

The **WITNESS**

CHICAGO, ILL., FEBRUARY 13, 1930

AN URGENT REQUEST

from the

WITNESS MANAGEMENT

THERE has been mailed to each clergyman of the Church, not already taking a Bundle, an announcement of articles that are to feature the eight Lenten numbers of this paper. We start with the issue of February 27 a series by G. A. Studdert-Kennedy, "Jesus the Prophet, His Message for the World To-day" which will run continuously through Lent. This unusual series has been adapted to study groups. There will be three articles on "Silence" by Dr. John Rathbone Oliver; an article on the "Significance of the Jerusalem Conference" by Bishop Francis McConnell; and articles regularly by Bishop Johnson and the rest of our staff. A prepaid postal was enclosed with the announcement. If you have not already done so will you please mail that card at once? Have THE WITNESS on sale at the church door at all Lenten services: use the series by Studdert-Kennedy in discussion groups.

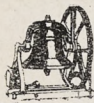
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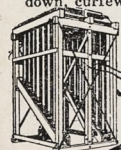
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THE SILVER GOBLET

A Brief Story for Children

By

LEWIS DUTTON

HURRIED footsteps came clattering up the winding stone stairway, then the door of the turret room burst open, and a boy entered.

"Great news, Cyril!" he cried breathlessly. "Earl Cedric has now chosen the knights who will sail with him when he goes to the Holy Land."

Cyril, who was mixing colours for illuminating the leaves of a Bible that lay on the table in front of him, looked up from his task.

"And what then?" he asked, seeing by his friend's excitement that something lay behind this piece of news.

"He has chosen me—yes, *me*—to be his squire!" replied Derek, drawing his sturdy young figure up proudly.

"I wish he'd take me too!" cried Cyril, longingly.

"*You!*" exclaimed Derek, with a laugh. "Why, you're much too weak and ailing to stand the hardships of the journey, let alone fight the Saracen when we get to the Holy Land."

Cyril did not reply, but went on mixing his colours in silence for a few moments; then, "I don't seem to be much use in the world at all," he said bitterly.

"Oh, yes, you are," replied Derek, with a rough attempt at consolation, seeing the look of disappointment that swept across his companion's delicate face. "Friar John says you do this illuminating better than he can now."

"But that isn't doing anything for Earl Cedric," objected Cyril. "I want to do some service for *him*; and I'm sure I could if only he'd let me join the Crusade."

"No, Cyril, this work is more suitable for you than fighting battles," said Derek, looking with admiration at the beautiful design that his friend had begun to trace on one of the pages of the Bible.

But Cyril's heart was sore, and when Derek had left the room, he impetuously pushed his work away, and turned his thoughts to the forthcoming Crusade. "If only I could ask Earl Cedric himself, he might let me go," he muttered to himself, and then added hopelessly, "but I'm not likely to get the chance to ask him."

Cyril's chance, however, came that very night when he stood beside his master's chair at supper time. His thoughts were still busily occupied with the all-absorbing subject of the journey to the Holy Land, and he quite forgot to fill the silver goblet from which Earl Cedric drank.

"Methinks I shall have to go thirsty all night, Sir Page, if those thoughts of yours wander away much further," cried his master.

Cyril hurriedly filled up the goblet.

"What were you dreaming about, boy?" asked Earl Cedric.

"The Crusade, sire," replied Cyril; then seeing his master in such a kindly mood, he added quickly, "Let me go with you to the Holy Land, sire."

"And what should I do with a weakling like you?" asked Earl Cedric.

"I can be your page in the Holy Land just the same as I am here in England, sire," replied Cyril eagerly.

"No, boy, it needs a sturdier body than yours to fight the Saracen. You must be content to stay at home and help Friar John to mix those wonderful colours he uses."

"But, sire, I want to do some service for *you*, not Friar John," persisted Cyril.

Earl Cedric smiled as he looked at Cyril's earnest face, then he pointed to the silver goblet. "See, my cup is dull—it must have been polished by lazy hands, so now I will give it into your care to keep bright for me."

Cyril turned away in disappointment. To be given such a small task as merely polishing a silver goblet, when all the time he was longing to do some great service for the master whom he loved and admired with a boyish ardour. But in spite of his disappointment, he put his best efforts into the task; and never before had the goblet shone so brightly as it did under his care.

Now among Earl Cedric's retainers were some who had false hearts; and they plotted to kill their master, and seize the castle for themselves.

"To-night, at supper, I will stand behind Earl Cedric's

chair; and when he raises his goblet to drink, I will stab him in the back," said Manfred, the ringleader of the plot.

So that night, when the feasting was at its height, and everybody too busy talking about the approaching journey to the Holy Land to notice him, Manfred slipped quietly behind his master's chair. To his guilty mind, the minutes seemed to pass very slowly, but at last Earl Cedric raised the silver goblet to drink. Instantly Manfred's dagger flashed into the air, but before it could descend, his master sprang up, and turning swiftly, seized the traitor's wrist and wrenched the weapon away.

When Manfred and his followers had been led away prisoners, Earl Cedric turned to the loyal knights who had risen from the table and rallied round him when they saw his danger. "My friends," he cried, "it is to the youngest of my pages that I owe my life this night."

"But, sire, 'twas you yourself who caught Manfred's wrist and prevented his dagger striking home," exclaimed one of the knights.

"Yes; but still it is my little page here who has saved my life." The earl laid his hand on Cyril's shoulder, and continued: "When I asked you to keep my silver goblet bright and polished, you were disappointed that I had given you no greater task—weren't you, boy?"

"Yes, sire," Cyril admitted. "It seemed such a small service to do for you."

"And yet, in doing it conscientiously, you have rendered me the greatest service in all the whole world, for it was in the polished surface of the goblet, when I lifted it to my lips to drink, that I saw the reflection of Manfred raising his dagger. If you had been lazy over your task, and the goblet had been too dull to show a reflection, that dagger would now be in my heart."

* * *

To each one God gives some task to do for Him. To Mary, it may be the task of helping mother when school is over—to Bob, it may be just the task of giving up a bit of his play-time to help father dig over the garden ready for seed time; or it may be a real difficult task. But whatever it is, whether great or small, do it willingly and cheerfully, with your very best effort, remembering always that it is not the measure of the service itself, but the way you *do* it that matters most in God's sight.

Bishop Anderson

An Editorial by

BISHOP JOHNSON

"GREATER love hath no man than this, that a man lay down his life for the brethren."

Bishop Anderson was well aware of his physical condition when his brethren asked him to accept the primacy of the Church. Many of those who voted for him had grave misgivings as to his ability to stand the

strain, and yet were anxious that he be tendered the honor. Under ordinary circumstances he could have accepted the honor of an election and declined the responsibility of acceptance, but his election came at a time when it seemed doubtful whether any bishop could receive the constitutional majority required. His election was the spontaneous recognition of his ability, his character and his fitness for the place. Under these circumstances he did not falter nor question that his election was the will of God.

He entered upon his duties cheerfully and with enthusiasm. He felt that the duties were great, but that he could rely upon the support of his brethren. And such was the case. It was a great relief to him that Bishop Burleson was willing to carry the burden at headquarters and that he found a sympathetic attitude and willingness to help on the part of all the heads of departments.

But the insidious disease had progressed further than any of us imagined. He died at his post, and in his delirium carried on his mind and his heart the responsibilities which he so keenly felt.

He was like an officer of the army sent into a place of great danger to life; accepting the burden regardless of his physical health and giving to it all that he had to give.

It was said at the time of his election by those who knew him best, that we ought not to have imposed this burden upon him. Possibly not. Especially those of us who were only too well aware of his condition. Perhaps the enthusiasm of the hour blinded some of us to the ultimate consequences of the act. No one knows just how far the added duties may have hastened the end. But in the last analysis there are spiritual values in sacrifices which cannot be determined by the dictates of worldly prudence. Life and death are not the same thing to a Christian that they are to men of the world. We believe that these things are in God's hands and that if God wills to call his shepherds home, His will be done.

I knew the Bishop of Chicago, admired and loved him. I think that I knew his mind and heart well enough to know that no considerations of personal safety would hold him back from the course of action that his conscience had approved. He believed in the sacrificial character of religion. He would have offered himself, his soul and body to be a willing sacrifice, if it were to have ended at the stake.

A true sacrifice is that which costs us much to give, and which has a real value in the eyes of Him to whom it is given.

Who can tell the spiritual value of this sacrifice to the Church which he loved and to the Master whom he served.

Somehow, now that the drama is ended, how could one wish it otherwise. As between years of helpless invalidism and weeks of joyous service I am sure, were the soul of Bishop Anderson to speak, it would be in exultant tones that he has been permitted to reach the highest peak of honor and affection from the homage of those who loved Him, and that he had been called

by his dear Master to this conspicuous finale of faithful service.

May he rest in peace and may those who knew and loved and trusted him find their consolation in the fact that he fought a good fight, that he finished his course, that he kept the faith, and that he has won the crown of righteousness which the Lord, the righteous judge, has it in His power to give.

In the loss of Bishop Brent, Bishop Murray, Bishop Tucker, Bishop Sessums, Bishop Morrison and now Bishop Anderson, we are indeed bereaved. But we are also thankful to our Heavenly Father for the services that they have rendered us.

Surely a Church which can produce such men is not devoid of God's heavenly grace.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

AUCTION BRIDGE

BRIDGE is a truly fine game. The factor of skill is predominant. There is an element of luck, or chance, in the original distribution of the cards, but that is inevitable. Chess and checkers are the only games that come to my mind in which the element of chance is eliminated, and all depends upon the skill of the player. But in bridge there is an intellectual pastime of a high order.

Bridge, however, is a pastime, not an occupation. When it becomes a pursuit, it has its dangers, as in all other pastimes.

There has arisen an epidemic of "benefit bridges." You know the procedure. Your mail brings you an invitation to take a table at a benefit bridge for the purpose of providing left-handed monkey wrenches for impecunious ambidextrous mechanics. Four tickets are inclosed, and a return envelope. You have two alternatives. You may send a check, or else you may offend the person to whom last year you appealed for a donation to provide ear-muffs for jazz-hating diners in restaurants.

Now bridge as a social pastime, and bridge, which is a combination of Work and Jessie James, are two different matters. And the Church is exposed to this infection, and may suffer some injury thereby.

I am not opposed to a "benefit bridge" for a benefit charity when the price of the ticket is equivalent to the responsibility of the participant toward that charity. It is rather pleasant to have so many charitably disposed people spend an afternoon together, each doing his full duty. It is good discipline too. It requires concentration to play a good hand when "dummy" at the table on the left is describing the new styles, and "dummy" at the table on the right is rehearsing what Mrs. A. heard at Mrs. B.'s, who brought the news from a beauty parlor.

When it comes to having "benefit bridges" for the

major objects and purposes of the Church, I am absolutely opposed to it.

My first reason is that it is lacking in dignity. I should not like to visit New Haven to see the historic Yard, and to find a peanut stand operating there, with the sign, "For the benefit of Yale University."

I am opposed to "benefit bridges" for major Church responsibilities, because they levy toll upon persons who have no possible interest in the object for which they are given.

I am opposed to them because they weaken the sense of responsibility in the persons who are urged to participate. Our missions and our churches are a primary responsibility and demand our thought, service and money. If we give the impression that they can be supported by devices and pastimes, instead of by effort, sacrifice and generous stewardship, we shall fail to build the only proper attitude toward missions and churches.

I am opposed to them because they heighten the impression that missions and churches are the concern of women only. We are doing scant justice to men unless we recognize that they are willing to share generously in maintaining the major obligations of Churches. But man must be shown the value of the work. I believe that a man would rather give ten dollars directly toward a purpose in which he had been intelligently informed, than to buy a fifty cent ticket to a benefit for no other reason than that it was embarrassing to refuse the request.

I will admit that there are minor needs, in churches in which all members have an equal responsibility, which may enjoyably be met by socials, and bazaars and other affairs of the sort. These occasions promote friendliness, and brighten up our work.

But the major needs must be met by the generous and intelligent responsibility of the people, or in the end the church will suffer.

Reflections

By

ROSS R. CALVIN

TO THE Crib in Bethlehem the Magi came, and they went away satisfied; and the shepherds came, and they went away satisfied. Now the Magi were the intelligence—though probably not the intelligentsia—of the time; the shepherds were the "hill-billies." The Magi no doubt dreaded in secret the opinion of their sophisticated colleagues; yet they dreaded still more the infinite, weary sterility of their blasé world. "Life," said intelligence, "is but a poor medley of tears and laughter, comic when not too sad, but at best meaningless, without justice or any discoverable destination." Intelligence—unaided—always talks so. It is impotent, and it knows its impotency; and that knowledge leads straight to despair. Being without the leaven of faith, it ends in that somber view of life which we learned in war-time to call "defeatism."

The peasant type of mind—what is it? Perhaps it can best be understood by its slogan, "Everyone for himself." Suppose, for instance, that Lindbergh, instead of devoting himself to the advancement of man's mastery of the air, had elected to "get his" by cashing in his movie contracts. That would have been the instinct of a peasant mind, the triumph of what is ordinary over what is magnanimous, magnificent. Says the peasant, "He that loseth his life—loseth it." To the skeptic's mind, existence is a mournful disillusionment from which one at length turns willingly away; to the churl's mind, it is a scramble of beasts at the feeding trough.

In some glorious way there at the Crib, unaided intelligence and unaided instinct received the inspiration of Faith. "Peace, good will to men!" The sublime thought gave to both intelligence and instinct a purposeful direction, a new dynamic. God's peace to men—here was a goal to work for, one which could cure the cold sterility of the skeptic, and soften the inhumanity of the churl. Already implied in that injunction to good will was the long, slow labor of developing a system of just law by which men could dwell side by side in a society becoming increasingly humane; a system of just government which would forever abolish tyranny, and give to the governed equality of opportunity, a commonwealth of the nations in which each could pursue in a warless world its own material and spiritual destiny. Though the Magi and the shepherds could not foresee the multiform unfoldings of the divine plan through future ages, they were conscious that the labor for God's peace among men would henceforth fill their lives. And they went away **satisfied**.

And still that labor can fill men's lives—and it alone.

Let's Know

By

BISHOP WILSON

PERSONAL

FROM my High School days I grew up under Bishop Anderson. When I decided to study for Holy Orders I went to consult him as my bishop. He did not give me much encouragement, but told me all the difficulties and obstacles I might expect. His theory was that if a young man could be frightened out by the difficulties, it was proof enough that he did not belong in the ministry. Then when I was ordained Deacon I went again to consult him about my first assignment. He said—"I am giving you the best place in the diocese; it is an opportunity." The place was Chicago Heights and at that time it was not much more than an opportunity.

He ordained me to the priesthood. One day I had occasion to see him in his old home on Prairie Avenue. When I arrived he was wrestling with a cranky vestryman in an adjoining room and I could not help overhearing some of the conversation. Said the vestryman, "No, the rector is not a bad man, but how can you

expect me to go to church when I simply despise him?" "How will you get along," countered the Bishop, "in case you both go to heaven?"

In the summer of 1917 he wrote me asking me to take a leave of absence from my parish and go under his appointment to Camp Grant to represent the Church. He came to visit me in the Camp, ate at our mess, and confirmed some of my soldier candidates. He couldn't get over the good-natured banter among the officers about the serious business in which they were engaged. The casualty lists that day had shown a high rate of mortality among captains and the lieutenants were making much capital out of it. I explained to him that the jokes would be reversed the next day in all probability and that by making light of it was the only way they could stand the strain. His own son had just gone overseas as an aviator and the Bishop was taking it very seriously.

Later, when I was in France, he wrote me that his son had gone out on a flight in the St. Mihiel drive and had not returned. They could get no definite word about him and the Bishop asked me to help find out something if I could. Just after the armistice was signed I was in Paris and went to the Red Cross headquarters to make inquiries. Prisoners were being released from German prison camps and were under instructions to report at once to the Red Cross with any information they could give about their comrades. I was going thru the files with a girl on one side of the room and she had just remarked that there was nothing under his name when I heard something said about Anderson at another desk across the way. I went over at once and asked if it was Pat Anderson of Chicago they were talking about. It was an aviator turning in his report. He had been in the same flight at St. Mihiel and had been forced down in German territory and held as a prisoner of war. He was reporting at that moment how he had seen Pat Anderson go down just before his own plane was disabled. It was sad news I had to write back to my Bishop. Of course he measured up to it like the Christian that he was.

He was one of the presenters at my consecration. His first official act after becoming Presiding Bishop was to officiate at my marriage. I owe him much besides my love and respect. May our Blessed Lord give him rest, peace, and eternal refreshment.

Authority in Religion

By

SAMUEL M. SHOEMAKER, JR.

I BELIEVE that Jesus Christ has won His way across the greater portion of our world, not only because He is so loving and compelling a Personality, but because dimly we espy in Him what we believe God is like. There have been other holy men, other men who in some degree certainly spoke for the Eternal and the Absolute, and held in themselves something which made

men think of God. But I believe that I speak, not only as a Christian partisan, but as an honest spectator of the course of human history, when I say that Jesus was the best that the world ever saw. I believe that vast numbers of people who pay no attention to organized religion, and even many who belong to non-Christian faiths, think the same thing. Think of the pride, the waywardness and the spiritual folly which is implied when we run counter to this tremendous opinion, and go off in a fit of independence to form "our own religion."

Now authority in the spiritual realm can have validity for us only through its power to conserve truth. Authority in religion seems to me to be like the discovered and collected facts of science, which a man appropriates to himself and begins to use at the outset. The first time I walked into a chemistry laboratory, I did not begin to rediscover all the things that chemists had discovered all down through human history. I found these things neatly written down in a book. I tested some of them out, but I began with the predisposition to accept the testimony of the people that knew. It would have been, not only intellectually an impossibility, but it would have been a futile waste of time to discard all those experiments and discoveries, and say, "Well, the chemical profession is full of a lot of dogmatists. I am going to find out these things for myself." Now life is a good deal more serious, and a good deal more complex, than chemistry. I recommend a great deal less mere acceptance of other people's formulae, and a great deal more personal experimentation and verification of supposed facts. But I still recommend the predisposition to accept the testimony of the men who know, and to begin with that, rather than with the prevalent modern attitude which begins with the proposition that they were probably wrong. Authority, in chemistry or in religion, is only useful insofar as it puts you next to the truth.

I believe fundamentally in the authority of the religion of Jesus Christ because of the income which I am deriving in my own life from my investments in it. I see people all about me caught in the trap of life, mashed by its tragedy, baffled by its perplexity, headlong in their search for all they can get out of it; and then I know some people to whom life brings just about the same difficulties, but there is no rebellion, no permanent perplexity, and no desire to scavenge the world for all they can amass. They are the convinced followers of Jesus Christ, and they are the best adjusted and happiest and most useful people I know.

In the long run, a man cannot get round the authority of his own experience. He cannot really deny to himself the things that have happened to him. If you will come within range of the influence of Jesus Christ, your life will have the same heightened faculties, the same consciousness of being in touch with reality, the same quiet, abounding joy that mine has, and that hundreds of people have to whom I can introduce you if you want to see them. When a way of taking life goes on yielding more and more satisfactory returns, I am pragmatist enough to think that life is based right.

QUESTIONS AND ANSWERS BY CLEMENT ROGERS

HOW do you prove that our wills are free?

We know it by direct knowledge, just as we know that we exist and feel. You may make out a case of determinism by argument, but nothing will convince me that when I raise my hand I do not do so because I choose. Nor will it convince you. When argument and experience go against one another, experience always wins the day. As Dr. Johnson said, "We know our wills are free, and there's an end on't."

Is not Determinism more rational?

If determinism is true, there is no such thing as right and wrong. At most there is good and bad, as there is ugly and beautiful. There is no place for praise or blame, no justification for anger, no scope for purpose, no meaning in deliberation, no cause for gratitude. Remorse is a mistake. Repentance is meaningless. All that gives interest to novels, to the plays of Shakespeare, to the highest poetry, to human life, to deeds of heroism or stories of self-sacrifice, is delusion. It is difficult to believe that reason requires us to empty life of nearly all its meaning.

Why are so many learned men Determinists?

I am not so sure that very many are, and the trend of thought today is rather the other way. Still, a good many are. I should put it down in some cases to exclusive study of Natural Science to the neglect of the higher sciences, and in others to the fact that people often hold theories as a matter of argument which they contradict in their practice, and even in their conversation when they forget their theories. Sometimes, too, people who want to insist that nothing happens by chance, call self-determinism "determinism," where I should call it free will. So much confusion arises from people using the same word in different senses.

Do you think that Determinists are bad people, then?

Not necessarily. Though I think they are mistaken. Most people are better than their creed, and many determinists show by their actions that they do not really believe the theory that they profess. At the same time, the teaching that man is not really responsible for his actions finds a ready response among many who want an excuse for the lives they are leading, and determinism comes in as an excuse for vice and sin.

Can a man lose his free will?

Everything we do tends to become a habit, and habits tend to become fixed. The drunkard loses his power of resistance. The bad-tempered man who never tries to control his temper becomes its slave. It is possible, perhaps, for a man to become so entirely enslaved as to lose all power of resistance. That is the idea underlying much of the old teaching about hell. But I can't help feeling that even the worst man has some remnant of freedom left which may help him to win back much at least of what he has lost.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

A GENTLEMAN has recently arisen to protest against the noise being made by the Federal Council of Churches and the Quakers over conditions in Marion, North Carolina. The Rev. William S. Blackshear of Brooklyn, who first put himself on the front pages because of his attitude toward Negro members of his congregation, calls us carpet-baggers and scalawags who are interfering in an affair that is none of our business. He then points out that working people in the South can live very comfortably on \$18 a month, and says that everything would be all dandy if Bolshevik and Communist agitators had kept away from Marion. I have no business to speak either for the Federal Council or for the Quakers. But I can speak for myself. I was in Marion. And there I saw God-loving human beings who were slaves; living in shacks, working more than twelve hours each day in ill-ventilated, roaring mills, and eating food that was nauseating to look at, let alone eat, simply because they were not paid enough in wages to buy anything better. I also went into the stores of Marion to price commodities and found them no cheaper than in New York, and as a matter of fact a bit higher in some stores, due I understand, to a state tax on chain stores. Mr. Blackshear blames the trouble upon Bolsheviks and Communists. A very easy thing to do. Others have done the same. I wish Mr. Blackshear would take the time to give me the name and address of a single Bolshevik or Communist agitator who has been in Marion, N. C., since last July, when all this trouble started. And while he is at it perhaps he will send along his definition of a Bolshevik agitator. It is barely possible that he would so label any person who protested against conditions as they are in Marion. If so he can find the names of a good many, I am glad to say, in the Living Church Annual, including a considerable number of Bishops. As for myself, as long as there are gentlemen who feel that \$18 a month is sufficient for a family of working people I am glad that there are church people willing to be called "Bolsheviks" or expressing a different opinion.

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The diocese of Chicago had a most interesting program for their diocesan convention last week. There was a conference of the Church Mission of Help, presided over by Mrs. T. W. Robinson of Evanston; a Brother-



MARY VAN KLEECK
To Address Church Group

hood conference, led by Mr. Elmer E. Winans, diocesan president; Church Extension, with pictures of the missionary work of the diocese and of the work done among the Indians of Wyoming; Religious Education, with addresses by Vera Noyes, diocesan secretary, Evelyn Spickard of the Atonement, Deaconess King of St. Mark's, Evanston, Rev. Hubert Carleton of Wilmette and Ernest E. Piper of the diocese of Michigan; Social Service, with Dean Duncan Browne and Belle D. Boyson of the University of Cincinnati. The Woman's Auxiliary was in session during the two days of the convention, also having sectional conferences, and the Girls' Friendly Society also had a meeting, with an address by Mrs. Robert B. Gregory, national vice-president.

* * *

Bishop Leonard was on the way to the West Indies when informed by Bishop Burleson, assessor, of the death of Bishop Anderson. He, as senior bishop, immediately appointed Bishop Burleson as assessor, and authorized the calling of a meeting of the House of Bishops to elect a

Presiding Bishop. It will be held in Chicago on March 26th.

* * *

The Laymen's League of the diocese of Pittsburgh, oldest of the Church, had an annual dinner at St. Peter's, Pittsburgh, on January 14th. The League conducted 148 services in the diocese last year.

* * *

Bishop Colmore of Porto Rico was announcing to a Sunday congregation the death of the Presiding Bishop. As he was doing so Bishop Leonard walked into the church. Recognizing him Bishop Colmore said: "It is now my pleasure to introduce to this congregation the present head of the House of Bishops."

* * *

Bishop Manning and the Hon. Charles H. Tuttle, district attorney, are to address a meeting of the Brotherhood of St. Andrew to be held in the Synod House, New York, on Washington's Birthday. Mr. Tuttle is to speak on Youth and the Church. The meeting is to be preceded by a celebration in the Cathedral, followed by a breakfast in the undercroft.

* * *

The Bishop of Utah, Dr. Moulton, addressing his convention on January 24th, urged an interest in efforts being made toward world peace and church unity, asked for the honoring of the prohibition amendment, and urged generous support of the national work of the Church.

* * *

Mary Van Kleeck, director of Industrial studies of the Russell Sage Foundation, and Harry Russell, New England representative of the Workers Education Bureau, are to be the speakers at the annual Washington's Birthday luncheon of the Church League for Industrial Democracy. The subject of their addresses is to be "The Place of the Church in Industrial Society." There will also be an address by Vida D. Scudder on the School for Christian Social Ethics which is to be a part of the Wellesley Conference this year, and a report from the secretary on the work of the League. The luncheon is to be held in New Haven and tickets may be secured from the chairman of the local committee, Mrs. William P. Ladd, the Deanery, Berkeley Divinity School, New Haven.

* * *

With the Rev. E. Ciutron, once a Roman Catholic priest of Porto Rico, in charge, a congregation of Spanish speaking people has been started in New York. It is sponsored by Bishop

Manning and St. Andrew's Church, with the assistance of Trinity parish and other congregations. A house has been leased, the ground floor for a chapel, the upper floors for living quarters.

* * *

The Rev. Francis R. Godolphin, one of the most distinguished clergymen of the diocese of Illinois, the rector of Grace Church, Oak Park, which is one of the strongest parishes in the Middle West, has resigned to accept the rectorship of St. Andrew's, Richmond, Staten Island, New York.

* * *

The Rev. C. Leslie Glenn has been elected rector of Christ Church, Cambridge, Mass., and has accepted.

* * *

Bishop Griswold, Suffragan Bishop of Chicago, was elected Bishop of the Diocese last Wednesday. In his address of acceptance Bishop Griswold declared that his first official act after being installed would be to call for the election of a Coadjutor.

* * *

The Rev. James E. Wolfe, formerly pastor of the West Congregational Church, Akron, Ohio, was confirmed on January 22nd by Bishop Rogers at Trinity Cathedral, Cleveland. He has been accepted as a postulant and is to be the assistant at the Church of Our Saviour, Akron, Rev. B. Z. Stambaugh, rector, while preparing for orders.

* * *

Of the million dollars that the women's transept of the Cathedral of St. John the Divine will cost but \$113,000 remains to be raised.

* * *

There was a diocesan-wide family relations institute for the diocese of Erie held the last two weeks of January. All day sessions were held in eight parishes to which were invited people of importance. There were lectures on sex relationships and upon domestic life.

* * *

It was decided at the convention of the diocese of Duluth to hold a special convention in June for the election of a Coadjutor, at Bishop Bennett's request. Bishop Bennett gave a stirring address dealing with current civil and ecclesiastic events, and also preached a sermon of great power and appeal at a mass meeting on one of the evenings of the Convention.

* * *

Personal evangelism was the keynote of the convention of the diocese of Florida held at Jacksonville, with the Rev. Samuel M. Shoemaker, Jr., of Calvary Church, New York, as the leader, assisted by Rev. and Mrs. Ray Purdy, the Rev. Norman Schwab and Miss Helen Smith. A clinic on personal religion was held the day be-

fore the convention. Bishop Juhan in his report to the convention stressed the fine work being done in the diocese among college students, and of the strong financial condition of the diocese at the present time. He also appealed strongly to the laity that they should consider themselves evangelists quite as much as the clergy.

* * *

Bishop Wing reported that all of the church property destroyed by storm in 1928 in the diocese of South Florida had been restored, thanks to generous people both within and without the diocese. The convention, held at Sanford, was well attended. Mr. Morehouse of the Living Church, was a guest of the convention and gave an address on ideals of church unity.

* * *

Rev. Edward G. Mullen, assistant at St. Paul's Waco, Texas, was ordained to the priesthood on January 25 by Bishop Quin. The sermon was preached by the Rev. F. P. Goddard of Marlin, Texas, and the candidate was presented by the Rev. S. M. Bird of Brenham.

* * *

Bishop Stevens of Los Angeles is to be one of the leaders at a conference of the Brotherhood of St. Andrew to be held at St. Paul's Cathedral, Los Angeles, this Friday and Saturday. Others to speak are Dr. Bruce R. Baxter of the University of Southern California, Rev. B. M. Hause of Covina, Calif., Merton A. Albee, member of the National Council of the Brotherhood and Leon C. Palmer, general secretary. The attendance is being drawn from the 8th Province, with some also from the 6th and 7th.

* * *

Internationalism was the keynote of all the addresses at a banquet of the Girls' Friendly Society in Pennsylvania on January 25th. And how many do you think attended—915—a record of some sort, certainly.

* * *

The Church Mission of Help of Long Island spent \$15,000 last year, helped 409 girls and cared for 190 babies.

* * *

Bishop Moreland celebrated the completion of 31 years of the Episcopate on January 25th. During all this time the Bishop has not lost an engagement from illness, and he still visits the remote and snowy regions of his diocese of Sacramento.

* * *

A very large crowd attended the service at Holy Trinity, Brooklyn, to observe the 7th anniversary of the House of the Holy Comforter, mission for Jews, and the only one, so I am told, in Greater New York.

Bishop Farthing of Montreal gave the address of the evening, centered around the thought that the experience and equipment of Christendom is incomplete until the Hebrew brings his contribution of thought and life into the fellowship. Bishop Stires gave an enthusiastic endorsement of the work done at the Holy Comforter.

* * *

The Menorah Lights, presented by Mr. A. S. Ochs, owner of the New York Times, were used for the first time last Sunday at the Cathedral of St. John the Divine, New York. The Menorah Lights were used in Solomon's Temple and are in use in every Jewish Synagogue in the world. This is the first time that they have been received as a gift for use in a Christian Cathedral.

* * *

The engagement has been announced of Mrs. William S. Patten of Boston to Bishop Thomas F. Davies of Springfield.

* * *

The Rev. Caleb R. Stetson, rector of Trinity, New York, was the preacher at the great service at St. Paul's, Flatbush, Long Island, observing the patronal festival of the parish. All the organizations of the parish with two vested choirs, marched in the procession, to the number of more than four hundred. Two hundred others were in the church. Bishop White of Springfield visited the parish on February 3rd and received the parish gift of \$2,500 for a portable church.

* * *

Bishop Woodcock, addressing his diocesan convention in Louisville, Ky., announced that the \$100,000 sought as an Episcopal endowment fund had been exceeded. He called upon the diocese to support an effort being made to establish three missions in rapidly growing sections of Louisville. A dinner was given Bishop Woodcock during the convention and he was presented with a check for \$5,000 as a personal gift.

* * *

The tenth anniversary of the Anglo-Catholic Congress movement in this country was celebrated in New Haven on January 22nd. There were addresses by Rev. Shirley Hughson, O.H.C., Rev. Charles C. Edmunds, editor of the American Church Monthly, Dean W. P. Ladd of the Berkeley Divinity School, and Rev. W. P. McCune, rector of St. Ignatius', New York.

* * *

The fifth Catholic Congress is to be held in Buffalo, October 28-30.

* * *

Addresses on the practical work of the ministry are being given this year at the theological seminary of the University of the South. Among the lecturers are Bishop Mikell, Bishop

Juhan, Bishop Penick, Professor Crosby Bell, Rev. C. Leslie Glenn, Bishop Roberts, Rev. O. J. Hart, Rev. E. L. Haines, Mr. Coleman Jennings.

A conference on the ministry for high school boys is to be held at St. Paul's School, Concord, N. H., in June. There were 130 young men at the conference for college men recently.

One of the finest Men's Clubs in the country is at St. Paul's, Paterson, N. J. They had their annual feast lately, with 250 men listening to splendid addresses by the rector, the Rev. D. Stuart Hamilton, and the bishop of the diocese, Dr. Stearly.

A conference, preparatory for Lent, was held at the diocesan house, Boston, February 8th. The leaders were Mildred Hewitt, secretary of school administration, Erna Blaydow, director of education at Grace Church, Salem, and Rev. W. M. Bradner, secretary of religious education in the diocese.

A day of devotion under the auspices of the Priests Fellowship of Long Island is being held on Lincoln's Birthday at St. James, Brooklyn: conductor, the Rev. W. V. Hoffman, S.S.J.E.

Here is a new way of increasing evening attendance—put a bit of competition into it. It has worked very well at St. Thomas', Brooklyn.

On the first Sunday in each month the women of the parish are not merely to make special effort to attend themselves, but also are to be missionaries and bring their friends. On the second Sunday the men are responsible for similar effort; on the third Sunday the young people; and the fourth Sunday the children of the church school and their parents.

The provision for a \$17,500 life insurance policy for the benefit of the wife and daughter of Bishop Mikell was included in the budget at the twenty-third annual council of the diocese, which met at All Saints' Church, Atlanta, January 22nd and 23rd. The diocese, realizing that sufficient provision is not yet made for the dependents of the clergy, is endeavoring in this way to provide for the dependents of its bishop; and by group insurance to protect its clergy.

The Rev. Vernon A. Weaver of the diocese of Vermont has accepted an appointment as curate at Trinity Church, Waterbury, Connecticut.

St. Paul's Church, Selma, Alabama, has just recovered \$5,680 from the United States Government for damages incurred sixty-five years ago. At

the very end of the Civil War, April, 1865, St. Paul's was burned by Union soldiers. The people took the loss of their property as only a part of the price that southern people were required to pay, and started to build a new Church as soon as circumstances would permit. In 1903, claim for recovery was filed against the government. After dragging for twenty-seven years the bill has finally been settled by the unanimous approval of the Senate Claims Committee.

The Parish House of St. Paul's has only been recently built. It was constructed of bricks which were taken from the ruins of the first state capitol building at Cahaba, Alabama. Cahaba, once a thriving center and the seat of the first state government, is now an almost forgotten village.

A guild for intercession and healing has been organized at St. Michael and All Angels', Savannah, as a result of services held in the city under the joint auspices of the Society of the Nazarene and the Divine Healing Fellowship, and organization of the English Church. The services were held at St. John's.

Canada has a new grievance. It appears that the Dominion government has coined a 5-cent piece of a size so large that, when dropped into the contribution plate at church, it makes a noise like a quarter. According to an Ottawa churchman, collections are dropping off because of this fact.

St. Stephen's, Pittsfield, Mass., the Rev. George H. Hyde, rector, has been redecorated and relighted, the work of Irving & Casson-A. H. Davenport Company of Boston and New York. This is part of the program for getting the church into ship-shape for the 100th anniversary which is to be celebrated in June.

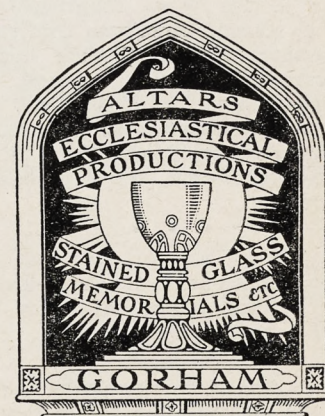
Beginning to get publicity material already on Church summer conferences; for instance the treasurer of the National Council, Dr. Franklin, is to be at Racine, the Rev. John Suter, Jr., is to be at Gambier and the Rev. Dr. John Rathbone Oliver and the Rev. Auguste Demant of England are to be headliners at Wellesley. More about all these conferences later.

It is estimated that an average of 1,000 persons daily ascend Mount Saint Alban, the eminence upon which Washington Cathedral is rising, throughout the year. An accurate tabulation reveals that 313,714 persons were actually welcomed to the Bethlehem Chapel, the beautiful lit-

tle English Gothic sanctuary in the crypt of the edifice. This is an increase of 33,914 over the numbers who made pilgrimages to this portion of the Cathedral during the previous 12 months.

President Hoover, Vice-President Curtis, members of the cabinet, senators, congressmen, and diplomatic representatives were included in the throngs that journeyed to the Cathedral hillside during 1929. These visitors came to participate in Cathedral service, to view construction activities, to pay tribute at the tombs of noted Americans and to attend religious conferences and other significant gatherings sponsored by the Cathedral and its associated institutions.

Many citizens of foreign countries devote portions of their Washington sojourns to inspections of this witness for Christian ideals at the seat of the Republic. Notable among these was the Right Honorable J. Ramsay



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* * *

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* * *

Miss Matilda Gray has resigned as the head of St. Agnes School, Albany, N. Y., and Miss Blanche Pittman of Sioux Falls, S. D., has been appointed to fill the vacancy.

* * *

Some elderly churches in the diocese of Long Island are doing up-to-date things in a decidedly youthful way. St. Luke's Church, Clinton Avenue, Brooklyn, one of the city's historic parishes, has an energetic young rector who believes in social service and religious education. He is the Rev. Rush R. Sloane, a member of the Diocesan Social Service Commission. At present the church kitchen is loaned one afternoon in the week to the Brooklyn Bureau of Charities for a dietetics class to which through the undernourished children of the neighborhood, taxing its space to capacity.

In the Church School each Sunday morning the "Gospel for the Day" is presented in living reality, not merely read. Week by week various classes are assigned coming passages, which they study and present in dramatic or symbolic form. Two of the teachers devised some truly remarkable background in perspective from manilla wrapping paper, one a street scene, the other a "Temple" interior. On the second Sunday after Epiphany a boys' class gave a sympathetic, reverent and moving depiction of the story of John Baptist.

In place of the usual Sunday evening service on Septuagesima, February 16, the School will present "Treasures for the King," a new Epiphany pageant and dedication of the Mite Boxes. This has been prepared by the parish worker, Miss Marjorie Martin, who is a specialist in educational work, on the Welles-

ley Conference faculty, and editor of "The Teachers' Fellowship Exchange."

* * *

This has nothing whatever to do with either the Church or religion but it did strike me funny, so I pass it on to you. Recently a lot of Harvard boys went to see a performance of the thriller "Dracula." Those of you who saw that hair-raiser will recall the many tense moments. In the middle of the play, and during one of the most exciting moments, a Harvard student arose and asked calmly, "Is there a doctor in the house?" The play stopped at once, the actors and audience alike showing their anxiety. Somewhere in the back of the house a little man arose and piped up, "I am a doctor."

"Oh, hello, Doc," said the student, "I just wanted to ask you how you like the show."

* * *

The Rev. Walcott Cutler is the rector of St. John's, Charlestown, Mass., a peppy individual who is alive to social movements in this world. So he writes in to say that he isn't so strong for the slogan, "Morals cannot be enforced by legislation" which is a popular one with certain parsons. Says he: "I am so utterly tired of hearing this catch-phrase applied to a particular law against a particular social evil that I foam at the mouth whenever I hear the words. The whole question of what to legislate against is one not of personal morality or mass salvation, but of where to draw the line between the import-

ant and the unimportant dangers to social welfare. To drive under the influence of alcohol may to the preacher seem horribly immoral; to the legislator, however, it is viewed only as a dangerous social practice which all agree we may wisely prohibit. So of laws protecting women against night work or long hours; it is not morality that primarily interests the Christian legislator but human health and human welfare.

"If I believe that selling alcohol in saloons or elsewhere has a more serious effect on the next generation than night work for women I have a perfect right to support legislation like the Volstead Act without being accused of wanting to enforce morals by legislation. Similarly with laws relating to military training in the schools, race-discrimination in public buildings and conveyances, or even with professionalized sports on Sun-

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day. My opponents have no right, just because I happen to be a Christian and a clergyman, to say 'All you want is to make people pious by police power.' Fiddlesticks. What I want is to provide people with as healthy an environment and as wholesome social habits as is practicable, that they may not be seriously handicapped in their freedom to grow in spiritual grace."

* * *

Preaching at the opening session of the winter meeting of the Arch-deaconry of Harrisburg, the Rev. Clifford G. Twombly, rector of St. James' Parish, Lancaster, Pa., said: "There ought to be a law and order society of men and women in every community, and a strong and active law enforcement committee in every Christian church. I challenge the churchgoers and decent adult population of Harrisburg to stop doing nothing. This is a critical time. The way conditions are dealt with now will determine to a large extent whether our Country is going up or down. Police alone cannot enforce the law. They need evidence, they must have respectable witnesses, they must have citizen helpers in their fights." Disorderly houses, liquor, salacious magazines, and immoral motion pictures were included in vices mentioned as prominent in the city of Harrisburg. Dr. Twombly urged his hearers to form a nucleus for a civic organization whose purpose would be a general clean-up by arousing public indignation. Telling of his experiences while walking along certain streets in the city, the speaker said: "No one can pass that district without being solicited. When passing through the district you see young men of adolescent age answering the beckonings and window tapplings of rouged and painted girls. Christianity has been defined as 'The creation of wholesome men in wholesome surroundings.' It is the duty of the Church to do away with vice. If truly religious persons do nothing, it is certain that no one else will. Christianity cannot succeed if it does nothing more than it is now doing to

clean up unwholesome conditions." The meeting was attended by clergymen of all denominations.

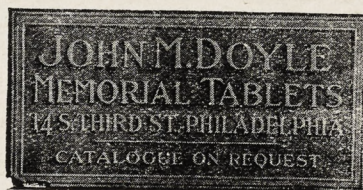
* * *

According to Bishop Seaman the poetry of Dean Robbins is good for ptomaine poisoning. At least he says in his Bishop's diary: "Spent a couple of days getting over the effects of an encounter with a ham sandwich which seemed to bear a grudge against me for having kept it waiting in a restaurant too long before tackling it. A volume of Dean Robbins poems, sent me by the author, helped win the fight."

* * *

Here is a little story, with a moral, which I lift from the parish weekly of St. Mary's-on-the-Hill, Buffalo, the Rev. James C. Crosson, rector:

A negro evangelist was preaching concerning the horrors of hell. In front of him was a coffin piled high with flowers. Newspapers had announced that it was to be the funeral of a neighbor. There was no word of praise from the preacher's mouth. "Breth'n an' sistahs," he shouted, "ouah deceased friend heah done committed eve'y sin in de catalog. He wasn't ready when de trumpet of de angel called him. He was unprepa'ed. He was wicked, an' had to face judgment in his wickedness." At the end of the sermon every member of the congregation was eager to crowd forward and view the "remains." Solemnly they filed past the



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J. M. KASE

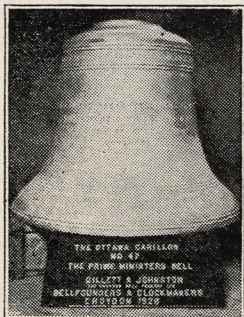
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coffin. It was empty, but in the bottom was a mirror that reflected the face of every "mourner" who looked in.

* * *

The Bishop of Birmingham is determined that unauthorized services shall not be held in his diocese. It seems that the conflict between the Bishop and some of his Anglo Catholic clergy has come to a head in the parish of St. Aidan's. The trustees of this parish have nominated a certain clergyman to be the vicar. The Bishop wrote to this nominee, Rev. G. D. Simmonds, asking him to sign a declaration not to practise reservation or to use services to which the Bishop objected. This Mr. Simmonds has declined to do, and the Bishop refuses to institute him to the living. The trustees there have issued a writ against the Bishop of Birmingham to request that their nominee, Rev. G. D. Simmonds, shall be inducted to the parish. The Bishop refuses to appear in the courts on the ground that this is not a matter for a legal decision, but a moral and spiritual one. Since one of the trustees of St. Aidan's is Dr. Frere, Bishop of Truro, there is the interesting situation of one Bishop taking out a writ against another. If the courts decide that the trustees are within their legal rights, and Dr. Barnes refuses still to institute the proposed vicar, then it will look as if there is room for an action against the Bishop of Birmingham for contempt of court. There have been many such examples from time to time in ecclesiastical disputes, but there has not arisen a situation in which a Bishop may be found guilty of contempt of court, and presumably liable to imprisonment. There will not be wanting many to sympathize with him if such were his lot.

Canon Raven of Liverpool has pointed out how very much more sympathetic the laity of the Church of England, as a whole, are towards the Bishop of Birmingham, than would be imagined from the attitude towards him of other leaders in the Church.

* * *

Many of those who were present at Bishop Wilson's consecration last May will remember how the Presiding Bishop, in his address at the luncheon following the consecration, expressed a wish that he might share in the opening of Wisconsin's trout-fishing season. All the arrangements were made accordingly and Bishop Murray bought a fishing license. Then, as it turned out, he was unable to go.

The Rev. Warfield Hobbs, who was acting as chaplain to the Presiding Bishop at the time of his sudden

death in Atlantic City last October, adds the following paragraph to a recent letter to Bishop Wilson:

"You will be interested personally in this. It was my sad responsibility to gather up Bishop Murray's coat, overcoat, and hat in St. James Church and to get them safely home. In the band of the hat was the fishing license which I got for him in Eau Claire on the day preceding your consecration as part of that plan you and he had to see whether the trout were biting. It carried my mind back to that day and to you, and revealed that very human, delightful side of Bishop Murray which could fling off all of his vast responsibility, don some old clothes, and be a happy fisherman when the opportunity offered. I was glad he had attached importance to that little cardboard."

* * *

Bishop John T. Dallas of New Hampshire, speaking before the Ministers' Association at Manchester, related as evidence that people are still interested in religion the facts that they still look to the church for its blessing upon marriage, its comfort in time of sorrow, and its training of their children in religion. During one week's count of the religious news matter in the five daily papers coming to his office there was found to be a total of 130 columns of such material. Since people do look to the church for such service the bishop feels that the ministers should see to it that they find in the ministry the element of reality. To this end he suggested the necessity of the minister cultivating his own religious life. He told of the experiment which he and some of his associates

in the clergy are carrying out in which they are spending daily thirty minutes in the early morning in meditation and prayer, a total of six hours a week in study, and a constant attempt to lead a sacrificial life. He feels that great good is coming from this undertaking. He said: "If we are to make our ministry more than a matter of formal routine, we must adopt a Christ-like attitude in all things."

* * *

The Commission on Interracial Cooperation is doing a remarkable work in the South. After the World War, when everywhere interracial suspicion, distrust, and hostility were found in some degree, the commission successfully acted as mediator in many crises and disputes. It has in definite ways promoted co-operation and better understanding between the negroes and the white people of the South.

The commission aims to handle crises which have already come to pass and to prevent any more in the future. It gets the best representatives of both races together, encourages frankness and a detailed study of all aspects of race problems.

With this policy educational projects involving millions of dollars have been aided. Health campaigns have been conducted, clinics and hospitals established. Lynchings have been reduced in number. Legal aid has been proffered to otherwise helpless and friendless negroes. Sewers, street paving, water, lights, library facilities, rest rooms, and other civic privileges have been secured for negro communities. Parks, playgrounds, and pools in many cases have been provided for negroes.

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A press service covering 2000 newspapers which reach a total of 20,000,000 people and which aims to further mutual understanding and good will between the races, has been established. Courses and seminars in race relations have been conducted in hundreds of colleges. A study of the negro's part in American history is being offered as optional work in hundreds of high schools. All of this work is kept in close touch with the churches.

A South-wide committee of one hundred men and women has general charge of the work, and there are also State committees. None of the work is on a creedal or restricted basis, and there is no emphasis on organization. But a beginning is being made toward the solution of a grave social problem in the United States.

* * *

Said Bishop Helfenstein of Maryland, addressing his diocesan convention: "The Prayer Book is a part of that doctrine, discipline and worship to which we solemnly promised conformity at our ordination. It should command our loyal acceptance and conscientious use without forbidden omissions or unlawful additions. It is the only legal standard of worship for use in this church. So convinced am I that it marks for me such a standard of obligation that I affectionately ask that at least at all my visitations, and on all occasions Diocesan, its services alone shall be used."

An effort was made to change the canons of the diocese so that members of the Council would be elected by convention rather than appointed by the Bishop, but the motion was defeated. The convention not only voted to support the budget of the diocese as presented by the Council, but also authorized the Bishop to accept the quota to the National Council in full: a significant decision in view of difficulties in raising funds during the past year.

* * *

Rev. C. W. Silk, priest and physician, has been placed in charge of the Karok Indians at Orleans, diocese of Sacramento. Mrs. Silk is a trained nurse.

* * *

Rev. Norman Nash of Cambridge Theological Seminary, Leslie Glenn of "281" and Samuel Shoemaker, Jr., of New York, are among the preachers this Lent at Williams College.

* * *

These, according to Bishop Henson of Durham, England, are the great

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issues now before the Church, all so important that they cannot be longer neglected: the place of religion in public education, the Anglican attitude toward Church reunion, relation of Church and State in England, restoration of discipline in the Church, the limits of Modernism, the legitimacy of attempts to revise the sexual code. Says he: "When the bishops meet at Lambeth next July the traditional policy of 'calculated ambiguity' will have to be abandoned. As a Church we have come to the cross roads. We are not infallible but we are responsible and the

A RESOLUTION

A MINUTE, unanimously adopted by the Bishop, Clergy and Lay Officials of the Diocese of Iowa, at a meeting in the Cathedral Parish House, following the burial of the Right Reverend Theodore Nevin Morrison, D.D., LL.D., third Bishop of Iowa, Tuesday, December 31, 1929.

"He went in and out among us for lo, these many years: Thirty! He was become part of our life's landscape: a venerable figure, walking our streets; visiting our homes and our churches; preaching the Word with insight and with power; ministering at our Altars. A good neighbor, a friend, a citizen-statesman, a man, priest, preacher, a Bishop in the Church of God. None crossed his path but to remember him and honor him.

"This practical mystic, this spiritualized intelligence, because he believed in God, believed also in men and honored them with his service. He lived as a successor of the poor fishermen of Galilee and walked in the steps of their divine Master and his.

"Nurtured in the bosom of the Church, he knew and loved her ways and was jealous of her good name. And though he came to a place of power, his episcopate was a manifestation of growth in the wisdom of love, and his ministry among us was a symbol visible of direct loyalty to the redemptive Personality of the Incarnate God, whom he apprehended with his mind, adored in his soul, and served with intelligence and humility all the days of his earthly ministry.

"Courtly in deportment, in speech gentle; tender of heart and full of forgiving grace, his sympathy was redemptive, his attitude of soul and mind winsome and persuasive. The sweep of his mind was alien to no human interest. The insistence of his kindness subdued men to his will, and his transparent humility won men's affection and lasting devotion.

"Some will think of him as a Bishop in the Church of God; others will see in him the leader of a Diocese full of exacting duties and fatiguing errands. Some will think of him as an able, practical administrator of Diocesan institutions. He was all of these, and more. For us he will remain what at the core of his soul he was, a sensitive, firm, gentle man, full of daring kindness, who turned not his face from those who needed him.

"Those who were enriched by his fellowship, and were privileged to share the precious gift of his friendship, began to build their little worlds firmly on those foundations. His sudden passing has rudely shaken those worlds and left us a bit desolate. We who knew him in this life know all the better for that experience the significance of Christian character and the implications of faith in God. Full of years, in his tragic death he leaves us poorer on earth, but makes the life to come more attractive and the great adventure a more wistful and exhilarating anticipation.

"As he approaches the nearer presence of God

'All the way attended
By the vision splendid'

we know he will hear the music of his favorite text:

'Eye hath not seen, earth hath not heard,
nor hath it entered the heart of man
to conceive what good things the Lord
hath prepared for them that love Him.'

"We know that for him faith has become sight, and that his portion is assuredly in heavenly places in Christ Jesus.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

Church has a right to expect leadership."

* * *

Bishop Oldham of Albany is to give the opening address at the conference on the church and world peace to be held in Evanston, Illinois, February 25-27. Representatives of

about forty denominations are to be present at the conference.

* * *

A mission made up mostly of Church of England coal miners is St. Andrew's, Virden, Illinois, a little town twenty-five miles south of Springfield. The mission has for

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Rev. Caleb R. Stetson, S.T.D.
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Sundays: 7:30, 9, 11, and 8:30.
Daily: 7:15, 12 and 4:45.

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Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

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Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

St. John's, Waterbury

Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. Paul's, Milwaukee

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays: 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 6:45, 11:00 and 7:45.

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Luke's, Evanston

Rev. George C. Stewart, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago, off at Main, one block east and one north.

The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays: 7:30, 10:30, 12 and 8.
Daily: 7:30 and 10:30.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 7:45 P. M.
Holy Days: Holy Communion, 10 A. M.

St. Matthew's Cathedral, Dallas

Very Rev. R. S. Chalmers, Dean
Rev. Edward C. Lewis
Sundays: 8, 9:30, 11:00 and 7:45.
Week Days: 7 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
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Tuesdays: 10:00 A. M.

Clarke County, Virginia

Sunday Services
11:00 A. M., Christ Church, Millwood.
8:00 P. M., Emmanuel Chapel, Boyce.
Rural Churches on the Highway
between North and South

many years had its services in the second floor over a hardware shop, just about as rigidly homely a building as American small towns can produce, and if any of the miners come from English cathedral towns, they must at least realize that the Episcopal Church is as comprehensive in its use of buildings as in its faith. Here, as in other Springfield diocesan missions, the bishop hopes to secure land and a simple church and parish house combined.

At St. Thomas' Church, White-marsh, Pa., the rector is interesting his people to work especially for these Illinois missions.

* * *

Rev. A. J. Mockford has been appointed missionary in Sacramento. He will seek the isolated church families; have charge of chapels and suburban church schools.

* * *

St. Paul's, Chestnut Hill, and Holy Trinity, Philadelphia, were each left \$10,000 under the will of the late Samuel T. Rotan.

* * *

The Sunday School teacher was having her class recite the names of the books of the Old Testament and they had got as far as Amos. "What comes after Amos?" asked the teacher.

"Oh, I know," exclaimed one excited little girl—"Andy."—Check and Double Check.

* * *

The first of the Church's young people in the district of North Texas to go out as a missionary is Miss Carlotta Cheney, who is to teach in Hooker School, Mexico City. She grew up in St. Andrew's Parish, Amarillo, Texas, is a graduate of the University of Arizona, and has been teaching Spanish in the Amarillo high school.

* * *

Leaders in nearly all denominations who are concerned to make the city church more effective in meeting the sweeping changes taking place in the modern city will come together for three days, February 17-19, at the Statler Hotel, Detroit. The agenda will cover three main topics: first, the work of the local church itself; second, the work of the denominational city society; third, the work of the city council or federation of churches.

The conditions which the program committee has analyzed as requiring the most intensive study are: the transiency and anonymity of the city population, the suburban trend, the rooming and apartment house situation, changing immigration, the incoming of Negroes and the industrial developments. How the resulting problems are being met by the downtown church, the "old family church," the "new family church,"

the suburban church and the downtown church will be examined, together with a discussion of wise procedures for the future.

* * *

Miss Alice Van Doren, of India, pointed out at a recent missionary conference the five principal needs of Christian service in India: rural uplift, especially among the 93 per cent of Indian Christians who live in the villages; industrial need, especially an effort to counteract those industrial evils that the West had in early factory days and which are ac-

centuated today in the East because of ignorance—the evils of poor housing, low wages, long hours, child labor, women labor; religious education—"learning to repeat by heart the ten commandments does not make for their belief"; race relationships—"the solution of the race problem in the United States is to educate India the acid test of Christianity"; co-operation and friendliness of individual Christians and groups of Christians with individual Indians and groups of Indians "for their own sake."



Carved Panel, *The Ascension*, in *Reredos*,
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