

LIBRARY COPY

April 15, 1937

5c a copy

THE WITNESS



GEORGE DAVIDSON
Los Angeles Rector Has Anniversary

IS THE CHURCH ANY GOOD?

SCHOOLS

The General Theological Seminary

Three - year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and Th.D.

ADDRESS

THE DEAN

1 Chelsea Square New York City

For Catalogue Address the Dean

Episcopal Theological School

CAMBRIDGE, MASSACHUSETTS

Affiliated with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

The Protestant Episcopal Theological Seminary in Virginia

For Catalogue and other information address the Dean

REV. WALLACE E. ROLLINS, D.D.
Theological Seminary Alexandria, Va.

Berkeley Divinity School

New Haven, Connecticut
Affiliated with Yale University
Address DEAN W. P. LADD
86 Sachem Street

TRINITY COLLEGE

Hartford, Conn

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, or Pre-Engineering. For information apply, The Dean.

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fort Union, Virginia.

Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to
Rev. Oscar deWolf Randolph, D.D., Rector

St. Christopher's

COUNTRY SCHOOL FOR BOYS

Episcopal. Founded 1911. Accredited College Preparatory and Junior School. 33 acres of campus. 3 playing fields. 14 well equipped buildings. Honor system. Graduate nurse. Reasonable rate. For catalog, address: Rev. C. G. Chamberlayne, Ph.D., LL.D., Headmaster, Box 12, R.F.D. No. 2, Richmond, Va.

CLERGY NOTES

CARRINGTON, A. W. E., rector of Emmanuel Church, Great River, Long Island, died in Brooklyn on March 25th.

CHESTER, MORTIMER, for the past year directing religious activities in a C.C.C. camp, has been appointed to the staff of Christ Church Cathedral, Sacramento, California.

COX, RALPH, was recently ordained deacon by Bishop Porter of Sacramento. He is continuing his studies at the Pacific Divinity School.

GOODFELLOW, WALLACE, has resigned as rector of St. Paul's, Montrose, Pa., because of illness.

HERMITAGE, W. H., formerly of Sacramento, is now the chaplain of the Good Samaritan Hospital, Portland, Oregon.

HILL, CHARLES G., in charge of St. Peter's, Solmen's Island and Middleham Chapel, Calvert County, Maryland, has accepted a call to St. Alban's, Glen Burnie, Maryland.

McCANCE, EDWARD G., has resigned at Glenburn, Pa., because of illness.

TALBOT, PAUL R., retired clergyman of West Missouri, died on March 26th. He had retired as rector of Christ Church, Springfield, Mo., in 1925.

TRAFFORD, FREDERICK, head of the police department in Bethlehem, Pa., for the past seven years has taken charge of the churches at Minersville and Ferrestville, Pa.

SECOND THOUGHTS

THE REV. EDWARD S. DOAN, Petoskey, Michigan: THE WITNESS gets more interesting every week. Especially do I wish to commend the refreshing article by our missionary from China, the Rev. Edmund L. Scuder. He has the right slant on communism and, incidentally, some of your critics might do well to take to heart the last three paragraphs of his article.

THE REV. QUINCY EWING, Ocean Springs, Mississippi: Please give me space for a heart-and-brain-felt AMEN to Henry Ware Allen's letter in the April 1st issue of this column. So long as nations forbid their citizens to trade freely with the citizens of other nations, on the theory that the prosperity of one nation must be guarded against equal prosperity for all others, just so long will the gods of war mobilize their battalions for the slaughter of the innocents,—men, women and children misled by their blind leaders. And what hope is there of any real advance for what we call civilization, while the masses of mankind everywhere are ground down to distressing and degrading poverty by the iniquitous system of land-monopoly? Our world, today, seems very largely a fit and congenial dwelling-place for devils rather than men, and how could it seem otherwise, when we reflect that the earth God made for the children of men has been converted into a private purview of privilege by some of the children of men at the expense of all the rest?

MR. WALTER HENRY THOMAS, Minneapolis, Minnesota: "Keep your temper in control and if you have to say disagreeable things, say them pleasantly and not with acidity."—Bishop Johnson, Feb. 25 issue THE WITNESS. How apropos the above words during the present National Council discussion. How quickly we forget. To my mind the most regrettable feature of this unpardonable controversy is neither the controversy itself nor the articles by Mr. Spofford nor Bishop Stewart. Not at all. The amazing consequence of an Editor's speaking straight out, is the hasty and ill-considered cancellation of subscriptions and the withdrawal of loyal and sympathetic support of even a consecrated Bishop of the Church. In my judgment a Bishop occupies too exalted a place in the Church to step down and give way to the heated impulse of the moment, especially when the interest of a great Church paper is involved. No doubt the "least said soonest mended," but the problem of human relationships is so difficult of solution and the Household of Faith so easily divided against itself, that this word from an obscure Missionary of the Church is offered as oil on troubled waters.

MR. ALEXANDER L. BRODHEAD, Catsauqua, Pa.: In a recent issue of THE WITNESS you asked for an expression of opinion as to the size of type to be used in printing letters to the editor. In the opinion of one reader some of them should be in very large type; others in the smallest that

SCHOOLS

SAINT MARY'S HALL

Protestant Episcopal school for girls. 70th year. Junior and Senior High School. Accredited college preparatory and comprehensive general courses. Junior College. Beautiful new buildings, modernly equipped. Gymnasium and outdoor sports. Catalog.
Katharine Caley, A.B., Headmistress
Box W. Faribault, Minn.

SHATTUCK SCHOOL

A church school for boys, with high standing in sound scholarship and development of manly character and Christian citizenship. College preparatory. Military system. 13 buildings. All sports. 75th yr. Catalog.

Address the Rector, Box W
Shattuck School, Faribault, Minn.

KEMPER HALL

College Preparatory and General Courses. Graduates have won entrance scholarships to Wellesley, Bryn Mawr, Vassar, Mount Holyoke, Barnard, Mills and Rockford colleges. Music, Art, Dramatics, Domestic Science. All sports. Junior School. Address:
Address:

THE SISTERS OF ST. MARY

Box. W.T. Kenosha, Wisconsin

CATHEDRAL CHOIRSCHOOL

New York City

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. Careful musical training and daily singing at the cathedral services. Small classes mean individual attention and high standards. The School has its own building and playgrounds in the Close. Fee—\$300.00 per annum. Boys admitted 9 to 11. Voice test and scholarship examination. Address The Precentor, Cathedral Choir School, Cathedral Heights, New York City.

HOLDERNESS

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector

Box W Plymouth, N. H.

Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog. Ophelia S. T. Carr, A.B., Box A, Staunton, Va.

MARGARET HALL

Under Sisters of St. Anne (Episcopal)

Small country boarding and lay school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field and tennis courts. Rate \$650.

For catalog, address: Sister Rachel, Versailles, Ky.

Editor
IRVING P. JOHNSON
Managing Editor
WILLIAM B. SPOFFORD
Literary Editor
GARDINER M. DAY

THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
JAMES P. DEWOLFE
ROBERT P. KREITLER

Vol. XXI. No. 29.

APRIL 15, 1937

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

WHAT WE DON'T WANT

An Editorial by
BISHOP JOHNSON

DR. LINK in his interesting book on *The Return to Religion* (Macmillan: \$1.75) intimates that the fact that one does not want to do a thing is a very good reason why he ought to force himself to do it. For example he states that when he found himself averse to going to church, to greeting all sorts of people, to listening to tiresome sermons, that did not solve the question as to whether it was good for him to do it or not. In fact it was a signal that perhaps it was the one thing needful in his life and he was allowing his prejudice against it to warp his judgment as to its possible value.

Of course the statement wants to be modified. No one would claim that being adverse to a thing was a sign that the thing was beneficial but rather a hint that perhaps you had better investigate the matter and find out whether the thing was bad or whether your judgment was at fault. This has a great many implications.

Possibly you refuse to give to missions because you do not believe in them. It never occurs to you that perhaps your prejudice may be at fault and that what you need is to give to some cause which is so remote from your own personal interests that you expect no profit yourself from the money so expended.

When you give to the support of the parish or to the erection of an edifice, you are in a sense giving with the expectation of some return. You are not really casting your bread upon the waters.

Or possibly you fail to get our Lord's vision of a united brotherhood embracing all nations who because they understand one another spiritually are able to contact one another in the sphere of commerce without going to war about it. Europe is probably in its present state of insecurity because people do not speak a common language or have a common faith in God. It is inconceivable for example, however great their differences, that Great Britain and the United States should go to war with one another again—because they speak the same language, worship the same God and have a similar moral code.

If the Orient fails to become Christian, it is apt to espouse a political creed which will have all the zeal for propaganda that is characteristic of militant atheism.

Their native religions are helpless to cope with the vices of Western civilization and unless they have the opportunity to develop Christian virtues they will become the victims of an atheistic morality. This is true because the vices of a renegade Christianity are so much worse than those of a barbarous state. One senses this in the West where buffalo grass good for grazing has been ploughed up and then abandoned. The soil does not go back to buffalo grass but is caught up in dust storms. A moral pervert is infinitely worse than an untutored savage. The war in Spain is an illustration of how vicious society can become which has rejected its faith in God.

"If the salt have lost its savor it is good for nothing but to be trodden under the foot of men." Of course a disciple of Christ must believe in missions because the Master bade him so to do. When we enlist in a cause we are supposed to obey our commanding officer. There can be no question that He intended to establish a world religion and not a spiritual lounge for complacent Christians in the U. S. A. or in the British Isles. In short the Church must expand or else become decadent. A self centered Church is an anomaly with Christ at its head.

THEN there are other people who do not like the Church to include publicans and sinners. They want their parish church to be composed of a social set who are agreeable one to the other. This is certainly antithetical to the whole emphasis of the Master who preferred the company of sinners to that of self-constituted saints.

The whole plaint of the working classes is that the Church is unsympathetic with their problems. Of course if they were committed to our Lord's Gospel they would come and take it by force instead of striving to get satisfaction from controlling the state which never has had any sympathy for those in distress. Who of us would prefer to become an inmate of a state alms house if they could be admitted into a Church Home?

Christ has what the poor want but they are apt to

join the mob in their demand that He be crucified rather than served. The truth is that Christ demands of rich and poor that which they are loath to give and that is themselves to be a holy living sacrifice to their Lord.

The Parable of Dives and Lazarus indicates the result,—that those who are comfortable in this world and indifferent to the needs of others will have an uncomfortable time later on. One cannot seem to expect justice in this world even if the members of the Supreme Court should be enlarged.

I reckon that the real needy have an equally tough time in Russia, Germany and Italy with those in Great Britain and the United States. I believe that very few love the poor except our dear Lord Himself and the remnant that have learned it from Him.

Another thing that many people do not like is the service of the Holy Communion. In those Churches where a late celebration is held on the first Sunday in the month, there are always some who stay away. To them it is an uncomfortable meal. Here again that which we do not like may be due to our own limitations rather than to the values offered. Perhaps they

do not like to examine themselves or to offer themselves in complete surrender to our Lord. They may not be in love and charity with their neighbors or they may object to leading a new life.

After all Dr. Link's prescription is worth considering, and it may be that the only reason why you do not like it is the very reason that you ought to seek it. Of course one may ask if the nation is to go back to religion, to what religion they are to go back? If we have physical ills, it is not enough to call a doctor and to go to a hospital. What doctor and what hospital? Some doctors and some hospitals will hurt more than they will help.

The emotional soul will probably seek an emotional cult when the theory that is needed is an intellectual faith. A very good reason for seeking what they don't want.

Or they may belong to the intelligentsia and need to practice some sacrificial sympathy. They will probably seek a cult that gives you plenty to read but no service to render those in misfortune. On the whole I think Dr. Link's epigram of seeking a thing because you don't want it has great merit even if it isn't always apt.

IS THE CHURCH ANY GOOD?

By

E. C. KNIGHT-BRUCE

Of the Industrial Christian Fellowship, England

I AM writing to you who "have no use for the Church." I wonder why you feel like this? It is interesting to know, because the fault must lie with you, or with the Church—or maybe it is a bit of both.. It is important to know because the Church is important—nobody can get away from this—it is something that has to be reckoned with. For good or ill the Church *counts*. It can't just be dismissed in the same way as you might, for instance, dismiss the subject of greyhound racing, with "Well, I've no use for that sort of sport myself."

You ask me what grounds I have for saying this. You may feel that at best the Church is a dud affair that doesn't count for much in the political and economic life of the nation; or you may go further and feel that it has betrayed the teachings of Christ; that it is weak and reactionary; or that it has stood for the rich, oppressed the poor, and been on the side of militaristic forces. I admit all its failures. I know them just as well as you do, but still I believe it is the most important power in the world to-day. I'll tell you why.

1. You can't have any real Christianity without a Church, and Christianity is the best hope of the world.

2. There is a power in the Church which is from God—some power which nothing has been able to destroy. It is this power which I believe alone can save civilization, as it can save you and me.

You may be one of those people who say, "Oh yes,

Christianity is fine. Christ is the finest Man who ever lived, and His principles *could* save the world, but the Church is a back-number and a man-made affair. Let's have Christianity, but let the Church go." Well, most of us have felt like this at some time or other, but I don't think it's the right way of looking at the question.

Let's start by asking, "What is the Church?" Many people judge and condemn the Church with ignorance of what it really is, and what it is meant to do. They judge, not the Church, but what they *think* is the Church.

Forget all about bishops and parsons, prayer books and endowments, for the moment. These, important though they may be, are only the ways in which the Church is organized. The foundations upon which it is built go far deeper than these and are the real things that matter.

How did the Church start? When the physical body of Christ left His disciples at the Ascension, there remained on earth a band of men and women who loved and trusted Him, and who by this love were united to each other in a kind of fellowship which was new in the world. It was so new that there was no word to explain it, and one had to be invented. The spirit of Christ so filled this little body of people that St. Paul, coming in from outside, saw in this fellowship something so like Christ's life that he spoke of it as "the body of Christ," and of the individuals as the limbs

or members of this body. He takes this as the true picture of what Christ meant His Church to be. As a man's body is the means by which he expresses his personality and works out his ideas, so the Church was to be the body of Christ on earth—expressing Him and doing His works. It was to be His hands and feet, His voice and mind, carrying on the work He had begun when he was on earth. This body was to preach what He had preached—the glad news of what God was like, and what man is meant to be, both as an individual and as the creator of a new world-order. This body was not merely to *preach* this, it was to *live* this new kind of life; it was to show the world what Christ meant the new social order to be by living it out here and now. This these early Christians set out to do. They were the beginning of an ever-growing body in which Christ had promised to dwell, and to fill with His power as the power of God had filled His *own* body on earth, making Him utterly loving, brave and holy.

THIS fellowship with God and with each other is the foundation of the Church's whole life. As men came into it they were pledged to do what Christ would do. As Christ had always done the Will of His Father, so should His body, the Church; as Christ had healed the sick, forgiven even His enemies, so should His body, the Church; as He had staked everything to overthrow greed, love of power, selfishness and injustice, so should His body, the Church.

This is what the Church *is*, and what it is meant to do in this world. To be a Christian is to belong to this body. Christianity is a life of fellowship. You can't be a real Christian alone, because it means a life of fellowship with God and with the members of the body of Christ. You may accept what Christianity teaches, but to be a full Christian you must be living the life of this new fellowship, and this fellowship is the Church. This brings us to a second question: "Is it true that there has been in this body the power of God?"

The early Christians launched into the world a type of life that it had never seen before. This is accepted by nearly all good historians. These Christians held views about life that amazed the civilization of that age. It broke down old traditions of class, nationality, sex and creed. The world outside became afraid and angry; here was something, they felt, which was going to upset everything if it was allowed to go on; so emperors and philosophers alike set to work and tried to destroy it. The battle was set which has gone on ever since. But this little band of Christians defied the power of Rome and the philosophy of Greece. They were killed by the thousand, tortured and despised. Neither cruelty nor contempt could destroy this body of Christ's own creating. It was everything that the world at that time feared, and fears still; it believed in equality, pacifism, freedom; yet as time went on men came to see in it something, some power, which did for men what they needed most.

The world of that day was full of fear and despair—other religions were being thrown over-board; men and nations in the Roman Empire were falling apart and fighting among themselves; the very foundations of the civilization of that age were shaking; the social

order of the second and third centuries was dropping to bits.

In the midst of the confusion stood the body of Christ. The Emperor Constantine saw here some power which couldn't be killed, but which might be used. He saw a power which did for men just what the world needed—it gave cohesion to life, and a sense of purpose; it held men together in peace and unity. Constantine stopped the persecution of the Christians, and instead made Christianity the established religion of the Empire.

This was a tremendous victory for the Church. It had convinced the rulers of the power of the Spirit of Christ, but it changed the whole character of the membership. The time was gone when all who joined had done so because they were convinced that they had found the truth; it was this conviction that had held them together, and made them a living body of believers. When Christianity was made the state religion this was changed; men came into the Church because it was fashionable or because they had been brought up to it, often without any real surrender of their wills to its life and teaching. So there came that mixing of the Church and the world, from which the early Christians were almost entirely free, and the Church faced a problem which she has been trying to solve ever since. This problem of Church and state is one of the most vital of our day. I shall deal with it in another article next week.

Let's Know

By

BISHOP WILSON

EPHESUS

HUNDREDS of years before Christ, Ephesus was an important city, situated on the western coast of Asia Minor and across the Aegean Sea from Greece. When it came under Roman control, it was a great commercial port through which flowed a stream of commerce from Greece to Asia and back again. Docks and warehouses lined the river Cayster by which the city had access to the sea. With a population of three hundred thousand persons, it was a busy place. A huge amphitheatre stood in its center, capable of housing twenty-four thousand people. Imposing "games" were held here every year, including the usual gory contests of men with men and men with beasts. St. Paul was living here when he wrote to the Corinthians "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?"

On the outskirts of the city stood the notable Temple of Artemis, one of the seven wonders of the world. This Artemis was a primitive goddess and the cult which had grown up about her was a vulgar and licentious one. But every year at the time of the "Artemisia" (the annual games held in May) thousands of people came from all directions, to pay their respects to this goddess, to enjoy the games, and to spend large sums of money in the city. Little effigies of the goddess were sold to the visitors at such a rate that the manufacturers were

busy all the year round making them and the retailers reaped a handsome profit. It was one of the chief industries of the city.

Here St. Paul spent more time than in any other one place in all his missionary journeys. For nearly three years he lived, worked and taught in Ephesus. Going there as a stranger, he supported himself at his trade of tent-making. On the Sabbath he went to the synagogue to preach Christ until the Jews turned against him. Then he secured the occasional use of a lecture hall from a teacher named Tyrannus. Around him he gathered a group of converts, including certain of the Asiarchs, leading men of the city. The impression made by this lonely Apostle must have been phenomenal. Under the influence of his teaching so many people began to throw away their idols, the effigies of Artemis (or Diana) that a silversmith named Demetrius organized a demonstration against him. He was hurting business and must be stopped. A riot followed. Demetrius led the crowd to the theatre where they loudly voiced the praises of Diana. Like most mobs they did not know what it was all about but for two hours they enjoyed themselves shouting "Great is Diana of the Ephesians." Finally a Roman official quieted the tumult and made a speech telling them they could make their complaints properly before the authorities or he would clear the place and report a riot—which would be too bad for all concerned. What a tribute to St. Paul's teaching!

Today nothing remains of Ephesus except ruins. Thirty feet of silt has accumulated over the plain where the city once stood. A great marsh covers the site of the magnificent Temple. Nearby is a wretched little village which used to bear the name of St. John but which is now called "Seljuk," renamed since the World War by the Turks in honor of their warlike leader of a thousand years ago. In the Apocalypse (last book in the Bible) the first of the letters to the Seven Churches is to the Church of Ephesus: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Anglo-Catholic and Unity

By

BERNARD IDDINGS BELL

SOME five thousand Anglo-Catholic priests are now making, over a two-year period, a careful and world-wide study of what they actually do believe about Christian unity. Eleven hundred of them are parsons on the American Episcopal clergy list. They read booklets prepared by leading scholars and they send in their reactions to the same. These are digested by an international committee, the chairman of which is Gabriel Gillett, the sociologist who is vicar of Chaffcombe in England.

It appears from the first returns, just published, that

these Anglo-Catholics are of the opinion that until Anglicans get a new mental attitude their talk about possible reunion of Christendom is only foolish words. They were asked, "What defects in the character of the Anglican communion have proved destructive of Christian unity?" Overwhelmingly the answers are "Starchiness, Snobbery, Exclusiveness and Nationalism."

The report says that it seems generally agreed by the students that during the 18th and 19th centuries, both in England and America, the Anglican Church largely "became the possession of the well-to-do and the condescending patron of the poor." If the workingman "was no longer taught to bow before the Blessed Sacrament, he at least learned the important duty of rising to his feet in the presence of his betters." This had two effects: "it drove many spiritually-minded and self-respecting people into schism" and "it identified the Anglican Churches with the prevalent social order."

The overwhelming majority of those student-priests whose residence happens to be in England itself, said that the state establishment of the Church has been responsible in their opinion more than anything else for driving people into non-conformity; and they seem to believe that the disestablishment of the Church of England is prerequisite to reunion with any other Christians. It was thought that, even in such countries as the U. S. A., Episcopalians suffered in approaching Church unity endeavors because their brethren in the Church of England were constantly hampered by the state, opposed to reunion because reunion would minimize "Anglican individualities."

When asked why reunion of Anglicans with Rome would be hard to bring about the answers generally agreed that the doctrine of papal infallibility was the only unsuperable barrier, but more than enough in itself. As for reunion with Protestants, they said that the chief difficulty was that most Protestants (though not all) apparently had, and held determinedly, a conception of the nature, constitution and functions of the Church wholly alien to that implied in Anglican formularies, especially the Prayer Book, as well as alien to that of historic Christianity generally.

It was also pointed out repeatedly that a reunion of Christendom would not result in a stronger impact of Christianity on society unless the quality of religion in the reunited body was vastly better than it is in the divided bodies today. Mere reunion would not necessarily mean more power for Christ.

Finally there were some who insisted that, if and when the Christian Church becomes both reunited and more potent, she is sure to be then the more violently persecuted since no government ever bothers to attack a weak Church, but "wherever a Church amounts to something it is sure to be savagely persecuted by the world." Perhaps many ecclesiastics know this and are actually opposed to reunion because Christian division and weakness are the necessary price of their security. At least some of these Anglo-Catholics think it may be so.

All of this may prove a little surprising to many who think of Anglo-Catholics as though they were only old-fashioned High Churchmen.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Eleven neighboring dioceses already are co-operating with the Diocese of Southern Ohio in preparation for the 52nd General Convention of the Church, opening in Cincinnati October 6th.

This was announced at a meeting in the Masonic Temple, Cincinnati, March 31st attended by several hundred clergymen and laymen who were called together by Bishop Henry W. Hobson, to hear reports of General Convention committees, and of plans for the Convention. The main addresses were made by Bishop Hobson; the Rev. Frank H. Nelson, rector of Christ Church, Cincinnati, and a member of the Cincinnati general convention committee of 1910; Miss Elizabeth Matthews, head of the Woman's Auxiliary, and in charge of preparations for the triennial; and Mr. John J. Rowe, banker and chairman of the committee.

National leaders have been in conference with the local leaders. The Presiding Bishop and the Rev. Warfield Hobbs, executive secretary of the department of publicity, National Council, visited Cincinnati and viewed the progress of Cincinnati leaders with satisfaction. Hotel reservations already are being made by the bishops and other representatives who are planning to attend. About 150 Bishops, 658 clerical and lay deputies, and 530 delegates to the Woman's Auxiliary Triennial, will be in attendance. In addition, there will be thousands of visitors. The opening service is to be held in the University of Cincinnati Stadium. No other place in the city is large enough to hold the thousands of persons who will attend.

* * *

Church of England Discusses War

The Assembly of the Church of England, meeting recently, adopted the following resolutions on the subject of war and peace:

"Endorses the Resolution of Lambeth Conference, 1930, that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.

"Deplores the general re-armament throughout the world.

"Calls upon all Christian people to redouble their efforts to promote international good will.

"Assures the government of its moral support in all efforts to remove the political and economic causes of war, and in securing a general reduction of armaments by international agreement.



CANON SHEPARD
British Preacher Demands Peace

"Welcomes the declared policy of the government to adhere to the Covenant of the League of Nations, and to use armed force only for the defence of the country and in the interests of international security and peace."

"This Assembly recognizes the right of the government to maintain such forces as the Imperial Parliament deems necessary for the pursuance of this policy, and believes that, so long as this policy is maintained, Christian citizens may bear arms in the service of their country."

"[Affirms] the responsibility of Christian people to support, criticize or oppose all defense programmes in the light of Christian principles, and in relation to their advancement of the Kingdom of God."

The Dean of Winchester, who introduced the first five resolutions, argued that "wars of self-defense or undertaken for the protection of others were not acts of retaliation, but were a legitimate use of force from which it might be treasonable for the Christian to abstain." The Archdeacon of Coventry, who seconded the resolutions, said that the armed forces of the Crown afforded an honorable and Christian form of public service."

The Bishop of Birmingham described the Dean of Winchester's arguments as "a higher worldliness rather than an attempt to apply Christ's teaching to modern conditions." Canon Guy Rogers of Birmingham described them as "sub-Christian," and declared, "We of the church are not recruiting officers,

though on several occasions Mr. Duff Cooper seemed to expect us to be." The responsibility of the church, he said, is "the protection of the rights of individual conscience," and the defense of "its right to criticize, or oppose . . . any defense programs. . . ." The Bishop of Derby, not himself a pacifist, pointed out that most of the members of the Assembly were beyond military age and that it was "for the younger generation to think out the issue." Canon H. R. L. Shepard stated his belief that "it was the vocation of the Christian Church to be pacifist, that it was intrinsic in the Christian faith." Canon Hudson said that "the stock of the church was falling in the minds of young people as the result of what appeared to them as a certain cooling-off in its condemnation of war."

The Archbishop of York said that in a "Christian world, war would not occur," but that today "an unarmed nation would lose its capacity for upholding a just cause."

* * *

Careful in Keeping His Records

In looking over some of the parish registers in the diocese of Sacramento Bishop Porter found that at least a few of the clergy of the olden days were careful in keeping their records. Among the causes of deaths listed in one register were the following: "Whiskey and hard living," "Killed by a train," "Victim of the saloon" and "He was a Romanist" but whether this meant he had been shot by a Protestant was not recorded. In another register the causes of deaths were recorded as "Murdered," "Torn by a bear," "Explosion in a shaft," "His time had come," "Killed by falling under a loaded wagon," "Drowned in a well" and "Found dead in the rear of a saloon."

* * *

Churchwoman Addresses Woman's Auxiliary

Mrs. Henry Hill Pierce was the speaker at the meeting of the Auxiliary of Grace Church, New York, on April 7th. Mrs. Pierce is a member of the National Council.

* * *

Churchwoman Opposes Communism and Fascism

Mrs. Harper Sibley, Churchwoman of Rochester, N. Y., was one of the leaders the other day at a conference for women sponsored by the National Conference of Jews and Christians which is seeking to promote mutual respect and good-will between Jews, Catholics and Protestants. She counselled each group to be strong in its own convictions, but understanding and sympathetic toward the belief of others. The white light of the invisible church is formed by all

the colors; each church true to its ideals and all working together to make a perfect whole. Thinking women can accomplish much if they will use their influence for understanding and co-operation. Mrs. Sibley held that both Communism and Fascism were a denial of God. The brotherhood of man is only possible through the fatherhood of God. The personal discovery of God gives new meaning, new luster, new affirmation to one's personal belief.

* * *

Saints Would Spoil Heaven Says Dean

If some of the so-called saints of today were to get into heaven their noise and hysteria would spoil everything according to Dean Milo H. Gates of the Cathedral of St. John the Divine, New York. He declared that they are so noisy, so hysterical, so convulsive, that the peace and calm that one longs for there could not possibly be found. If you gave them a harp, they would smash all the strings at the first stroke, and, when they sang, they would do so with such violence that your ears would not be edified by the sounds.

"Unless religion can solve every problem that there is—artistic, socialistic, philanthropic, esthetic—people say, 'Well, then, religion fails.' What religion needs today is not more flying with God, or leaping with God, or jumping up and down with God, or going into spasms and convulsions and epileptic fits with God. What religion needs today is more walking with God. The only reason that Enoch is remembered, so far as I can see, was because he walked with God.

"Another lesson which one gathers from the walk with Jesus is this. They walked with Jesus and then they talked with Jesus.

"It is a strange thing, but the first thing they told Jesus was about their doubts, their disbelief and their puzzlements. They were disappointed, and they were filled with doubts. They talked with Jesus about these difficult things in this intimate way, and in the end Jesus was revealed to them. Their doubts and disbelief and puzzlements were cleared away and they saw Jesus as He was and they believed."

* * *

Youth Meets to Discuss Peace

A conference of peace organizations, with stress on the part young people must play in building a warless world, is to be held in New York on May 8th at the Stuyvesant High school. It is under the joint auspices of ten peace organizations. It is to open with a session at which addresses will be made by Mrs. Roosevelt, and Mayor LaGuardia, followed by a panel discussion in which the

THE BOX SCORE

THE TOTAL NUMBER of new subscribers since the Anniversary Number of February 4th has not reached the 2,500 mark but it is fast approaching it—2,197 on April 10. Bishops are continuing to send in gift subscriptions for those of their clergy who are not at present subscribers, and many rectors are making gift subscriptions to their vestrymen and Church school teachers. Parents are subscribing for their children away from home and a considerable number of friends have asked us to send the paper each week to their public library. The subscription price for a full year is \$2. If you prefer we will enter a subscription to run through the General Convention for only one dollar. Send the subscriptions to our Chicago office, 6140 Cottage Grove Avenue. In the effort to raise \$5,000 this anniversary year there has been a marked falling off in contribution this past week, with but \$68 contributed, bringing the total to \$2,678 on April 10.

following will take part: Churchwoman Mary Simkhovitch of Greenwich House; Mrs. Elinor Herrick, director of the national labor relations board of the New York area; Dean Morton Gottschall of the College of the City of New York; Julius Hochman, labor leader; the Rev. Harry Emerson Fosdick; the Rev. John Haynes Holmes; Miss Margaret Forsyth of the Y. W. C. A. and of the national bureau of the American League Against War and Fascism. In the evening three peace plays are to be presented.

Youth Conference in Chicago

"American Youth vs. Isms" was the theme of a three day conference of the young people of the middle-west province, held in Chicago, April 9-11. The leaders were the Rev. Russell Horgate of Port Clinton, Ohio; Dean Victor Hoag of Eau Claire, Wisconsin; the Rev. Paul R. Savanack of Cleveland and two from national headquarters, the Rev. Daniel A. McGregor and Miss Dorothy May Fischer, both of the department of religious education.

Chicago's Bishop Keeps Busy

There is no sit-down in this job of being a bishop, according to Bishop Stewart of Chicago. During February he delivered thirty-one sermons and addresses, gave twenty-eight interviews; confirmed seven classes, attended the meeting of the

National Council in New York; preached for a week in Buffalo and gave the noon-day addresses in Chicago. March was equally as busy.

* * *

Sexton Is Honored by Parish

Walter Blaine, Negro sexton of St. Luke's, Atlanta, Ga., was handed a purse filled with checks the other day—the contributions of members of the congregation which he has served for thirty-six years.

* * *

George Davidson Has Anniversary

Twenty-four years ago—the first Sunday in April, 1913—The Rev. George Davidson preached his first sermon as rector of St. John's Church, Los Angeles. There are not many clergymen in the city who have remained so long with the one congregation. He has had many calls to other parishes, to New York City, Chicago, Philadelphia, Minneapolis, Orlando, Florida, and elsewhere, but has chosen each time to remain with his people at St. John's.

He has remained long enough to have baptised and buried a whole congregation, and has seen his congregation change during the passing years. His friends in Church circles and in the community are legion. When he came to St. John's parish twenty-four years ago the Church membership was three hundred families, today there are over twelve hundred families and a communicant list of over twenty-one hundred. More than sixteen hundred made their communion at St. John's Easter Sunday. The parish has steadily grown until today it has become the largest Episcopal parish west of the Mississippi, and by far the strongest parish on the Pacific Coast.

Under his leadership one of the most beautiful church edifices in the country has been erected at a cost of \$600,000, and is entirely paid for. He succeeded in raising an endowment for St. John's of over \$150,000. The interior of the church is beautifully adorned with costly marble and mosaics, memorials of former parishioners, most of it the work of Calvert, Herrick and Riedinger of New York.

With the progress made with the development of St. John's parish, Mr. Davidson has lingered long enough to see two other centers of Church life in the city established. For twelve years he was responsible for Grace Mission which is now self supporting and of Good Shepherd Chapel which also now has a regular priest of its own. He helped organize the Church Home for Children and has served as president of the board of directors continuously, doing much to

make the institution one of the strongest of its kind on the Pacific Coast. He is president of the standing committee, chairman of the diocesan commission on evangelism, a member of the faculty of the University of Southern California, lecturing every week at that university, where he is president of the Episcopal student body.

* * *

George Lansbury Heads Peace Resisters

George Lansbury, noted British statesman and for many years the leader of the Labor Party, has accepted the presidency of the War Resisters' International. A conference is to be held in Copenhagen, Denmark, July 23-26. Lord Ponsonby is the chairman of the organization which is uncompromisingly opposed to war for any purpose whatever.

* * *

Sacramento Has Places with Tricky Names

When the bishop of Sacramento goes out for visitations here are a few of the places he is called upon to visit: Blue Nose, Red Dog, Robbers Roost, Grizzly Flats; Shirt Tail Canyon; Sleepy Hollow; Big Yankee Slough and Whiskey Gulch.

* * *

Religion Is Not Coming Back

Organized religion suffering today from a post-depression condition which is holding back progress of the Church as a whole, Bishop Stewart told a group of laymen assembled at Central Y. M. C. A. in celebration of the fourth anniversary of the promulgation of Bishop's Pence.

Givings to the churches has not come back along with other increases since the depth of the depression, said the Bishop. He pointed out that expenditures for travel, luxuries of various sorts as well as necessities have increased tremendously; on the other hand, contributions to religion have not increased proportionately.

"The public needs to remember that religion is the salt of society," and if society does not support religion adequately it may be inviting rapid growth of the very forces which are so menacing at the present time."

Bishop Stewart sees in present conditions the possibility of the Orient leading the world to Christianity.

* * *

To Continue Union Services

So successful were the noonday Lenten services in Columbus that the churches are cooperating with the Federation of Churches in continuing them each Friday through the year. They are to be held at Trin-



MRS. HARPER SIBLEY

Against Fascism and Communism

ity Church, with the Rev. Anson P. Stokes Jr. the chairman of the committee.

* * *

Announce Plans for California Conference

Announcement has been made of plans for the summer conference of the diocese of California, held each year at Asilomar. The conference this year is to be held from June 20 through the 26th. That they plan to cover the entire field is indicated by the following list of subjects:

An analysis of the Prayer Book, outline of Church history, contents of the Bible, Christian biography, Church in the city, rural Christian sociology, Church music, Christian symbolism, religious drama, Christian art, arts and crafts in religious education, Christian home-making, laymen's work in the parish, family and parent education, Woman's Auxiliary leadership, Altar Guild work, Church School administration, vacation Church School, story-telling, how to teach in the Church School, how to understand our pupils, how Christian growth takes place, work of each age in the Church School, worship for children, recreational programs, organizations for boys, organizations for girls, social groups.

In addition there is a whole array of subjects particularly for the clergy:

Current psychology of religion, psychiatry, sociology today, heredity and freedom, criminology and morals, collectivist movements, modern charity administration, current ethical theory, classical backgrounds of the Bible, new conceptions of the ancient world, Hebrew, Greek and Roman cultures through the ages; the mystery religions, new archeological discoveries, growth of ancient liturgies, the Church fathers revisited,

the mediaeval churches, mysticism, the Reformation as seen today, rise of modern cults and sects, non-Christian religions today, reading some historical sources, a dip once more into the Greek New Testament, into the Hebrew Old Testament, exegesis of a book of Scripture, science, philosophy and religion today; modern literature and morals, governmental policies and ideals, security and opportunity, public opinion and propaganda, tendencies in modern art, drama, oratory, architecture recreation.

* * *

Layman to Address Church Club

Mr. Clarence B. Randall, vice-president of a steel company, is to be the top man at the meeting, for men only, of the Church Club of Chicago when it holds its annual meeting on April 22nd.

* * *

Bishop Manning Confirms Large Class

Bishop Manning of New York confirmed a class of forty-four persons last Sunday at St. Agnes Chapel where he was at one time the vicar.

* * *

Confirmations But No Growth

Bishop Davenport of Easton has a comment on rural Church life to which many bishops and missionaries in many parts of the country will agree: "The number of confirmations for the year is well up to the average for the diocese and yet there is very little evidence of growth. The reason for this is that most of the young people eventually find their way to the cities. This is an economic necessity as the only employment which the small village and country offers is either in a store, or garage or on a farm. But in a section where most of the labor on the farms is carried on by colored people, there is a distinct limitation in that field. The result is that after confirmation most of the boys and girls go away to school and college and after graduation find employment in the larger towns and cities. This militates against the growth of the rural church, but it does mean that the small churches in rural communities are contributing to the growth of the Church at large."

* * *

California Rector On Clergy Salaries

The Rev. Oscar F. Green, rector of All Saints, Palo Alto, California, had things to say on the matter of clergy salaries the other day in addressing a meeting of the Liberal-Evangelicals. He declared that:

"The financial set-up of our churches is all wrong. The injustice in clerical remuneration is a scandal.

Why should a bachelor, or perhaps a clergyman with a wife to support and perhaps some private means, receive two or three times as large a salary as his brother in the next parish who has a sick wife and two children and has spent a score of years in the service of the Lord? You may say that the former has a larger parish. This may be true. But no man can give more than his full time to an enterprise and if he does that he deserves a living wage. And does anyone deserve more just because he happens to have a few wealthy parishioners?

"So, is not the way out for all of us clergy to get together and figure out what an adequate wage is and strive to have every minister paid that wage? Inevitably there will be slight differences. A man in a city may need a larger house. His parish may give him more money for entertaining. Friends may present him with a car. But his official stipend will be the same.

"Such a plan would certainly alter our whole missionary program. One reason we do not get farther with our rural work is that as soon as a man in a rural field shows any ability he is called to the city. Often he would prefer to stay where he is but the pay is better in the city. His wife

wants some new clothes. So he leaves the work he can and ought to do and bends his efforts to holding together an endowed institution. A standard stipend would also destroy a false sense of importance. We now take undue note of men who have what we call rich parishioners. They have money to do things and to go places. If we were all on the same economic basis a man would have to stand on his inherent worth. We should not blind ourselves to the fact that money gives men a superiority complex and lack of it gives others an inferiority complex.

"I am told that in Scotland, among the Presbyterian churches, such a scheme is in operation. Every minister receives from the general church the same salary. No parish is permitted full standing until it can support a minister properly. Men who move to a missionary field are not penalized for their idealism. One may argue that this plan will not be accepted by the world. Wealth is too deeply entrenched. However, we are taught that while we remain in the world we are not to be a part of the world. Financial equality among the clergy would surely be a step toward the Kingdom of God. It would seem that the ministers of the Church today could at least make a move

toward a more equitable distribution of the money given them to live on."

* * *

Rhode Island Has Employment Office

The diocese of Rhode Island maintains an employment and advisory office. It is in charge of a paid director, Mr. John T. Pace, assisted by volunteers, and is supported entirely by those who believe that this is a legitimate field for Church activity. Last year 4740 called at the office, 736 made applications for jobs and 528 were placed, with 133 of them permanent jobs.

* * *

Running Behind at Headquarters

Assistant secretary James E. Whitney of the National Council writes: "One fourth of a budget of \$2,313,115 has been required in the three months ending March 31, 1937, yet in that same period receipts were but one eighth of total expectations. The flow of funds under the partnership principle has shrunk."

* * *

More Money for Churches

According to the United Stewardship Council more was given to the churches in 1936 than in 1935.

Total gifts to 24 communions were

BOOKS FOR CHURCH READING



CUSHIONED PEWS, a cloth bound book containing forty editorials by Bishop Johnson, selected by a committee. \$1.75.

THE WAY OF LIFE by Bishop Johnson, in which he presents a Christian philosophy of life. 35c a copy.

THE PERSONAL CHRIST by Bishop Johnson. Fine for Lent. 35c a copy.

THE CHRISTIAN WAY OUT, a symposium on present economic and international developments by sixteen leaders of America and England. 50c a copy.

THE STORY OF THE CHURCH by Bishop Johnson, a brief history of The Church from Apostolic times to the present day. 50c a copy.

A wide selection of tracts are offered at 5c a copy or 100 tracts (sorted if desired) for \$3. Have them on hand to give to those asking questions; place them in your tract case.

Christianity and War
by Dean Frederick C. Grant

The Inner Life by Bishop Cross

The Christian and His Money
by Bishop Washburn

On Running a Parish
by Bishop W. Appleton Lawrence

The Challenge to Youth
by Leslie Glenn

Why I'm For the Church
by Charles P. Taft

The Meaning of the Real Presence
by G. A. Studdert-Kennedy

Why Believe in God?
by Samuel S. Drury

Why Believe in Jesus?
by Albert Lucas

What Christianity Demands of Me
by Edric A. Weld

What Christianity Demands of Society by G. Gardner Monks

Why Pray? by Oscar Randolph

Why Worship?
by Charles Herbert Young

The Disciplined Christian
by Charles L. Street

WITNESS BOOKS

6140 Cottage Grove
Avenue :: Chicago

\$315,438,747 in 1936 as compared with \$304,692,499 for 1935. This means a per capita increase from \$12.10 to \$12.46. Gifts for congregational expenses increased from \$251,347,435 to \$258,167,763, a per capita increase from \$9.98 to \$10.20. The per capita increase in gifts for denominational benevolences is a little less proportionately than in those for congregational expenses—from \$2.02 in 1935 to \$2.15 in 1936.

In 1936, as in 1935, the Church of the Nazarene gave the largest total amount per capita, \$25.55—but this represented a drop from \$26.77 per capita in 1935. The smallest amount per capita was, as in 1935, that of the Southern Baptists. But this had increased from \$5.76 in 1935 to \$6.12 in 1936. The Church of the Nazarene gave the highest amount per capita for congregational expenses in 1936 as in 1935, but this, too, dropped slightly in 1936—from \$22.95 to \$21.29. In 1936, as in 1935, the United Presbyterian Church gave the largest amount per capita for denominational benevolences, and the Southern Baptists the least. But the former have decreased their gifts from \$7.18 per capita to \$6.53 while the Southern Baptists have increased theirs from \$.99 to \$1.05.

* * *

Ohio Parish Has Anniversary

On April 10th St. Paul's, Medina, Ohio, where the Rev. J. P. Brereton is rector, celebrated an unusual event. It was on that day in 1817 that the first church was built. It was a log-cabin affair and was built, complete, in just one day.

* * *

Present Masefield's "Good Friday"

John Masefield's dramatic poem, "Good Friday," was presented at St. John's, Delhi, N. Y., the Wednesday of Holy Week. There were two clergymen in the cast, the Rev. Gerald V. Barry, Lake Delaware, who took the part of Pilate, and the Rev. Jackson A. Martin, rector at Delhi, who played Herod. The presentation was sponsored by the six churches of Delhi, including the Roman Catholic. Merchants of the town advertised the performance, the

local papers gave it good write-ups, and of course there was such a crowd that many had to be turned away.

* * *

Can You Complete These Sentences?

1. I know that my redeemer..... (Job 19:25).
2. Many of them that sleep in the dust of the earth shall..... (Dan. 12:2).
3. I will ransom them from the power of the.... (Hosea 13:14).
4. (He is risen) and, behold, He goeth before you into..... (St. Matt. 28:7).
5. Why seek ye the living among the.....? (St. Luke 24:5).
6. Be not faithful, but..... (St. John 20:27).
7. His soul was not left in hell, neither did His flesh see..... (Acts 2:31).
8. If Christ be not risen then is our preaching..... (1 Cor. 15:14).
9. That I may know Him and the power of His..... (Phil. 3:10).
10. Now is Christ risen from the dead, and become the firstfruits of them that.... (1 Cor. 15:20).

* * *

Sisterhood Devoted to Peace

Work for world peace and international reconciliation will be the chief purpose of an international Sisters' convent which will be founded somewhere in Europe, if plans now being matured are realized. The man behind this plan is Father Franziskus Stratmann, O.P., well-known Catholic pacifist, who spent some time in a German prison in 1933 and is now living in Rome.

A French convent of Dominican Sisters has undertaken to train the

first candidates for this work. They will receive seven years' training in theology and philosophy and will be thoroughly instructed in the ideas and history of the peace movement. Among the first candidates is a German woman doctor of Jewish descent and a German woman teacher who has already done excellent peace work in her school.

Father Stratmann wants to draw the members of this convent from as many countries as possible. Besides the regular Sisters who will give their entire life to the cause of peace, there are to be associates, a community of lay tertiaries whose function would be to work and pray in the spirit of the convent. It is hoped that such a peace convent will aid considerably in making peace work within the Catholic Church more pronounced and more effective.

* * *

Canada Enters Arms Race

Canada is moving for an increase in armaments. Estimates for military appropriations amounting to \$35,000,000 have been submitted to Parliament. Meanwhile the International Nickel Company of Canada, which produces about 85 per cent of the world's nickel, had made a profit of \$23,000,000 in 1936. This

The Return to Religion

by

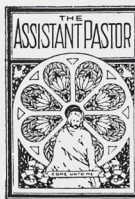
HENRY C. LINK

"No pastor who wishes to be of real help to his people should delay reading this book in its full form."—Southwestern Episcopalian.

"Probably the most significant work in behalf of Christian evangelism which has appeared this year."—Dallas News.

at any bookstore
\$1.75

THE
MACMILLAN COMPANY,
60 Fifth Ave. New York



PARISH PAPERS

Your church, school or ladies' society can make money with our parish paper plan. Stimulates all church activities. Fills empty pews. Samples and particulars free. National Religious Press, Grand Rapids, Mich.

Philadelphia Divinity School

A Three year Course of required Canonical Studies and Clinical Experience. Each Academic Year of eleven months.

Applications for admission in October 1937 now being received. Allen Evans, Dean, Room 1703, Fidelity-Philadelphia Trust Bldg., 123 So. Broad Street, Philadelphia.

The D'Ascenzo Studios

1604 Summer St., Phila., Pa.

Respectfully refer you to their stained glass in

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

The Washington Memorial Chapel, Valley Forge, Pa.

The National Cathedral, Washington, D. C.

news brought a prompt response from the Canadian Commonwealth Federation. A campaign was immediately launched to protest this arms budget. A deluge of letters flooded the Ottawa assembly and these were to be followed by hundreds of protest meetings. The defenders of this military expenditure point to the need of cooperating with the Empire. The opponents show little enthusiasm for "anything connected with Imperialism." They demand a declaration of neutrality. A Resolution sponsored by the C. C. F. and circulated through the country for signatures points out that "the expenditure of such a sum would be both foolish and futile for the purposes proposed," namely, for the defense of 10,000,000 people spread over so vast a territory. It emphasizes the fact that youth is neglected and frequently earns but \$2.10 a week. Instead of wasting huge sums for armaments, this money should be used for "some really constructive effort in behalf of the youth of Canada." Finally there is the demand for the conscription of the nickel industry and all other munitions industries and for a law which would make it a criminal offense to make a profit out of the manufacture or transportation of war supplies.

* * *

Editors of Church Papers to Meet

The editors of Church papers are to hold their annual meeting in Washington, D. C. on April 19-20. Editor W. E. Gilroy of the Methodist *Advance* is to discuss how red-baiting may be stopped. It seems that the editors get a lot of protests whenever anything appears with a social emphasis. Editor Morehouse of our *Living Church* is to discuss news gathering, "What we want and how we want it," the Rev. Floyd Tomkins, Episcopalian, is to speak on the coming World Conference on Faith and Order, and Henry Smith Leiper is to talk on the Life and Work Conference. In addition the boys will go into huddles to discuss

VESTMENTS

For the Clergy and Choir.
Altar Linens, Embroideries.
Materials by the Yard, Tailoring.

J. M. HALL, Inc.
392 FIFTH AV. (36th.), NEW YORK
DISTRIBUTORS FOR

James Powell & Sons
(WHITEFRIARS) Limited. Established 1680

STAINED GLASS
100 Wigmore St., London, Eng.

their various problems, like advertising, relationship of their papers to national boards, circulation building, the mechanics of make-up, and how to get the cash to pay the bills.

* * *

Announce Plans for Evergreen Conferences

A school of music has been added to the conferences to be held this summer at Evergreen, Colorado. It will be in charge of Canon Winfred Douglas. The conferences this year open on June 28 with an acolytes' camp, to be conducted by the Rev. James B. Roe of Denver. A youth conference is to meet from July 3-5; the Rev. Charles Herbert Young is to conduct a clergy retreat July 12-16 while the general summer conferences is to be held from the 19th to the 30th with a faculty consisting of the Rev. Charles Herbert Young, the Rev. L. W. McMillin of Lincoln, Nebr., Miss Vera Gardner of Chicago and the Rev. T. S. Will of Virginia.

* * *

Announce Plans for Social Service Conference

The annual conference of the social workers of the Church will be held in Indianapolis, May 23-28, with the Rev. Almon Pepper, part-time executive of the national social service department, starting things off with an address on "Trends in the Church's Interest in Social Service."

EDWIN S. GORHAM, Inc.

Church Bookstore Established 1900
Books of all publishers, Church and Parish
Requirements, Catalogues and information
supplied. Vanderbilt 3-7563
18 West 45 Street New York

When Children Need a Laxative

In children's little bilious attacks and common colds, a very important part of the treatment is to keep the bowels active. Mothers have found pleasant-tasting Syrup of Black-Draught very useful in such cases. In fact, whenever laxative medicine is needed, children will not object to being given Syrup of Black-Draught, and by its relief of constipation, recovery will be hastened. Sold at drug stores in 5-ounce bottles, price 50 cents. Also obtainable from the manufacturer—send 50 cents for one bottle to The Chattanooga Medicine Co., Chattanooga, Tenn.



The Rev. Walter K. Morley, secretary of social service, Chicago, is to discuss prison work; the Rev. Joseph Fletcher of Cincinnati is to read a paper on "What the clergy want to know about the community" and Miss Mary Brisley, lecturer this year at the General Seminary, is to read on "What the clergy want to know about the individual." Another star of the affair will be the Rev. Frederick C. Grant, president of the Sea-

Use Your Mission Industries ST. ANDREW'S CRAFT SHOP

MAYAGUEZ, PUERTO RICO
Distinctive linens—Monogrammed handkerchiefs, Silk underwear
Large exhibit at General Convention.
Commission given Church organizations on orders.
Send for information.



Church Furnishings

Brass goods, Paraments, Paintings, Tablets, Chancel Furniture and Pews. Everything needed for the Church. Designs with prices sent on request. Mention requirements.

THE KLAGSTAD STUDIOS

225 Fifth St. S.
Minneapolis, Minn.

1—WITNESS—RESET—K
AN OUTLINE OF THE CEREMONIAL OF the Holy Communion in Accordance with the American Prayer Book and Anglican Tradition. A practical guide for those who desire to follow the Anglican Use. Sent postpaid for fifty cents. Rev. L. E. Daniels, Oberlin, Ohio.

CHURCH FURNITURE

DIRECT FACTORY PRICES

Pews, Pulpits, Pulpit Chairs, Communion Tables, Altar Vases, Altar Crosses, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment.

Catalogue and details on request.

Redington Co., Dept. N, Scranton, Pa.

CHURCH DECORATIONS AND CARVED Wood Figures. Robert Robbins, 859 Lexington Ave., New York City.

FINE IRISH LINEN

especially selected for Church use. 36" to 54" wide, cut any length. Samples of 12 qualities on request. Mary Fawcett Co., 812 Berkeley Avenue, Trenton, N. J.

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions, and Parishes unable to purchase them, in limited grants.

The Book of Common Prayer.

The Combined Book (The Book of Common Prayer and Hymnal in one volume)

Pew Size

Apply to Rev. W. Arthur Warner, D.D. Secretary, S. W. Cor. 5th & Arch Streets, Philadelphia, Pa.

ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

CATHEDRAL STUDIO—Church embroidery. New Showroom 26 S. James Place, Brooklyn, N. Y. Rev. Jussier deForest in charge. Stoles \$6 up, Burse, veil, \$10 up, Surplices \$8 up. Exquisite Altar Linens. Cope \$70 up, Mass set \$50 up. Complete line pure Irish linens and Church fabrics by the yd. Embroidered emblems ready to apply. Altar Guild Handbook 50c. Address: L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Telephone Wisconsin 2752.

bury-Western Seminary, who is to present a paper on "Spiritualizing the Secular." Bishop Cameron Davis of Western New York is to be the speaker at the conference dinner, with Bishop Francis presiding.

Religion Gaining in Soviet Union

According to the most recent information received, the League of the Fighting Godless in the Soviet Union numbers today but two million whereas it claimed five million in recent years. A number of the anti-religious museums and one school devoted to the teaching of atheism have been closed. The correspondent of a Vienna newspaper, N. Basseches, reported in March from Moscow that fully half the population of Russia is now maintaining some contact with the Church. More significant, the younger generation is turning to religion.

Wyoming Bishop Gets Around

At a time of year when Wyoming visitations are not usually made, Bishop Ziegler in his first three months as bishop will have visited most of his parishes and missions. He had confirmed 74 persons by mid-March and was off on another trip for more.

Second Conference on Faith and Order

It was ten years ago that 400 Christian leaders from more than a hundred churches gathered in Lusanne, Switzerland, for the first world conference on Faith and Order. The second is to take place in Edinburgh August 3-18 when it is hoped that further progress will be made in bringing the churches together. Members of the Episcopal Church have a special interest in the conference and a responsibility toward it, for it grew largely out of discussion and action at General Convention of 1910, led by Bishop Brent and by Bishop Manning who was then in the House of Deputies. This was by no means the first agitation

in General Convention towards efforts for unity among the several Communion of the whole Church. Bishop Whitehead, as president of the Church Unity Society, told General Convention in 1889 of widespread interest in work toward Church unity and the receipt of official replies to his queries from various Presbyterian, Lutheran and Methodist groups, "all of them manifesting a Christian spirit and none resenting the offer of mutual conference which this Church has made. This is distinctly an advance over anything that has been done in this matter heretofore," Bishop Whitehead reported. The urgency of Christian unity looms so large in many minds now that it is hard to realize how during the previous centuries separated groups of Christians drifted apart under an ecclesiastical laissez-faire, when they were not doing worse things in controversy and acrimony that even in this supposedly tolerant day still have mild reverberations.

Preceding the Faith and Order Conference in Edinburgh, there is to be another large meeting, the Universal Christian Council for Life and Work, in Oxford, July 13-25. The meeting on "faith and order," like the sister meeting on "life and

work," would make more impression on people's minds if the ideas involved were not so abstract. To the casual reader they mean nothing and even to the interested Christian they are confusing, but this difficulty is part of the problem. In briefest terms, Faith and Order asks, "What is the truth we should believe?" Life and Work asks, "Meanwhile, what can we be doing? How can

LOVIS C. TIFFANY STUDIOS

CORPORATION
46 WEST TWENTY-THIRD STREET
NEW YORK

STAINED GLASS
WINDOWS & MOSAICS
CHVRCH DECORATION
INDOOR MEMORIALS
OVTDOOR MEMORIALS
M A V S O L E V M S



Since 1856
75,000 in use. Write for catalog.
McSHANE
Bell Foundry Baltimore, Md.

Wilbur Herbert Burnham

Designer and Master
Craftsman

Stained and Leaded Glass

Studios 1126 Boylston Street
Boston, Massachusetts

ST. HILDA GUILD, Inc.

147 E. 47th St., New York
CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY
Conferences with reference to the adornment
of Churches
Telephone EL-dorado 5-1058

Sunday School Literature

following the
INT. UNIFORM LESSON TOPICS
Samples on application
Address

UNION GOSPEL PRESS
Box 6059 Cleveland, Ohio

Stained Glass Windows and Mosaics

Franz Mayer of Munich, Inc.

1616 Woolworth Building
New York, N. Y.

R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS

MENEELY & CO.
BELLS ESTABLISHED IN 1826
WATERVLIET, N. Y.



VESTMENTS
Cassocks - Surplices - Stoles - Scarves
Silks - Altar Cloths - Embroideries
Custom Tailoring for Clergymen
Priest Cloaks - Rabats - Collars
1837 Marking one hundred
years of service 1937
to the church and clergy
COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK, N. Y.

now at 230
PARK AVE.
NEW YORK CENTRAL
BUILDING

INSURANCE
MARTIN J. KENNEDY
ESTABLISHED 1916

such convictions as Christians now hold in common be made more effective?"

* * *

Twenty Years Ago in The Witness

Bishop Page conducted a preaching mission at North Yakima, Washington. . . . The diocese of Albany was asked to give \$100,000 to the Church Pension Fund; by April 10th they had given \$180,000. . . . The Rev. Albert C. Larned, Bar Harbor, Maine, became the dean of the cathedral in Albany. . . . The Rev. Duncan Weeks, chaplain at Shattuck School, was called to be the rector of St. James, Goshen, Indiana. . . . Campaign was launched to raise funds for a parish house of St. Johns, Wichita, Kansas. . . . The Rev. Jos. H. Harvey, St. Louis, was called to St. Peter's, Pittsburg, Kansas. . . . Bishop Fawcett of Quincy, chaplain of an Infantry regiment, announced that he expected soon to be called to the colors. . . . The Rev. Walter Tunks, Cleveland, accepted a call to St. Paul's Muskegon, Michigan. . . . The Rev. Irwin St. John Tucker conducted a preaching mission at St. Paul's, St. Louis. . . . Suffragan Bishop Babcock of Massachusetts was honored by the clergy of the diocese at a dinner.

* * *

Plenty to Do in Idaho

Bishop Bartlett and his missionary staff in Idaho are finding "hundreds of Church people, many of whom have not seen an Episcopal minister since they moved into Idaho. We intend to serve every one of them," the Bishop writes, "and take our religion to the people where they live, even to the remotest hamlets in the state." A missionary is now in residence in the Sun Valley field where for more than ten years there has been no Christian minister living. "We need more missionaries and equipment. . . . We must reach out into the areas which are still unchurched; to the mining and lumber camps; and to all the small towns." The largest city in the state has 25,000 people. More than half the population of the state is unchurched.

* * *

There Was Another James Madison

This should not be news in Virginia but perhaps people elsewhere will be interested to hear that the

Your CHURCH, SOCIETY or SCHOOL NEEDS MONEY

Sell finest Chocolate covered 5 cent Bars and Packets and earn money quickly. Twenty varieties. Pay for candy in 30 days. Offer not good in South or West. For full information write

L. E. AUSTIN
825 West End Ave. New York City

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.
Noonday 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 Communion, Thursdays 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. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A. M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish

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

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. 4:30 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, 11:30 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.

fourth American bishop and the fourth American president were both James Madison of Virginia. They were less than two years apart in age. The president was also a Churchman, and the two men were first cousins. It seems strange that at this late date there should still be some doubt as to their relationship, three authorities differing. One makes them first cousins, one second cousins, and one cousins once removed, but the first-cousinship seems the most clearly established.

* * *

A Confirmation Class in Oklahoma

Is this item interesting because it is so unusual or because it is typical? It comes from Trinity Church, Tulsa, Oklahoma. The confirmation class of 49 included four Methodists, four Disciples, three Presbyterians, two Baptists, one Congregationalist, and one was received from the Roman Communion. The class came from sixteen different states and Canada.

* * *

Bishop Bratton to Visit North Carolina

Bishop Bratton of Mississippi, chancellor of the University of the South (Sewanee) is to be headliner at the convention of the diocese of North Carolina, to be held at Winston-Salem on May 11-12.

* * *

It Is Just Social Service Routine

The diocese of Rhode Island is one of the few that retains a full time social service secretary, Miss Ann Vernon. The value of her work is illustrated by a few bits—everyday-routine bits:

John was discharged from prison

right after Thanksgiving with a new suit of clothes and \$5.00 in his pocket—with no home and no relatives to whom he could turn for help. The Y. M. C. A. and the Volunteers of America gave the department splendid co-operation, but of course it cost money to help, the meeting of four or five weeks' room rent, etc., to pay—and constant contact was needed to keep up the man's courage. He is working steadily now at a hard job with long hours, and it will be a long time before he can repay the money loaned, for he needs clothes and shoes, etc., and many other small expenses that have to be met. He joined a confirmation class and was confirmed before Easter. The secretary of the department has to raise personally all money needed for relief.

Four years ago Mary was put out of her home. She was no longer a help. She was in trouble and had therefore lost her job. She was brought to the office by the young man with whom she was in love who begged us to find a home for her. The Sophia Little Home helped us out, a marriage was arranged, and the baby was born in wedlock. Both the girl's and the boy's family have been reconciled, and there is a frequent exchange of visits. Miss Vernon visited them a short time ago. Both attend church regularly. The husband is a valuable Church School Teacher.

Miss Vernon visited the Oaklawn School for Girls on March 5th and to her great joy found that out of the

26 girls in the school only eight were Protestants and none were Episcopalians—reason, Church is looking out pretty well for her own. A visit to the Woman's Reformatory on the same day revealed the fact that three women were to be discharged, between April first and May first with no one to turn to for help, guidance, or employment.

An invitation to make an early call at 2 Westminster Street was most gratefully accepted.

* * *

The Mad Man of Europe

Here are extracts from the book which industrialists are obliged to give to their employees, officials must have on their tables and which is presented to all newly-married couples in Germany. Friends of Europe,

START A BUSINESS IN YOUR HOME
Make Big Money Like
H. E. BOWMAN OF TEXAS
—who earned up to \$7000.00 in 1936.
Exceptional earnings like this show the possibilities of the profitable business opportunity I now offer you *without any investment on your part*. Our new "DEALERSHIP" PLAN will appeal to the man who is looking for a **greater income**. Write details about yourself and past experience and we will mail you our "DEALERSHIP" PLAN which is now providing excellent incomes for many reliable men. A fine opportunity for *retired business man or salesman*.
FYR-FYTER COMPANY Dept. 44-16 DAYTON, OHIO

M. P. MÖLLER

Presents a Newly Designed
Portable Pipe Organ



The ideal instrument for small churches, homes, etc.
No special preparation required.
Priced low. Liberal terms.

We build organs of every size, specially designed for a particular use.

Möller organs are endorsed as the highest grade by leading organists everywhere.

Catalogs, specifications and full particulars on request.

M. P. MÖLLER, Inc.

Hagerstown

Maryland

NEW EDITION of BISHOP JOHNSON'S CONFIRMATION INSTRUCTIONS

Including supplementary material on

1. The Distinctive Position of the Church
2. The Principles of Unity
3. The Roman Claims
4. The Reformation
5. The Reformation in England
6. The Church in America

50c for single copy

\$4.00 for dozen copies

WITNESS BOOKS

6140 Cottage Grove Avenue
CHICAGO

J. WIPPELL & COMPANY LTD

EXETER
LONDON

MANCHESTER

ENGLAND

TORONTO • HARCourTS • LTD.

103, King Street West.

Communion
Plate.
Shrines.
Tabernacles.
Memorial
Tablets.

* * * *

Designs & Estimates
submitted on application.

122, St. Stephen's House, Westminster, London, publish the pamphlet translations.

"Let us make up our minds that we shall never win back the lost territory by solemn invocation of the Lord, or by pious hopes based on the League of Nations, but only by force of arms. . . . If we think of new soil we can but think first of Russia and her subject border states. . . .

"There must be full clarity about one thing. The deadly enemy of the German people now is and forever will be France. . . . We must make up an active policy and throw ourselves into a final and decisive fight with France . . . on condition that the annihilation of France be looked upon solely as a means of gaining finally the possibility of expansion for our people. . . .

"The policy of France in Europe, goaded by vindictiveness and systematically led by Jews, is a sin against the continuation of the white race. . . .

"Anyone who really and sincerely would desire the victory of the pacifist idea, should back by every means the conquest of the world by Germans. For if the reverse were to happen, the last pacifist might only too easily die with the last German."

* * *

Proposed Plan for a Fixed Easter

Henry Smith Leiper of the Federal Council has issued a statement with reference to the proposed calendar change and the possibility of a stabilized Easter date. The wintry Easter we have just experienced lends special point to Mr. Leiper's suggestion. Under the leadership of the League of Nations, and with the promised support of England, the calendar could be changed, it is proposed, Jan. 1, 1939. That date falls on a Sunday; and a calendar year, starting then, could be divided into four equal quarters with every date upon the same day in each succeeding year through the use of a "Year End day," and the quadrennial leap year day, of course. This would make a fixed Easter date and

a later Easter easily possible. There will not be another case of Sunday, Jan. 1, until 1950.

* * *

Don't Need a Church Paper

"What church paper do you take?"

"None. Haven't time to read. Take more papers now than I can read."

"When and where is our next General Convention?"

"Don't know."

"What is our Mission Board doing?"

"Don't know."

"Have we a Mission Board at all?"

"Think we have, but don't know for certain."

"Is it doing anything?"

"S'pose it is. Don't really know."

"How much money did it raise last year?"

"Don't know."

"Where is the home mission work most needed?"

"Don't know."

"Who is our Presiding Bishop?"

"Don't know; can't say."

"What good are you to the Church, anyhow?"

"Don't know; that is—well, you see—"

SECOND THOUGHTS

(Continued from page 2)

is made. But to decide this question would require a degree of editorial discretion that this reader would not care to exercise.

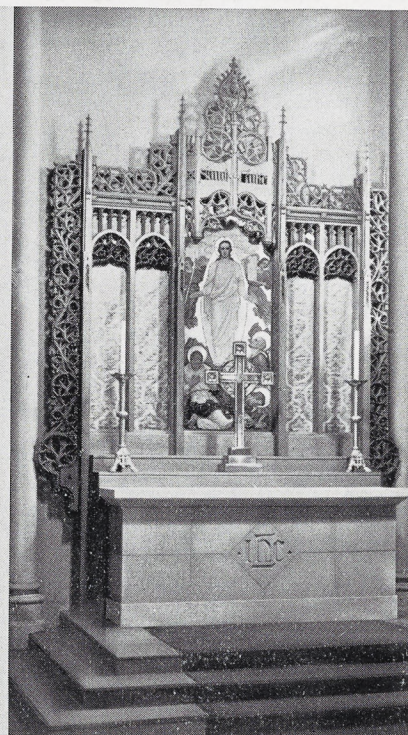
Perhaps this letter would require smaller type, if any, than your printer can supply. Nevertheless, I am going to tell you that I much enjoyed "Brickbats and Bouquets" (THE WITNESS, April 1, 1937). One of the interesting features was that, of the thirty-two letters which you quote, six are from laymen; assuming that the two members of the National Council are laymen. (You give no information on that point). This seems to me like a high and encouraging percentage. I have been a confirmed member of the Episcopal Church for fifty years and a fairly regular attendant for somewhat more than that. At different times I have served on the vestry, as parish treasurer, and as a delegate to diocesan conventions and synod meetings. I have never been a delegate to General Convention; perhaps because the "Virginia clergyman" whom you quote, is right in saying that "For the most part it is the 'yes' men who are elected to representative positions." In these years I have heard, many more times than I can remember, how much liberty of thought is permitted in our Church, and have been told still more often what I might, could or should think about various matters of belief or policy. But I have never had bishop, priest or deacon ask, or show one iota of interest in, what I really did think on any Church matter whatever. Perhaps those of the clergy who complain about the indifference of the laity might give some thought to this attitude on their part as a possible reason for some of the laity's indifference.

For myself, I still subscribe to, and read, THE WITNESS, try to teach a class of boys something about the Bible, go to Church fairly regularly and try to get into the spirit of the publican who said: "God be merciful to me, a sinner." For the rest of the Church activities I am on a "sit-down" strike.

St. Luke's Church Mechanicville, N. Y.

Rev. D. C. Huntington
Rector

This is a solution to a problem confronting many churches. The center window behind the altar is closed up and a finely carved reredos of oak now makes a fitting background for the severely plain limestone altar. In the central panel is a richly colored picture of the Transfiguration. This work, as well as a modern lighting installation in the chancel and sanctuary, was executed by our organization.



RAMBUSCH

Designers Decorators and Craftsmen

2 West 45th St. ~ New York City

RAMBUSCH FOR DECORATION, MURALS, ALTARS, PULPITS, LIGHTING
FIXTURES, STAINED GLASS, WOODWORK, STATIONS AND ART METAL

**Clerical Suits
Cloaks • Cassocks
Chasubles • Surplices
Choir Vestments**

C. M. ALMY & SON, INC.
562 FIFTH AVE., NEW YORK
Outfitters to the Church and
Clergy for over 44 years