

March 14, 1940
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THE WITNESS



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TUTTLE: BISHOP OF THE ROCKIES

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CLERGY NOTES

BENTLEY, W. E., general missionary, is supplying at the Church of the Redeemer, Astoria, New York, pending the election of a rector.

BLACK, J. C., rector of Christ Church, Madison, Indiana, resigned his parish recently due to ill health.

FENTON, R. M., has announced his resignation as rector of St. Paul's Church, Portland, Maine, after twenty years of service.

KUNKEL, W. E., vicar-emeritus of Trinity Church, Jersey Shore, Pa., died February 12th at the age of 75.

LEA, W. S., rector of St. Paul's Church, Kingsport, Tenn., has accepted a call to be rector of the Church of the Advent, Spartanburg, South Carolina, effective April 1st.

MABLEY, THOMAS, rector of St. Matthew's Church, Newton, Kansas, will become rector of St. Steven's Church, Terre Haute, Indiana, in April.

MORRIS, R. M., member of the staff of Christ Church, Cincinnati, Ohio, was ordained to the priesthood February 2nd by Bishop Hoison.

NEILL, J. S., archdeacon of Hartford, and rector of St. Mary's Church, Manchester, Conn., has accepted appointment as diocesan representative for the American Church Institute for Negroes in Connecticut.

PHELPS, R. R., rector of Trinity Church, London, Ohio, died February 11th after a short illness.

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TUTTLE: BISHOP OF THE ROCKIES

By

SIDNEY E. SWEET

Dean of Christ Church Cathedral, St. Louis

THE voice of Daniel Sylvester Tuttle, which later became so booming and so familiar to the Church in America, was first heard in Windham, New York, on January 26th, 1837. He grew rapidly "in wisdom, in stature, and in favor with God and man."

Physically he grew to be over six feet in height, and developed a body which was strong and athletic. During his college and seminary courses he kept up active exercise in the gymnasium, and when he entered the ministry he put up a pair of parallel bars in the horse shed of the Church. When he was in Idaho he outran his hardy western competitors, and when he was in Colorado he outjumped them. In fact, he jumped so well that a Captain of the United States army said, after speaking of the Bishop's other excellences, "My, what a Bishop! Let him jump like that a little and he'll take these Montana men into the Church at every jump. He'll only need to lift up his hand to originate a new crusade." In brief, Bishop Tuttle recognized the importance of a healthy body, and kept himself in such good condition that after twenty-seven years in the ministry he had been absent from duty in church on account of sickness only two Sundays, in spite of the fact that he had to spend many nights sleeping on the floor or on the ground, that he worked long hours, often without proper rest, and that he lived under primitive pioneer conditions which would have broken an ordinary man.

He was graduated from Columbia University at the age of twenty, and from General Theological Seminary three years later, but his study did not cease with his graduation, and it is evidence of his continuing mental discipline that for many years he used to rise at half past six every morning and read a chapter in the Greek Testament before breakfast. During much of his life he did

not have the opportunities and the time for study which most ministers have today, but he never permitted his mind to become lazy through inactivity.

Above all Bishop Tuttle was a deeply spiritual man. One gets some idea of his sincerity from his habit before commencing work on a sermon of kneeling down and praying, "O God, guide me and help me to study, think, and write as Thou would'st have me to do for Thy glory, the good of my fellowmen, and the salvation of my soul." And it was quite characteristic of him that after moving the benches out of an old store in Virginia City, Montana, where he had been holding services, into a new church, he "knelt down and tearfully thanked God for letting him preach in those four walls, begged Him to forgive all that he had said amiss, and prayed that some little that he had spoken there might be as seed sown in good ground to spring up and bear fruit to His glory."

When he was only twenty-nine years old he was elected Missionary Bishop of Montana, with jurisdiction in Idaho and Utah. It surprised him greatly because he knew that according to the Canons of the Church a Missionary Bishop must be thirty years of age. However, the committee selected to notify him decided that the restriction as to age did not apply to an election, and therefore told him to go about his duties until his thirtieth birthday was past.

On May 1st, 1867, he was consecrated Bishop in Trinity Chapel, New York, and within a few weeks, leaving his wife and small son, started on the long journey to the West. Until that time he had never been west of Niagara Falls, and his experiences on the journey were most exciting to him.

When he arrived at Omaha he was hailed by General Sherman and learned that the Indians

were on the war path and travel dangerous. He bought guns for himself and the two assistants who were accompanying him, and planned a period for regular target practice. As he continued his journey he found it necessary to travel by flat boat and stage, always accompanied by guards of the United States troops against the dangers of Indian outrages. It took him a month to go from Omaha to Salt Lake City. The jurisdiction to which he was assigned as Bishop covered about 340,000 square miles, with a population of about 155,000 people. Nearly 100,000 of the inhabitants lived in Utah and most of them were Mormons.

IT IS interesting to note Bishop Tuttle's evaluation of the Mormon religion, which he considered to be rather fanatical, "too stern and uncompromising." He did not like the dogmatic attitude of its preachers, who were constantly saying, "I know this doctrine is true," never simply stating, "I believe it," or "I can prove it." But he was well aware that this "persistent iteration and reiteration of 'I know and I know,' while not very satisfying to the judgment of a reasoning man, undoubtedly had a tendency to strengthen confidence and to insure conviction with the multitude." Then, as now, it was popular to promise salvation for the acceptance of that which was handed out in ready-made forms, for it is always easier to let someone else do the thinking, make the decisions, and take the responsibility.

Another thing to which Bishop Tuttle objected in the Mormon Church was the priestly domination, which he considered "un-American and anti-American." He insisted that such priestly domination should be firmly opposed. However, it is evidence of his confidence in the power of reason and truth that he would never use any weapons of opposition except "argument, education, and enlightenment." There were many young Mormons who had never seen anything of the outside world, never witnessed Christian worship of any kind, who had been taught that all Gentiles were a cheating, blasphemous, licentious set of men. Bishop Tuttle believed that the best way to commend the Christian religion to them was by means of sincere, honest, kindly Christian living, and he determined to prove the quality of his religion by his own character and conduct. In all of his years of contending with the Mormons he was never vindictive or unfair, and when he left Salt Lake City a high official of the Mormon Church said to him, "We are sorry that you are going away. We know you, and we know where to find you, and we have always found you true."

It probably would be fair to say that Bishop Tuttle was a good Prayer Book churchman. But he was not possessed of ecclesiastical pride, and in

his work recognized the need of Christian co-operation. He tells in his "Reminiscences" of the time when he had a Quaker, a Baptist, and two Methodists among the best teachers in his Sunday School, and he states that he did not hesitate to invite Christians, by whatever name they called themselves, to partake of the Holy Communion. The words which he used in invitation are: "All Christians, by whatever name they call themselves, who will come with us in faith and penitence and charity to partake of our blessed Lord's body and blood in the Holy Communion this morning, will be cordially and lovingly welcomed."

Bishop Tuttle, during his years as apostle to the far west, did most of his traveling around his vast jurisdiction in stage coaches, a slow and sometimes dangerous mode of travel. On the whole he seemed to enjoy it, though he tells of some nerve-racking experiences. Twice the stage coaches were upset, once when he was "the underfellow on the seat," and once when he was "the upper-fellow." In all, he traversed more than forty thousand miles in this way.

It is not necessary in giving this short account of the Bishop of the Rockies to present statistics of Churches and Missions established, "males and females confirmed, and growth in number of communicants." Statistics may mean little or nothing in estimating the ministry of any man. The greatest usefulness of the servant of Christ is an unconscious influence exerted day by day on those with whom he comes in contact. And the best proof that Bishop Tuttle represented his Master faithfully is found in the attitudes of those among whom he lived and labored. When in 1886 he was elected Bishop of Missouri for the second time, and decided that he ought to leave his western jurisdiction in younger hands and accept the call, a newspaper editor said of him, "He is just as full of earnest piety, just as muscular in his advocacy of the right, just as fervent in his love of manhood, as Mr. Beecher, and he is not the least bit sensational." And one of the stage coach drivers said, "The boys all love him. He is just as quiet and modest as he is learned and scholarly. He can have my overcoat any night the snow flies."

Bishop Tuttle was made Presiding Bishop in 1903, and served in that capacity until his death in 1923. He was a Bishop for nearly fifty-four years, consecrated more than seventy Bishops with his own hands, and was present at the consecration of ninety-one Bishops. St. Louis, his home in later years, counted him as her first citizen and still remembers him with deep love and admiration, for he was a leader in every movement for the public good, a man whose ministry was filled with the spirit of courage and heroism, and above all a sincere servant of Christ.

Prayer Book Inter-Leaves

EASTER COMMUNION

PEOPLE sometimes ask—Why bother about the Prayer Book when we are faced with a world at war? It is a fair question, but it provokes another. What shall the Christian bother about? What is the Christian way to face a world at war, and to exorcise the deep-seated inhumanity (of which war is only a symptom) which permeates our own peaceful U.S.A. as well as the warring nations of Asia and Europe? The New Testament has an answer to that question. And St. Paul, if he were here today, would doubtless say to the Germans and Russians, the Japanese and Chinese, the French, English, and Americans, just what he once said to the Jews and Greeks—that Christ crucified and risen again is “the power of God unto salvation,” and our only hope.

We Episcopalians, of course, agree with that. We are strong for the apostles. We would hesitate to disagree with them on anything, least of all with St. Paul, our special favorite. The Greeks thought the crucifixion foolishness, but we do not. Is it not in the Bible, in the Creed, not least in the Prayer Book, in the very heart of the Holy Eucharist—“his blessed passion and precious death?” Sacrificial love is a part of our Weltanschauung, our way to deal with a world at war. The Church has the answer.

But wait! Even if we do have the right theory about the cross it may still be asked if mere theoretical knowledge has any value. The Bible itself raises that doubt. Even the devils believe, it says. This reference to devils would, in fact, seem to indicate that theoretical knowledge is worse than valueless, that it has a diabolical character. Perhaps our theoretical acceptance of the cross is only an open gate on the road to hell.

The proposition that a purely theoretical knowledge is diabolical finds some support in the present condition of the world. Modern man has for a long time been trying to live on theoretical knowledge, on a strictly scientific attitude toward human life, on what St. Paul calls “the wisdom of this world.” Our science deals not only with stars and atoms, but with man and his destiny. Our creeds are worked out in laboratories. Our spiritual directors are the university professors. And we are so much under the spell of scientific infallibility that the modern mother hardly dares to kiss her baby until she can get the approval of some neighboring psychologist. Now we have landed in war. The professors of course know all about war. They can describe it from the point of view of chemistry, physics, psychology, economics, and sociology, and they can tell how

to carry it on most effectively. It would be unfair perhaps to say that they are responsible for it, but the fact that Germany has the most professors would almost seem to indicate that the more professors the more numerous and the more brutal the wars.

St. Paul knew the dangers of the theoretical. To him the supreme reality was the cross, and in his body he bore the marks of the Lord Jesus. The same is true of all great Christians—martyrs, monks, missionaries, in every century, the heroic German, Polish, Russian Christians of our own day. Love which shrinks not from suffering and death is the sure mark of the true Christian. It unites him with the crucified, and infuses his life with the power of God.

This brings us back to the Prayer Book. For the Holy Communion, whether at Easter or at any other time, is not a theoretical or scientific affair. Rather it is the irrational, inexplicable approach of God to man. It is not a piece of ineffective mysticism, or an aesthetic thrill produced by lovely music and expensive flowers. It is a great practical reality. It is the manifestation of God's love in Christ, to which the response of the worshipping congregation is: “We here offer ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice.” If on Easter day the whole Christian Church were to enter into the fullness of that sacramental experience it could quickly abolish war.

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem Street, New Haven, Connecticut, to whom questions and suggestions can be sent.

Let's Know

By

BISHOP WILSON

DEBTORS

DEBT played a small part in Hebrew history as related in the Old Testament. Here and there are references to it but they are not sufficiently numerous to indicate any really serious problem. To the Hebrews debt was a temporary result of misfortune. If an accident or calamity befell a household the victims might be forced to borrow to tide over the emergency. Taxes or tribute exacted by a foreign conqueror might produce a state of indebtedness. But during the period covered by Old Testament history the Hebrews were not a commercial people. They were an agricultural people, subject to the hazards of wind and weather and the periodic attacks of invaders. Debt was a passing affliction and debtors were to be pitied rather than exploited. So the provisions of the Law called for little or no interest, set

strict limits on what could be taken in pledge against a debt, and designated every seventh year of harvest in favor of debtors.

Under Roman law the situation changed considerably. By the time of our Lord's ministry the Jews were very well involved in the Roman system of debts and credits and were actively engaged in extensive commercial enterprises. The Roman law was harsh in its demands. People could be thrown into prison for their debts, they could be abused and sold into slavery and interest charges could be pyramided against them. Out of these prevalent conditions our Lord told some parables about debts and debtors. He used circumstances with which the people were all too familiar, wove them into stories and drew from them the moral He wished to convey.

Our Lord did not attempt to correct the commercial conditions of His time and His parables offer no directions for the conduct of modern business. He is emphasizing right attitudes toward one's fellowmen. He says that human life is more important than money. He says that, whatever system of business may prevail, sympathy and helpfulness toward other people should be practiced by His followers. And He bases it all on our relationship to the Heavenly Father. Take, for instance, the best known of them all—the parable of the Unmerciful Servant in the eighteenth chapter of St. Matthew. The king forgives a large debt to one of his servants, whereupon that servant proceeds to squeeze an under-servant for a much smaller debt and the king punishes him for his ingratitude. The moral is that sin creates a heavy debt to God which He is always willing to forgive but His forgiveness becomes impossible unless we are ready to exercise like generosity toward those who offend against us. It is the same thing as we find in the Lord's Prayer—"forgive us our debts as we forgive our debtors."

With the approach of Good Friday we are reminded of the time-worn statement that Christ paid our debt of sin on the cross. That is quite true so long as we do not go beyond our Lord's own teaching and run into mathematical calculations. The Heavenly Father was not exacting the last ounce of justice by inflicting suffering on Christ. In the person of our Lord He was accepting the offering of perfect human life in order that we by faith might share in it and receive the forgiveness which we ourselves could never earn. It is a spiritual transaction, not a commercial one. Christ does not pay our debts—He relieves us of the character of debtors. We benefit by the atonement insofar as we unite our wills and our purposes with His. He opens the way to God but we must walk in it.

Religion and War

By

JOSEPH F. FLETCHER

Director of School of Applied Religion

MAY I suggest one or two principles we might agree to accept in approaching the problems of peace. Only if our Christian social principles are clear can we make any impression on the world. And yet principles without a program are useless; with principles only the Christian forces will probably be just as unprincipled in this crisis as they were in the First World War.

First, a word or two about the Christian viewpoint on war and peace. The nineteenth century development of Christian interest in man's *pre-mortem* existence, rather than his *post-mortem* existence, led to a fine religious-social concern. Unfortunately the latter-day Protestant optimism about the future life carried over into a social gospel optimism about the present life too. We suffered for awhile from a most untheological and unscientific confidence in gradual progress. It was based on a very flimsy assumption that man is an essentially rational animal who can be depended upon to act, individually and collectively, with cool judgment and practical sense. The whole theory of progress, as moralized by the social gospel preachers, came tumbling down in the face of recent rough, rude and bloody affairs of the world. Over against it, and largely by reaction, there emerged a prophetic emphasis in Christian interpretation, with a "protest" theology and the recognition of sin and eschatology of an apocalyptic nature. Psychology, in such things as Freud's *Civilization and Its Discontents*, brought our skepticism about human nature to another focal point.

Nevertheless, we will get nowhere by simply riding back and forth on the pendulums of experience. It is true that an easy faith in man's capacity for peaceful living is superficial in the extreme. There is that in man which makes us doubt him. It matters little whether we call it sin or ego. We, with our mythology of the fall, and the psychologists with their theory of the ego and death-wish, are alike at least in this: that none of us is going to fall into wishful-thinking about peace.

But it is silly of some of our contemporary prophetic pessimists to talk as if a religious recognition of sinfulness in man and society requires us to believe in the inevitability of large-scale international military conflict. Swinging from "inevitable progress" to "inevitable war" accomplishes nothing. The mere existence of war-like elements in human nature doesn't result automat-

ically in military adventures. It takes a lot of planning and social engineering to create the machinery of modern war, with deliberate propaganda as part of it.

THE present war in Europe repeats most of the patterns of the First World War. In a significant degree this may well be called the Second Chapter. For our purpose here I want to emphasize the recurrence of the democracy-issue. I believe that the democratic forms of social life are the most Christian forms. But the powers involved in the present conflict cannot exhibit a satisfactory democracy, from the religious viewpoint, in any one of them. It is very hard indeed to be partisan in any conflict under the sanction of democracy, when we are only offered political democracy without economic democracy, or vice-versa. This problem puts a severe strain upon even the most relativistic conscience!

I propose the view that war is effectively a sociological problem, not a psychological or a theological problem. The anatomy of war is infinitely complex, but I believe its most important single cause lies in the compulsions of economic necessity. Therefore its most important single cure should lie in the removal of these compulsions.

The economic system of production and distribution under which the highly industrialized nations of the world conduct their material life will not permit peace. Our economy is an expanding economy operating in a world of contracting markets and consumer power. The widening gap between our ability to produce and our ability to consume creates poverty and insecurity at home and forces more desperate trade abroad. The desperate effort to sell growing export surpluses abroad, and to establish monopoly markets as "spheres of influence," occurs at the same time that these foreign supplies are themselves being industrialized or exploited by countries which are no longer willing to remain raw-materials partners in an international exchange.

Germany and Italy, France and England, and Japan have reached this advanced stage of development. The United States has not yet reached it, but it will. These nations must expand their commerce, and always at the expense of the others. The League of Nations was a falsification of the problem of international relations because it worked on the superficial and therefore largely hypocritical plane of political diplomacy. It was warned aplenty, by Sir Arthur Salter and every honest economist. It has been perfectly evident to those with eyes to see that the competition to sell abroad without the corresponding readiness to buy abroad has its inevitable, and tragic, limits.

The Peace of Paris, by robbing German economy of its colonial safety-valves, placed her in an impossible situation. The First World War was a struggle between a "have not" nation (the German Empire) and a "have" economy (France and Britain where "the sun never sets"). Germany was defeated and even that which she had was taken away. The military aggressions of unsuccessful imperialistic states are commercial aggressions. Each national economy must, as the price of its continued existence, have assured outlets; markets to which it can export its unemployment and the revolutionary unrest which accompanies unemployment and insecurity. The important truth about imperialism is not that it seeks greater profits or prosperity for itself, but that *it expands in order to survive*. The point at issue is survival.

THE problem of war and peace, therefore, is a problem of domestic reorganization. What is called for is a change to domestic economies based on the fundamental objective of production for use and consumption. It means an economy of abundance, to replace the present system of artificial scarcity at home and desperate rivalry abroad. We cannot recommend to the nations, therefore, that they make their foreign policy realistic unless we insist also that they cast out first the beams from their own eye, and make this domestic policy realistic in the same respect.

Even if the world powers socialized their economies, the anarchy of national sovereignty would still produce its evil effects. Few of them would be self-supporting. Those that were self-supporting would be "peaceful" only in the sense that the economically strongest, like United States are peaceful today. The prosperity, employment and rising standard of the rest would depend upon their being able to exchange their products for the exact things they needed to import. Export-import agreements, of the Hull reciprocal-trade kind and in that spirit of non-discrimination, must be a necessary part of the European peace. Great Britain's game, for example, of preventing the political and economic unification of central Europe, must come to an end. Therefore we must demand peace policies which look honestly towards the decrease of national sovereignty as well as the increase of economic abundance. The League of Nations was wrong fundamentally only because it tried to ignore one side of the equation of international justice.

Let me sum up: (1) War can be eliminated, as far as human nature is concerned, although not easily. (2) Any solution of war, and any agreements, must be found within the democratic

framework, but this must be economic as well as political. (3) A basic and most important cause of war lies in conflicts of economic interest, partly due to an economy of artificial scarcity, and partly due to a lack of economic self-sufficiency within some national states. (4) A just peace cannot be secured without agreement upon social-economic reform at home, and a sharing of economic advantages with the "have not" countries (which are the majority). (5) The diplomacy dealing with peace must drive down from the superficial level of international politics to the deeper level of international commerce.

Finally: the Christian social movement in America must never let up in the struggle to eliminate poverty in its own backyard. The problem of international war, on any scientific view of cause and effect, is a part of the problem of class war. The "have" and "have not" struggles between nations is part and parcel of the same struggle within the separate nations themselves.

As Nicholas Berdyaev says, "Bread for myself is an economic problem but bread for my neighbor is a spiritual problem."

Our Comforts

By

BISHOP JOHNSON

IN OUR anxiety to enjoy the comforts of this world we are apt to ignore the comforts of God's grace. Of the two, the latter requires greater effort than the former inasmuch as they are obtained by greater discipline of self. The natural man receiveth them not and they are foolishness unto him because he is satisfied with the temporary thrills of the passing show.

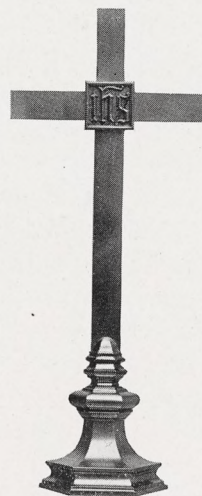
What are these comforts that come to those who are sincere in seeking the Kingdom of God and His righteousness? First I would place the sanctification of the home, where high ideals and constant fidelity result in lovable children and the atmosphere of mutual affection. If Christ had done nothing more than the creation of Christian homes He would have justified His mission. Next I would place the joys of fellowship with those whom we meet in the household of faith. There is something about true religion that blesses the ties that bind us one to another. There are no friendships more lovely than those which we form in our Father's house.

Then I would place the love of the beautiful in art, in architecture and in music which although they are not confined to the Church receive their greatest impetus in the sphere of religion. Next there is the hope of the future which hope is called the anchor of the soul. Now an anchor is not

something that we use when we are loading or unloading at the dock nor when we are rolling down to Rio, but is the periods when we are at rest and drop anchor so that we will not drift upon the shoals of despair. It is potent when we are ill ourselves or when those whom we love are taken from us.

And then there is another comfort of God's grace which few enjoy but which is most precious to those who lift up their hearts in worship and feel the sense of God's presence and that they dwell in Him and He in them.

These comforts are real to those who develop the capacity to appreciate and appropriate them. Life is a highway—the hobo walks along the road and feels only hunger and sees only the dirt—whereas a botanist satisfies his hunger with the varieties of flowers and sees that to which the hobo is blind. Which is the reality? The dirt or the flowers? Which brings the greater comfort? Life is something more than the physical sensations of the alimentary canal. And finally the peace of God which passes man's understanding and which is quite foreign to greed and lust and pomp. It is the peace that comes to those who believe that God is good and that if we ask bread He will not give us a stone, and who commit their souls into their Father's hands.



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KIRK O'FERRALL PUBLISHES BOOK ABOUT CATHEDRALS

Summer Journeyings Among The English Cathedrals by Dean Kirk B. O'Ferrall; Press of the Round Circle; \$2.00. The architectural masterpieces of the Anglo-Saxon and Norman peoples and the part they have played in the life of the English nation—that's the essence of this book. The scent of the English countryside and the distant chime of cathedral bells issue forth from its pages. Beauty and peace which enables us to shut out the strife and discord of a world that is too much with us. Illustrated with excellent photographs of the towns and cathedrals visited by Dean O'Ferrall on his numerous trips through England.

Creative Personalities; Vocations and Professions; edited by Philip Henry Lotz; Association Press; \$1.25. First volume of a new series of short biographies. It brings together short life stories of leaders who have attained a professional and occupational achievement that is outstanding but not impossible to follow. Each sketch captures the spirit of its creative personality and provides an orderly account of the steps by which they have prepared themselves for distinguished service. Included in this first set are John Dewey, Jacob Riis, Harry Emerson Fosdick, Eugene Debs, E. Stanley Jones, David Livingstone and Robert Millikan. This volume will have the particular value of assisting young people in surveying the world of work and thinking about their own vocational futures.

How Character Develops by Fritz Kunkel and Roy E. Dickerson; Charles Scribner's Sons; \$2.50. A psychological interpretation of the development of an individual's character and the attainment of a wholesome, healthy-minded personality. Its authors, both outstanding figures in the world of practical psychiatry, are interested chiefly in the difficulties of everyday life—in the problems of child training, puberty, love, productivity, failure, sickness, financial disaster, old age and death. In simple, non-technical language they have provided the kind of self-education that enriches one's satisfactions in life and makes for a well-rounded person.

The Path of Life by Canon Peter Green; Longmans Green and Co.; \$1.50. A book which is mainly devotional in tone but which also attacks present day difficulties in connection with the problem of evil and the nature of prayer . . . it should serve as extremely worthwhile reading for all. It was written before the declaration of war, but throughout it



JOSEPH F. FLETCHER
Writes on Church and War

shows the effect of the approaching shadow of that great disaster. Of particular interest are the opinions Canon Green expressed on the modern persecution of the Jews and the estimate he has formed of them after many years of intimacy with them.

Suffering, Human and Divine by H. Wheeler Robinson; Macmillan Co.; \$2.00. The inevitability of suffering and the good that comes of it are the main theses of Dr. Robinson in this fifth book of the "Great Issues of Life" series, edited by Rufus Jones. Hardship, not ease, tempers the characters and souls of men; it is the spirit which they display during their ordeal with the realities of life which determines whether men are to be made or broken. It is with the spiritual suffering felt during this stress that Dr. Robinson deals with in his book. He demonstrates that suffering must be interpreted from within a creative fellowship with Christ. That fellowship implies "cross bearing" with Him. Ultimate and lasting peace and happiness are won through suffering, not by evading it. A scholarly book that brings a personal message of hope to every Christian reader.

KINSOLVING ACCEPTS CALL TO PRINCETON

Announcement was made by Bishop Gardner at a service preached at Trinity Church, Princeton, New Jersey, on March 10th, that the Rev. Arthur Lee Kinsolving, rector of Trinity Church, Boston, had accepted the rectorship of the Princeton parish, effective September first. In making the announcement Bishop Gardner stressed the wide field of influence open to the Church in the university communities of the country, and congratulated both the members of the Princeton parish and Mr. Kinsolving on their mutual recognition of the importance of this work.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Lukewarmness among the Christian clergy for the war is being condemned by the Nazi press. Ministers have already been forbidden to send church literature to the front. Now they are being accused of exercising a "dangerous" influence by writing letters to mobilized church members. Das Schwarze Korps, the most important Nazi weekly, asserts it has received from the commander of a company a demand to support him in an attempt to fix things so that soldiers will no longer be "molested by such daubings, which the troops find disgusting."

The clergymen, so the complaint goes sourly on, "write as if they wanted to disgust the soldier with his warfare. They do not find a single word in support of the meaning of this war. They do not pray for victory. They unpack from the moth-proofed box of their pious generalities formulas which fit the sacred mission of the German soldier as the fist fits the eye . . ."

Examples are provided of stencilled letters and greetings that priests and pastors send to the front. The Catholic parish priest of Buederich-on-the-Rhine said: "May the Divine Child bring us soon the world peace which everybody is longing for." The Nazi paper is scandalized. It says: "The priest does not tell what kind of peace he wishes us. Even good old Chamberlain prays for world peace."

The two Lutheran pastors of Aplerbeck, the Rev. Mr. Schuette and the Rev. Mr. Kramm, went a step farther and said: "There are enemies all around us. Perhaps the English and the French are not even the worst." With its usual perspicacity Das Schwarze Korps discovers that these "worse" enemies are certainly the Nazis. "Probably the enemy referred to is in Aplerbeck where he gives trouble once more to the reverend gentlemen—and the soldiers on the Siegfried Line and the airmen and sailors on the North Sea, are holding the wrong positions."

A Catholic message from Lahr in Baden went even farther, and said: "If Christ were not the Son of God and the Saviour of the world, but were only a political Fuehrer, of what avail would that be to us?" This is "political perfidy," declares the Nazi weekly. But it tells us what clergymen should have done. They should have "come down from their pulpits" to address the soldiers as follows: "Hello, comrades, all of us are now nothing but soldiers of the

Fuehrer and our only duty is to win the war. Let religious denominations go to the devil, we have now to save our souls by thrashing the English." With such priests and ministers, says the paper, not even "pagan" Nazis would have hesitated to shake hands. But such priests and pastors were not readily to be found. They haven't been doing what they "should" have done.

* * *

Frederic W. Paine

Dies

Mr. Frederic W. Paine, distinguished Churchman of Duluth, Minnesota, and active for years in the work of the diocese and the national Church, died in his 83rd year on February 22nd. He was also a leader in Duluth's civic life and was honored by the city in 1928 when he became the fourth member of Duluth's Hall of Fame.

* * *

Church's Place In World Crisis

Bishop Hobson of Southern Ohio was the speaker at the closing meeting of the Round Table Fellowship of the diocese of Michigan, which has been meeting during Lent at St. Paul's Cathedral with an enrollment of over 500 persons. He spoke March 11th on "The Church's Place in the World Crisis." Bishop Hobson also addressed two meetings on March 12th at St. Joseph's Church.

* * *

Ohio Gives \$5,000 to Rebuild Indian Mission

A fund of \$5,000 has been raised in the diocese of Ohio to rebuild the mission church at Martin, South Dakota, which was completely destroyed by a tornado last July, according to an announcement made this week by Bishop Beverley Tucker. The fund was raised by free-will contributions from individuals in parishes, members of the Woman's Auxiliary, Boy Scouts, Young Churchmen of Ohio, church school children, Girls' Friendly, Altar Guilds and the St. Barnabas' Guild for Nurses and is to be given as a memorial to Miss Katharine Livingstone Mather, for many years active in the missionary work of Ohio. The chapel when rebuilt will be known as St. Catherine's Chapel. The Sioux Indian clergyman, the Rev. Vine B. Deloria, is in charge.

* * *

National Study Conference Held in Philadelphia

Two hundred and eighty-five men and women, representing thirty-one denominations, attended a national study conference on the churches and the international situation in Philadelphia on February 27-29. The conference was sponsored by the Federal Council of Churches and the Foreign Missions Conference jointly. Speak-



BISHOP BEAL

Wants No Cracking at Aliens

ers at the three-day session were John Foster Dulles, international lawyer and counsel to the American Commission to Negotiate Peace in 1918-19; Professor Henry Pitt Van Dusen of Union Seminary and the Rev. George A. Buttrick, president of the Federal Council of Churches. Subjects discussed at the meetings were "the local church and the world crisis;" "missions and the world crisis;" "conscientious objectors in war time;" "responsibility of the churches in relieving suffering caused by war" and "the churches and American policy."

* * *

Campaign for Race Tolerance Started

A nation-wide campaign to check misunderstanding, fostered by hate propaganda in the United States, with the stress on better cooperation among religious and racial groups, has just been launched by the Federal Council of Churches. The campaign, which is to be conducted over the radio, stresses factual information on the contributions made to American democracy by the peoples of widely different cultures and

faiths, which in other nations of the world, are oppressed by a medieval intolerance. Mr. Cavert, general secretary of the Federal Council, said "The primary aim of this campaign is to lay essential facts before the American public, in order that, through an educated public opinion, we, as a people, may profit from the example of many less fortunate European peoples living in countries where democracy has been destroyed by tactics that include the fomenting of racial and religious hatred and oppression." In speaking of anti-Semitism, he said, it was not exclusively a Jewish problem but the concern of the whole community, as it has been the forerunner of anti-Catholicism, anti-Protestantism and anti-liberalism.

* * *

Bishop Strider Assails Sordid Quest for Money

Bishop Strider of West Virginia, preaching at St. Bartholomew's Church, New York City, on March 3rd, said he saw a vast change in the world if God were only made man's treasure, rather than money. Using as his text, "Where your treasure is,

there will your heart be also," he said: "No statement could more pertinently apply to the predicament of modern man, and also more ruthlessly strip away man's pitiful self-delusions, his moral compromises and the camouflages by which the lives of even the best of us are so often ruled. If we were to make God our treasure, can any one imagine what a change that would make in human life? The main structure of human life would remain the same; the change would be within. Money would cease to be the sordid thing that it always is when it is sought for unworthy motives, and would become an instrument for serving God and serving men."

* * *

New York K. of C. Backs Manning

George A. Timone, chairman of the Catholic affairs committee of the New York State council of the Knights of Columbus, informed Dr. Nelson P. Mead, acting president of City College, on March 3rd that the New York branches of his organization were in "complete accord" with the views expressed by Bishop Manning criticizing the college for its "shocking appointment" of Bertrand Russell as professor of philosophy. Mr. Timone wrote that the appointment was a "disgrace to our city and an affront to the vast majority of its citizens." He denounced Mr. Russell as "an articulate spearhead of the radical, atheistic and anti-religious elements of our times."

* * *

Fall River Church Renovated

Remodeling has transformed St. Mark's Church, Fall River, Mass., from a wooden structure to an imposing one of stone. All of the stone that went into the construction was obtained from one of the town's unused mills which was being dismantled. The most important structural change was made in the transepts where a large window, ten feet square, gave place to three Gothic windows fitted with Belgian cathedral glass. The Rev. W. Harold Deacon is the rector of the parish.

* * *

Bexley Hall to Expand

President Chalmers of Kenyon College has announced recently the preliminary plans for the development and expansion of Bexley Hall, the Divinity School of Kenyon College. After an extensive study of theological education and the seminary's responsibility to it, the board of trustees unanimously decided to develop and expand the three-year curriculum of study providing preparation for Holy Orders. Some funds are immediately available for the

project and will support an additional member of the faculty and a librarian, as well as improvements and immediate developments in the seminary library.

* * *

Karl Barth on Martin Niemoeller

Karl Barth, the noted theologian, recently put forth his views on Martin Niemoeller and why he offered to fight for Nazi Germany. He suggested the possibility that perhaps the mind of Niemoeller had weakened slightly during his interment. He continued by saying: "Don't forget that Nie-

moeller has always been, and has remained today, a good—a too good—German. In the war of 1914-1918 he fought bravely, convinced of the right of the German cause. Later he became a pastor, and a very devout and faithful one. But his old Adam—as in all of us—is not dead. He agreed, if not with Hitler's ecclesiastical policy, at any rate with his political ideas, his demands, and his actions. Do not forget that Niemoeller also is a good—a too good—Lutheran. Lutheranism permits and demands the belief that there is a real chasm between the ecclesiastical

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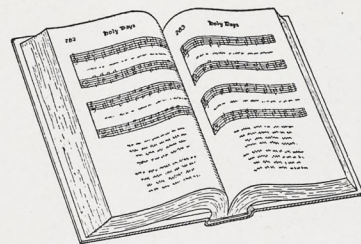
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and the political. Therefore I do not think he lost his head when he offered his services to Hitler, but I think he simply acted on the counsels of his old Adam. He is capable of letting himself be put to death by Hitler in the cause of Christ, but he is also capable of being an officer in a warship of that same Hitler."

* * *

Frustration a Necessity Newton Preaches

Every individual, no matter what his natural qualifications may be, must at some time endure suffering and frustration to reach the pinnacle of his success, the Rev. Joseph F. Newton, rector of St. Luke and the Epiphany, Philadelphia, preached recently. He pointed out that the highest and finest things in life are created by those who suffer. Our present generation, especially the young men and women, seems to be confused by national and world conditions, he continued, and forgetting that Jesus feared the worst and found the best, is so down-hearted and perplexed that it can see no hope for the future. "If all the economic and social problems of our time—and there are many of them—were solved, frustration of life would still remain. It is a natural thing. Most of us have to seemingly lose life to gain it."

* * *

Lent and Labor At Kemper Hall

Glamour promised for ten cents by one beautician is apt to be guaranteed for five cents by a rival, in the friendly competition for business during Lent at Kemper Hall, Kenosha,

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Wisconsin. The Kemper Labor Relations Board settles the arguments of the Kemper Industrial Organization (K.I.O.) and the Kemper Federation of Labor (K.F. of L.), and offers protection to their interests to those who operate beauty shops, laundries, shoe-shining parlors, or other enterprises. All this is part of the school's plan for filling the Lenten mite-boxes, and realizing their goal of \$300. Floor-mothers collect pennies for articles left out of place. Tardiness to classes or meals costs the offender a penny. One faculty member pays her mite-box a penny whenever she loses a game of solitaire. At the Friday morning assembly period each week in Lent a talk is given on some one of the countries to which the mite-box money goes. At these meetings the economic royalists of the Hall have an opportunity to advertise their service free; otherwise they must pay five cents rent for bulletin board space. A very neat and fascinating idea, girls.

* * *

Correct Thinking Urged By Luccock

Only by instituting correct and logical thinking will we be able to dispel the many present-day delusions and banish sham is the opinion voiced by Professor Halford E. Luccock of Yale Divinity School recently. He criticized "soft-saints"

of today who have very pleasant dispositions but who cannot or dare not think along logical lines. Mr. Luccock pointed out four major delusions which prevent us from seeing the true state of affairs today and asserted that correct thinking would enable us to get rid of them. First of these delusions is the effort being made to restore prosperity without making a single change in the operation of things that brought about the depression. He said, "It is delusion that merely going back to the exact conditions of a dozen years ago before the depression we can meet the vast distress and dislocation which grew up under the operation of those very conditions. It is no solution to keep crying like a parrot, 'Reduce taxes, lower wages, stop relief, break the power of labor.' A second delusion is that we can isolate welfare and keep prosperity intact for one group and class. A third delusion, which seems to be growing in extent, is that we can both stay out of the war and get into

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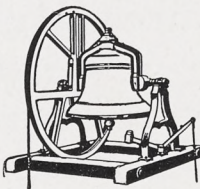
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it at the same time. That is romantic wishful thinking that leads to disaster. A fourth is that we can defend democracy by abolishing it. Democracy is a way of life based on belief in the worth and the rights of man. Yet many imagine that they are 'defending' democracy by denying the Bill of Rights, participating in anti-Semitic hysteria and anti-alien oppression." Mr. Luccock concluded with the statement that some of Jesus' scepticism introduced into everyday life would restore clear minds and bring about more decisive action.

* * *

Roosevelt Celebrates Inauguration in Church

President Roosevelt, his mother, his wife, and a group of personal friends and Cabinet members celebrated the seventh anniversary of the President's first inauguration by attending a special service in St. John's Church, Washington, on March 4th. The Rev. Oliver J. Hart, rector, was assisted by the Rev. H. S. Wilkinson, St. Thomas' Church, Washington; the Rev. Frank Wilson, rector of St. James' Church, Hyde Park, N. Y. and the Rev. Endicott Peabody, headmaster of Groton School. There were three "potential Presidential candidates," with their wives, in attendance at the service: Secretary of State and Mrs. Cordell Hull; Speaker and Mrs. Wm. B. Bankhead and Federal Security Administrator and Mrs. Paul V. McNutt.

* * *

Canal Zone Briefs

The 20th annual convocation of the district of the Panama Canal Zone was held in the Cathedral of St. Luke, Colon, on Washington's Birthday. In his annual address Bishop Beal spoke of considerable spiritual and material progress this past year. The confirmations, 260, were almost the highest in the 20 years of the district. The Girls' Friendly Society increased 225% in membership. The present number of com-

municants, 4,025, is almost three times as great as in 1920. Baptized persons now number 19,750 over twice as many as in 1920. A resolution was passed which expressed gratitude for the good relations between the Republic of Panama and the United States and among the West Indian employees, many of them isthmus and hoped they would continue. As many thousand British West Indian employees, many of the churchmen, are likely to be under fire from the U. S. because they are not citizens, the resolution also went on record against prohibiting them employment.

* * *

Information Wanted

The family of the Reverend Giles B. Cooke (better known as Major Cooke) are collecting papers and letters with a view to publishing a sketch of his life. They will be glad to get in touch with anyone who may have any of these. Major Cooke was on the staff of General Lee of the Confederate Armies and, after the war, entered the ministry and was for many years in charge of the colored work in Petersburg, Virginia. Please address all communications to Rev. G. B. Palmer, 5804 Grove Avenue, Richmond, Va.

* * *

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dent refugees, most of the money coming from the sale of refugee stamps. In conjunction with this project, many branches of the organization have been studying and discussing questions like "Why are there refugees?", "What are some of the problems they meet in this country?", "How can we help them?", all dealing with the problems confronting unfortunates in other countries.

* * *

Business Firm Holds Cross Exhibit

Black Starr & Frost Gorham Co. is holding an exhibition of antique crosses and prayer-books at their New York headquarters from March 11th to March 23rd. The collection is that of Mr. James G. O'Connor of Washington, D. C., a well-known collector of old curios. Among the countries where he found this collection are Russia, Mexico, Italy, Holland, Chile, Belgium, Malta, Ireland, Sechelles Island, Austria, South Africa, China, Japan, Palestine, Australia, Brazil, Thursday Island, France, Turkey, Spain and the Argentine. The crosses represent almost every country, and are made of every conceivable material, from lead bullets to solid pearl.

* * *

Propaganda Research Aided in College

Washington and Lee University has established a new research depository, Propaganda and Promotion Archives, for students of modern propaganda technique. Approximately 10,000 items of nation-wide propaganda on the Spanish Civil War, the Sino-Japanese War, fascist, German-American, and communist activity are being filed and cross-indexed.

* * *

Voting Rights Attacked

The civil liberty of voting during elections has been attacked twice recently in two different sections of the country. In a report on Feb. 23rd to the New Jersey State Legislature, Col. G. Barrett Glover, executive director of the joint legislature emergency relief committee, proposed reducing to pauper status all who have

been on relief for three years; under the state constitution, paupers are prohibited from voting or holding public office. Meanwhile a movement has been growing on the West Coast to provide all payers of real-estate or income taxes with votes. This "one-two" campaign, which is publicized as a tax-saving scheme for government economy, has been rapidly gaining supporters among property owners by proposing that while every eligible citizen should retain his present right

to one vote, all those with income or real-estate tax receipts in their names should be permitted two votes, thus throwing the balance of power into their hands.

* * *

Christian Education Seminar At Convention

The seminar for leaders in Christian education which was so successful at the Cincinnati General Convention, will be repeated at Kansas City in October, according to an an-

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Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street
The 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: Holy Communion at 12:15 P.M.

St. Bartholomew's Church

New York

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

Sunday Services
8 A.M.—Holy Communion
11 A.M.—Morning Service and Sermon
4 P.M.—Evensong. Special Music.
Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

St. James Church, New York

Madison Avenue at 71st Street
The Rev. H. W. B. Donegan, Rector

8:00 A.M.—Holy Communion
9:30 A.M.—Children's Service
11:00 A.M.—Morning Service and Sermon
8:00 P.M.—Choral Evensong and Sermon
Holy Communion Wed., 8 A.M.; Thurs. 12 M.

St. Thomas Church

Fifth Avenue and West 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. 12:10 P.M., Noonday Service. 5:15 P.M., Evensong and Address (except Saturdays).

Thursday: 11 A.M., Holy Communion.

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

Verv. Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05 Noon.
Wednesday: 11 A.M. Holy Communion and Quiet Hour.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:00, 11:00 a.m.; 4:30 p.m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:35 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—
7:30 A.M.—Holy Communion
9:30 and 11:00 A.M.—Church School
11:00 A.M.—Morning Service and Sermon
8:00 P.M.—Evening Service and Sermon
Weekdays:—
Holy Communion—
Mon., Wed., & Sat.—10:00 A.M.
Tues., Thurs., & Fri.—7:00 A.M.
Holy Days—7:00 and 10:00 A.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

On North Shore of Long Island two miles east of Glen Cove
8:00 A.M.—Holy Communion.
9:45 A.M.—Junior Church and Sunday School.
11:00 A.M.—Morning Service and Sermon.

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nouncement made by the Rev. Dr. Daniel A. McGregor, executive secretary of the National Council's department of Christian education, on February 29th. The program will be in two parts: morning sessions devoted to the seminar membership in which the family in social history and in modern America; educational foundations of the Christian family; the modern Church and the modern family; and kindred topics will be discussed. The afternoon sessions will be open to everyone and will consist of discussion of parish curriculums of Christian education.

* * *

Burleson Lectures in Michigan

John E. Burleson, founder of the Society for Visual Religious Education, is lecturing on applied Christianity in the Mission field in the diocese of Michigan from March 3rd to March 23rd.

* * *

New Yonkers Church Dedicated

A new building for St. Mark's Church, Yonkers, New York, was dedicated on March 3rd by Bishop Manning. The new stone building was erected to take place of an old frame building constructed forty years ago. The Rev. Bertram J. Mortlock is the rector.

* * *

Foreign Born and Congressional Bills

According to reports there are now nearly 100 bills in the Congressional hopper dealing with the civil and political rights of the foreign born. Most of these deal with suppression. Of these bills, five have a distinct possibility of being singled out for special consideration. First there is the Hobbs "Concentration Camp" Bill, passed by the House last session and now on the Senate calendar, which provides that deportable aliens whose country of origin refuses them readmission shall be interned (i.e. placed in concentration camps). The Dempsey Bill, passed by the House last session and now in the Senate Committee on Immigration, calls for the deportation of an alien who believes or advocates or belongs to an organization which advocates any change in our form of government. The Smith "Gag" Bill, passed by the House and now in the Senate Judiciary Committee, would—among other things—deport an alien who

advocates overthrow of the government by force or violence or any unlawful means, or who belonged to an organization advocating such overthrow at any time in the past "of no matter how short duration or how far in the past, irrespective of its termination or of how it may have ceased." The Stewart Bill, reported favorably by the Senate Committee on Immigration, provides for registration and finger printing of all aliens (with a \$1 fee), and that every alien shall carry his registration card with him. The last is the Reynolds Bill, passed by the House and reported favorably by the same committee of the Senate, provides for the suspension of all quota immigration for a period of five years and for the registration and finger printing of all aliens. Quite a list of undemocratic measures, isn't it?

* * *

That Appointment of Myron Taylor

The appointment of Myron Taylor to the Vatican continues to bring forth many statements from leaders of various churches. Mr. Roosevelt declared that Mr. Taylor was his "personal representative" but that he also had the "rank of ambassador." A spokesman for the Vatican however, at the time Mr. Taylor was received by the Pope, declared that Mr. Taylor "will be just as much an ambassador to the Holy See as the representative of other nations" and further that he might "remain ac-

credited to the Holy See even after Mr. Roosevelt ceased to be President." Whereupon the Rev. George A. Buttrick, president of the Federal Council of Churches, who has cooperated with the President in efforts looking toward peace, requested the President to publicly state that the interpretation reported from the Vatican is contrary to your understanding of the appointment and is not accepted by you." As late as March 9th the President had not replied to the Federal Council's president.

* * *

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the Province of the Northwest will be held at St. Mary's School, Faribault, Minnesota, on April 2-4. Speakers at the gathering will be Bishop Keeler of Minnesota, Dean V. O. Ward and the Revs. Charles F. Boynton, Clifford L. Stanley, LeRoy S. Burroughs and Alden D. Kelley.

* * *

Only Four Times for Church Going

The venerable and distinguished Mr. Faithful Parishioner has been quoted as saying, "There are four occasions when I make it a point to attend Sunday Church: when it's stormy and cold; when it's warm and bright; when a visiting pastor preaches and, when my own pastor preaches."

* * *

Peace Longing in Berlin

In Berlin a short time ago, a correspondent attended a performance of Bach's B-Minor Mass. The house was packed, notwithstanding the blackout, with many uniforms among the civilians. Even one of the singers in the chorus was in uniform. The Germans don't really show their feelings, and until this evening the observer, an American, had seen no special break in their calm and

HOW ABOUT EVERY WEEK?

MANY OF YOU are receiving your copy of THE WITNESS during Lent at the Church. We are anxious that you receive the paper every week at your home. There probably is a representative of the paper in your parish—your rector will tell you. If there is, place your annual subscription through the representative so that he may receive a commission. But if there is no parish representative won't you place a check or money order for two dollars in an envelope with your name and address so that we can mail THE WITNESS to your home every week? You will then receive every week the articles by Bishop Johnson, Bishop Wilson and others and all the Church news, particularly important this year of General Convention.

resolution. But they are a musical people, and great music has a way of dissolving protective inner barriers. The performance began, the audience following the Latin text and the German translation printed in

the programs. When the chorus came to the serene passage, "et in terra pax hominibus bonae voluntatis," "and on earth peace to men of good will," it was startling to find that many men in the hall were crying. After those words were passed the audience quickly regained its composure, but at the conclusion, many heads again were bowed and faces covered while the chorus sang the prayer: "Dona nobis pacem," "give us peace." Under these words in the program was printed: "In case of air-raid alarm, the audience must go at once to the basement cloakrooms."

* * *

Luncheon in Spite of the War

Officials of the Chinese World's Student Christian Federation have written to the headquarters of the movement in Switzerland to report that delegates to the Amsterdam conference in August were considerably delayed in returning home because of the European War, "the Japanese women delegates were our guests again for the day their steamer was in port. An atmosphere of warm friendliness pervaded the luncheon which we had together—eight Japanese, ten Chinese, one Filipino, six Americans."



Good Friday Offering

for

THE JERUSALEM AND THE EAST MISSION

Authorized by General Convention, Directed by the National Council, Commended by Woman's Auxiliary

Our Gifts Needed This Year as Never Before

TRAGIC world events and notably the European war have produced conditions which make our work in Jerusalem and the Holy Land increasingly difficult. It seems inevitable that contributions from most branches of the Anglican Communion will be seriously curtailed. Under these circumstances I ask members of our Church at home and abroad to sustain and if possible to increase their gifts to the Good Friday Offering.

—H. St. George Tucker, Presiding Bishop.

NOT LARGE OFFERINGS FROM SOME, BUT SOME OFFERING FROM EVERY ONE

Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of Lewis B. Franklin, marked for the "Good Friday Offering," and sent to him at the Church Missions House, 281 Fourth Ave., New York, N. Y. Gifts to this Offering are not credited on the quotas.