent I thought your report of the meeting of the National Council in a recent issue of *THE WITNESS*. So frank and so intelligent a statement is unfortunately very rare. That the effort will be made to restore the unfortunate quota system we must expect. If one thinks in terms of dollars rather than the souls of men and women it is doubtless desirable to put our missionary work on a taxpaying rather than a cheerful giving basis. But I, for one, am convinced it did a great deal of harm to the Church and mean to oppose its reinstatement.

MANAGING EDITOR'S NOTE: These letters are typical of scores that have been received. My position was stated in previous issues and will not now be repeated.



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