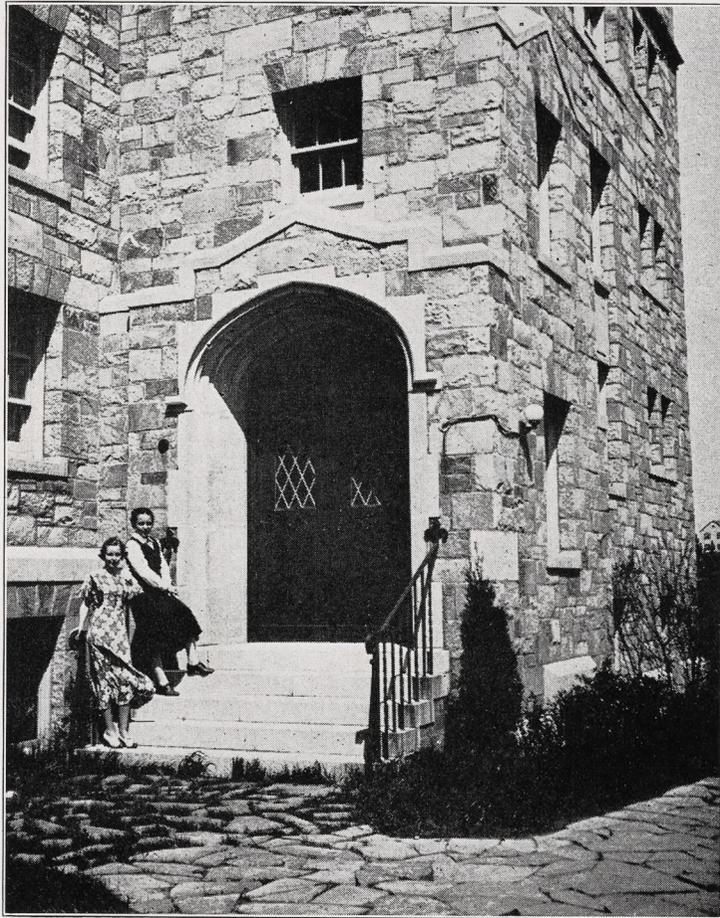


The **WITNESS**

CHICAGO, ILL., JULY 13, 1933



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THE WITNESS

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THE DRAMATIC IN THE GOSPEL

By

BISHOP JOHNSON

THE Gospel is irritating to the rationalist. To the intellectual brahmins of our day those who believe in the supernatural are the untouchables. On the other hand to the mystic mere rationalism is a valley of dry bones.

The question at once arises as to what constitutes reality. Is it the poem or the syntax; the painting or the chemicals; the symphony or the scale; the molecules or the soul; the routine drudgery of life or the romantic enthusiasms of our ideals? The moment that the grammarian begins to dissect the poem it ceases to be poetry. The instant that you begin to dissolve the paints you ruin the picture. There is no music in the scale and there is no soul when you begin to dissect the body. This does not mean that there is no value in analysis but merely that there are realities which so baffle the analyst that he denies their existence.

One wonders if personality originates in man and if when man perishes, personality ceases to exist. Is the Creator the author of a world that is purely scientific or is He also the source of art and literature and religion? Do the objects of human interest cease to be real because man is unable to analyze them? As Eddington puts it, is there no reality in humor because a Scotchman is unable to see a joke, and is there any process by which he can be made to have a sense of humor by analyzing jokes? The moment that you commence to explain a joke, that moment it ceases to be funny. And yet I believe a sense of humor is one of the most essential qualities in man. But you kill the thing when you begin to dissect it. This is what St. Paul means when, speaking of religion, he says, "The letter killeth, but the spirit giveth life." You can no more impress the man without a spiritual sense of the value of religion than you can get a smile out of the man without a sense of humor. You may talk into the telephone but there is no receiver at the other end.

Now there are good jokes and poor jokes, just as there is good religion and bad religion. If one were

to read our so-called funny papers he might be pardoned if he failed to smile and he might reasonably argue that there was no humor worth laughing at. Of course the answer is evident. The pearl of great price is no less valuable because there are many pearls made of paste.

IT ALL comes back to our fundamental conception of God. If every good thing and every perfect thing comes from the Father of us all, then it is our responsibility to differentiate the real values from spurious ones. And God is as much the author of humor and of art and of religion as He is of science. It is inconceivable that God has a one compartment mind, interested solely in mechanical processes. Unless one accepts the miraculous creed of the humanists which gravely states that "things are self creative", then there must be imagination as well as intelligence behind the creation. Of course no one ever heard of a thing creating itself but it is the sole alternative to the assertion, "I believe in God, the Father almighty."

Instead of looking at the universe as a meaningless succession of phenomena ending in an ash pit, I would prefer to look upon it as a drama in which things are merely stage properties and men are the persons who compose the cast. When I read Hamlet or the parable of the Prodigal Son I am not concerned about the historical accuracy of the set-up, but rather with the dramatic portrayal of spiritual realities. I care very little whether the prince of Denmark ever lives or whether there ever was a man in Judaea who had two sons. In this particular the oriental mind is far superior to the occidental which refuses to exercise the imagination until it has exhausted the intellect. It is incumbent upon the dramatist to embody truths in personal characters and to present the ideal rather than to analyze the past.

If we approach the book of Genesis as a scientific explanation of creation one is bound to be disappointed because it was not written for such a purpose.

If we can approach the book without prejudiced theories of inspiration we shall be prepared to find therein a parable of man's search for God and for righteousness in which great moral truths are set forth. It is the drama of God's righteousness, man's need and God's provision for that need. The religion of that day was no more crude than its science and neither was hopeless because it was imperfect. It is a long road from the crude offering of Isaac as a human sacrifice to the great offering of Christ on Calvary, but it has its objective in the offering of ourselves, our souls and bodies to be a reasonable, living oblation unto God. From a crude beginning we find a lofty principle at the end of the trail.

PERSONALLY I believe in the Gospel record concerning Jesus Christ. It is less credulous to accept the testimony of the evangelists than to imagine a dramatist capable of creating the characters and weaving them together into the warp and woof of history. The author of such a fiction would have been as miraculous as the Christ.

However I prefer to emphasize the dramatic appeal of Christ as the great interpreter of human life. Let us note the prelude of the drama and the three acts which compose it. The prelude includes the whole background of Hebrew preparation and expectation, summed up in the words, "Behold the Lamb of God who taketh away the sins of the world." No other nation could have produced a Messiah. They lacked the background. Neither was there another time in history so opportune for the coming of a world's savior for which Greek philosophy and Roman law and order had paved the way. And then the absence of any tawdry pomp at His birth, no earthly tinsel but a star, an angel choir and the visit of the wise men.

And then came the three great episodes of His life; first, the Incarnate Christ, in Whom the word was made flesh and dwelt among us, revealing God's love through the only possible vehicle of such love, a personality. His whole mission was either the career of an unbalanced egotist or the assertion of a divine commission. Second, the Risen Christ, victorious over sin and death, whose risen body was not unclothed but clothed upon. And third, the Ascended Christ, Who left His promises and His gift of the Comforter, while He Himself withdrew from the scene.

The whole drama as it affects His disciples may be interpreted in three sentences: One, "In this world ye shall have tribulation." Two, "Be of good cheer, I have overcome the world". Three, "I go to prepare a place for you".

If all the world is a stage and not a mechanical toy, then this dramatic setting gives a meaning and purpose to all our striving which clothes life with a fitting dignity. There is no drama to compare with it in supplying human need with the ideal toward which it may strive and with the sustenance which it needs for the struggle. The universality of its appeal is due to intrinsic values and not to any external force exerted on its behalf. Those who accept

it do so as they would accept a symphony or a great work of art. It satisfies the souls of men in supplying that for which the soul longeth, so that he that believeth hath the witness in himself.

In my youth I had the privilege of hearing Edwin Booth in Hamlet and it needed no argument to prove its value. It had the witness in itself. In a very real sense Jesus interprets the meaning of life to those who follow Him because He is the way, the truth and the life, and we must grasp it as we appreciate a poem or a painting or a drama, as that which satisfies the hunger of the human soul.

The Oxford Movement

By

WILLIAM P. SEARS JR.

Of the faculty of New York University

BACK in the summer of 1833 and on Sunday, July 14, John Keble had come up to Oxford from his country curacy to preach before the University. It was an Assize sermon and the judges in circuit were to be present. The topic of the sermon was a protest against a bill then before Parliament seeking to suppress certain Irish bishoprics. Dr. Newman wrote thirty-one years later, "I have ever considered and kept the day as the start of the religious movement of 1833." The sermon was the clarion call for the Anglo-Catholic Revival.

We can not picture all of the events that transpired through those hectic days. Newman commenced to write Tracts, and Keble and Froude joined him. In September there appeared the first three of the Tracts for the times. By the end of the year twenty had appeared. It is difficult in the twentieth century to understand the effect that these tracts had upon the public.

In December 1833 the Movement was aided when the Regius Professor of Hebrew and a scholar of international repute, Dr. Pusey, prepared a tract on fasting and signed his initials to it (all the Tracts had been anonymous). Dr. Pusey had given a name and a position to the Movement. For seven years the Tracts appeared, becoming more and more learned and scholarly and finding their way to the remote corners of the world.

With the death of Froude in 1836, Newman brought forth, in 1838, Froude's journal, "Remains"; a most indiscreet action from a party standpoint for it showed in plain what Froude thought of the clerics of the Reformation. It is often cited as the horrible proof that the Tractarians sought to supplant the Church of England by the Roman Catholic Church. In vain did the editors indicate Froude's clear denunciation of Rome and his very strong Anglicanism.

In 1838, Tract No. 80 appeared. The tract was by Isaac Williams and was "On Reserve in communicating Religious Knowledge". The result of the publication was like the explosion of a mine. The word "Re-

serve" was enough to brand the movement as "Jesuitical". Tract No. 80 was really a beautiful essay urging that sacred words and phrases should not be flung about at random. But the title was enough for most Britishers. In 1839 came a more serious blow. Newman, who had become vicar of the University Church, St. Mary-the-Virgin, had read an article by Mgr. Wiseman and suddenly began to doubt the Anglican position. A new school had arisen in the Movement and had a direction that was unquestionably towards Rome. Led by William Ward, Fellow of Balliol and Frederic Faber, Fellow of University College, they pressed upon Newman the question, "Did the Church of England hold the Catholic Faith or not?" To meet their doubts Newman published Tract No. 90 in February 1841 entitled "Remarks on Certain Passages in the Thirty-Nine Articles." This was followed by terrific tempest that was to cause the loss of the genius of the Movement. The Heads of the Houses solemnly condemned it and branded it as dishonest. Throughout England an outburst denounced the Tract. Newman felt his place in the Movement was lost while Mr. Keble, Dr. Hook and others stood forward in his defense. By the end of the year Newman had retired to Littlemore, three miles from Oxford and a part of St. Mary's parish. Here he had built a church in 1836 and a row of houses intended to be a nucleus of a religious community. As his doubts increased, Newman divested himself as far as he was able, of influence in Oxford. On February 2, 1843 he preached before the University for the last time. On the 18th of September following he resigned St. Mary's. On the 24th he preached his last sermon in St. Mary's and the next day his last sermon as an Anglican in the Littlemore chapel.

That last service at St. Mary's is replete in pathos and fraught with emotion. There were great crowds in the church. Dr. Pusey celebrated the Eucharist at which one hundred and forty communicated. Newman preached on "The Parting of Friends"; a gem worthy of the great master of English who produced the *Apologia*. He ended with a passionate appeal to the English Church: "O Mother of saints! O school of the wise! O nurse of the heroic! of whom went forth, in whom have dwelt, memorable names of old". Principal Shairp tells of the "awful pause" which fell on Oxford when "that voice had ceased and we knew we should hear it no more". Had he become a Roman Catholic then, doubtless, he would have taken a great number of the younger men with him. It was not until October 8, 1845 that Newman was received in the Roman Church. This delay was an act of a man of scrupulous honor.

THE leadership of the Movement now fell to Edward Bouverie Pusey. He had come up to Oxford from Eton, the son of a Berkshire squire. In 1825, he went to Germany to study Scripture. When he returned to England in 1827, he was the foremost Orientalist in the country. Pusey was appointed the Regius Professor of Hebrew at Oxford when only twenty-eight, the post carrying with it a Canonry

of Christ Church. At once this distinguished young man became a member of that charmed circle, the Heads of the Houses. We have seen how he joined the Tractarians and lent weight and dignity to the Movement. His three Tracts on Baptism have been described by Dean Church as "perhaps the most elaborate treatise that has yet appeared in the English language" on the subject. In May 1843, it fell to Pusey to preach before the University. His subject was "The Holy Eucharist, a Comfort to the Penitent". It stated clearly, and with scholarlike accuracy, the doctrine of the Real Presence, and he believed it never went a line beyond Anglican limits. Pusey was accused of heresy. A commission declared that his teachings were contrary to the doctrines of the English Church and he was suspended from preaching before the University for two years. All was done in secrecy and Dr. Pusey never knew the precise charge on which the sermon was condemned. Distinguished men throughout England were horrified by the action of the commission. However the Revival continued and despite its serious defections and blows it spread throughout the country and city alike.

Cambridge contributed to the Anglo-Catholic Movement a full share of her sons. Hugh James Rose, Alexander Beresford, and John Mason Neale are examples of the Cambridge men who joined the Revival.

It is impossible to recount the heroic episodes in the career of those who have been associated with the Movement. Parish priests who joined knew full well that they were giving up the chance for advancement for a life of storm and trouble. In the early days they might expect riots and bloodshed in the church at service. Their story is told today in the sacrifice that has made possible the spread of the Movement until the whole Anglican Communion throughout the world has felt the stimulating effect of the sacramental system. Great religious orders have been founded and thousands of people in communities throughout the world are carrying on the work that had its origin one hundred years ago in the Quadrangle of Oriol College in Mr. Newman's rooms. It is fitting then that this year adequate recognition be given and suitable memorials provided for those who, through one hundred years, have offered themselves for a cause they deemed full worthy for sacrifice.

The Centenary

By

BERNARD IDDINGS BELL

ABOUT the time that this appears I shall be in London, helping to celebrate the one hundredth anniversary of the beginning of the greatest religious movement of the century now ending, at least in the English-speaking world—the movement that is now called Anglo-Catholicism. On July 14, one hundred years ago, John Keble preached the sermon that be-

gan the revival of Catholicism in the Episcopal Church of England. Originally a university affair, it was not long until Anglo-Catholicism had invaded the slum parishes, a Gospel preached to the poor; and working from there it captured parish after parish, fashionable and lowly, until today the greater part, and the livelier part, and the brainier part, of the Church of England is quite definitely Catholic in temper, in practice and in belief about itself.

Anglo-Catholics have discovered that, at the Reformation, the Episcopal Church became Protestant only in the sense that it repudiated the overlordship of the Bishop of Rome and certain papal abuses of the middle ages; that, once reformed, it still had a Catholic worship, a Catholic priesthood, a Catholic creed (the Nicene), and Catholic sacraments, particularly the Catholic mass, which it called "Holy Communion," for sacrifice and for contact with Jesus. It was not, and is not, a Protestant Church at all in the sense that other churches are Protestant. Anglo-Catholics added nothing to the Church of England's heritage, and denied nothing of that heritage. They merely claimed that heritage; set about protecting it from Protestants within the Church and without; and offering it as a good religion—non-papal Catholicism—to the modern world.

Now, after a hundred years, Anglo-Catholics meet, thousands on thousands of them, from all parts of the world, blessed by bishops and archbishops, for the greatest religious celebration ever seen in London. That may be news for timid Episcopalians in America, in which country Anglo-Catholicism is as yet almost undiscovered. It seems that this is the "Episcopalianism" of the future. All the rest of the world thinks so. Even most American Protestants think so. At any rate, "The Centenary" is the big event of the summer.

John Keble

By

BISHOP WILSON

ONE hundred years ago the fourteenth of this July a very important event occurred which is receiving wide-spread remembrance this year. Nobody knew at that time that it was an important event—least of all the modest man who was responsible for it. But that's the way many a great movement has started.

John Keble was born at Fairford, Gloucestershire, England, in 1792. His father was a priest in the Church of England, an old fashioned High Churchman who really believed in the Christian religion. While it is true that vital Christianity was at rather a low ebb during Keble's youth, it is not true that it was by any means extinct. Keble's father is an argument to the contrary. The young man was brought up to love Christ and His Church and to

practice his Christian faith. His early training he received from his father. Then he attended Corpus Christi college at Oxford and immediately gave evidence of a brilliant mind. He won all sorts of prizes in the classics and in mathematics and was elected to an open fellowship in Oriel College. He was ordained to the priesthood and was first curate and later vicar of the parish Church in Hursley.

In 1827 he published anonymously "The Christian Year", a book of poems which ran through 140 editions before the copyright expired and which is still widely read throughout the English-speaking world. A few years later he was appointed to a lectureship in poetry at Oxford, a position which he held for ten years.

By nature Keble was modest, retiring, and sincerely pious. He had a winning personality, making and keeping a loyal circle of friends. There was a youthful freshness about him which he never lost to the day of his death. He sought no recognition or preferment. He never held any important official position in the Church. He was quite content with personal obscurity for the sake of Christ and His Church.

But back of all his honest humility and sound scholarship was a profound conviction of uncompromising spiritual loyalty. The apathetic state of the Church troubled his sensitive soul and when he was invited to preach the Assize Sermon on July 14, 1833, he calmly spoke his mind. The sermon itself created no particular comment at the time. One of the judges dismissed it as "an appropriate discourse". But a few men who felt much as Keble did about the prevailing conditions took it as a cue for action. A little later they held a meeting and set out to waken the Church. Thus began the Oxford Movement which was destined to revolutionize the religious life of England and find vigorous echo around the world. Newman took the leadership and then Pusey but always back of them all was the quiet, forceful pressure of Keble's kindly determination. He lived out his life in his little parish in Hursley and died in 1866. His friends built a new college at Oxford and named it after him.

All of which reminds us that one does not need to hold a prominent position to serve God greatly. Notoriety is by no means necessary to sound achievement. The important consideration is not the size of one's splash but the quality of one's life. John Keble deserves a place in the calendar of saints—and his day is July 14.

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By G. A. Studdert-Kennedy

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ST. AGNES SCHOOL

Diocesan School of Albany

By

MARGARET DOANE FAYERWEATHER

WITH sixty-two years of service to its credit, and two generations of alumnae scattered all over the world (some six hundred strong), St. Agnes should be a hoary old institution. Tradition indeed there is, a-plenty, kept alive by the loyalty of gray-haired graduates. But the chief characteristic of the school is its vitality, its perennial youth.

William Crosswell Doane, first Bishop of Albany, founded the school in 1870. In May 1913, when a complete reorganization had begun, the old Bishop wrote his last "address to the Graduating Class" upon their motto "Floreat Radix." He said, "The root does flourish. It was planted many years ago. It has gone through many changes and chances but it has in it that inherent element of life which belongs to things that truly live and it is alive. It not only lives, but gives out life in new directions."

His words were prophetic. In the old brick buildings, under the shadow of All Saints Cathedral, the school had a long and useful life, sending forth Christian women with poise, character and will to serve, that were noteworthy. Their education was excellent for that time.

In the last twenty years, however, the old root has put forth splendid new growth, and has now been transplanted to a new building two miles north of Albany. So today St. Agnes offers every advantage of a modern country day school, beside the boarding school with its traditional jolly home atmosphere, and the interesting cultural opportunities of the capital city close at hand.

The new St. Agnes, a fire proof Gothic stone building, crowns a superb ridge overlooking Albany. From every window there is a magnificent view of the river and mountain ranges, southward to the Catskills and Helderberg, eastward to the Berkshires, northward up the Hudson Valley. West of the school, two large natural bowls provide grassy playing fields, where the blue-uniformed teams play at soccer, la crosse, hockey, and other games in season. In winter, the sides of the bowls provide ideal slopes for skiing and coasting.

A visitor to the school is struck at once by the sense of light and air in the charming reception room and throughout the halls and classrooms, and by the echo of music, song, vio-

lin and piano at all times.

The boarding school at the eastern end is pleasantly remote from the classrooms, with pleasing coloring and simple furniture. The library, bright with windows and warm with red curtains and well-filled bookshelves, is always full of busy workers. It is not a storehouse shut-away, but a living-room of active study. One feels that here a girl really makes friends with books, and learns to use them under the guidance of the helpful librarian.

There is a permeating sense of healthfulness, not merely an infirmary to care for the sick but a progressive building up of positive health, in which the physical education department cooperates with a watchful nurse and wide-awake staff.

The scholastic reputation of St. Agnes is maintained by its graduates. Year by year they win and hold scholarships in the leading colleges, and leave them with honors, showing how sound is their school preparation for college board examinations. An earnest attempt is made to correlate all subject matter. Consequently an unpopular subject is carried along by its more pleasant companions with the minimum amount of heart burning; interest is sustained and a happy atmosphere of achievement is maintained. Informal dramatics are a frequent part of the class work, not merely an occasional entertainment.

The staff is not only a picked group, but unusual in spirit as well as in pedagogic ability.

The active Mothers' League insures eager cooperation and understanding between parents and teachers for the good of the pupils. The monthly meetings are a clearing house of ideas so that the principal and staff are always in close touch with the parents and constantly advancing the interests of the students at home and in school.

Religious instruction is systematic. But the happy Christian atmosphere of the school far transcends set study. It permeates the whole point of view of the staff and of the student self government and the honor system, and builds character, as surely as the air and sunshine of the beautiful hilltop build health.

Over the entrance door of St. Agnes is carved the motto of the Founder "Right Onward." And one who knows the school intimately feels that the words fitly express the

purposeful progress of the life of the school and all within its doors. Still more does one feel that St. Agnes is arousing in each of her two hundred and fifty students their individual abilities and aptitudes, giving them tools for work and leisure, training their faculties and their desire for self-development, giving each one "Life more abundantly."

HUMAN VALUES ARE PARAMOUNT

The need of the world is not the preservation of big business, but the conservation of human values, Bishop Rogers of Ohio said last Sunday at St. Bartholomew's, New York. This could be accomplished, he said, by distinguishing between those things that were purely political and those that were spiritual. The fall of the Russian Church, he held, was the result of its close affiliation with the Czarist regime, when it should have been concerned with spiritual affairs.

"I am not concerned with the established order," he said. "I am concerned only that men may have purposes worthy enough and high enough, to which they can give themselves with all the passion they possess, that life may be better. The ideal is never reached. Our forebears did not reach the ideal when they wrote the Declaration of Independence.

"Our ideals elude us. I have a right to know where to find my ideals and the direction in which to go even to come to the fringe of those ideals. We are seeking them today as always. We are not looking for the break-up of our industrial organization. I am not concerned with that. But I am concerned for the health, comfort, employment, opportunity for the people who live in this land and in all lands. What the world needs is not the conservation of big business; it needs the preservation and conservation of human values.

"Good times do not return just because big business may be doing well. Good times return when every man, woman and child has a niche to fill, a job to do, a place to live. We look up and we lift up our heads these days in anticipation of the realization of those great human values of life. That is where the message of religion comes in. It is not simply that every man individually is worth so much, it is that all men are worth something."

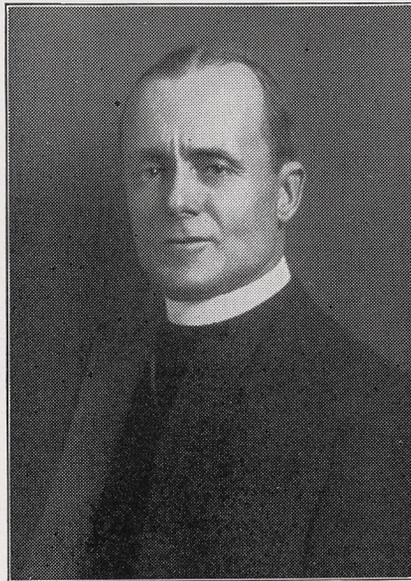
NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

I have received several letters during the past few weeks asking if *THE WITNESS* is going to blow up and go out of business. The question undoubtedly was prompted by a letter which we sent recently to our clergy subscribers in which we stated our need for more subscribers. To answer their question first of all; there is no likelihood of the paper discontinuing. The fact is that we have weathered the storm of this depression remarkably well, and I see no reason why we cannot continue to do so. Nevertheless, there has been a considerable falling off in subscriptions, particularly during the past two or three months, and needless to say, there has been a shrinkage in our revenue from advertising. We can stand, I believe, still further shrinkage in both subscriptions and advertising before we have to ring an alarm.

But I do not really see why any of the Church weeklies should have to worry too much about readers. Spread before any group of newspaper men the journals of the various churches and you are sure to get the decision that the papers of the Episcopal Church are by far the best of the lot, judged by any standards of journalism. Combine this with the fact that we have a million and a quarter communicants and the question immediately bobs up as to why the combined circulations of the weeklies of our Church is so small. The answer to the question is beyond me. My guess is that we are a flock of parochial minded people, without that corporate sense which should prompt us to know what is going on outside parish boundaries. And this is true even of those important men who represented the Church at the last General Convention. At that time we sent a questionnaire to all the deputies, both clerical and lay, and while we found that practically all of the clergy were subscribers to one or more of the weeklies, there were but twenty per cent of the lay deputies who took any Church paper. I rather question whether we can expect to get intelligent legislation on national Church affairs from such an uninformed group of men, but of course this may be a prejudiced opinion.

The clergy of course are urged to do all manner of things and are called upon to solve all our problems, including the circulation of the Church weeklies. Nevertheless I do believe that they would have healthier parishes if they could persuade a



BISHOP MANNING
Catholic Congress Speaker

considerable number of their people to read regularly one of the Church weeklies. Dr. MacGregor, the new executive secretary of religious education, stated recently that there are forty thousand Church school teachers in the Church. I presume there are as many more vestrymen. Add twenty thousand more for Auxiliary presidents, Brotherhood leaders and officers of other parochial groups and you have fully one hundred thousand Church men and women who are in positions of real responsibility—a responsibility that requires, to my mind, some knowledge of Church life from week to week. Yet at best the combined circulations of our four weeklies is hardly more than 35,000, and there is considerable duplication.

The letter that we sent out urged our clerical subscribers to introduce *THE WITNESS* to their vestrymen, Church school teachers and other parish officers. The letter was prompted partly by a desire to recoup our recent subscription losses, thus enabling us to serve at least as well as we have in the past. But it was more than that; we believe that the active parish is the informed one and that the energy and pennies invested in the information contained each week in our Church papers pays handsome dividends.

I will leave the matter there; we are not going out of business; we do need more subscribers, nevertheless, and what's more the Church, with a capital C, needs more subscribers too if it is to be the force in this world that it ought to be. Give a considerable number of our communicants a sense of belonging to a world-wide Christian fellowship and things will start to happen in this old Church of

ours. The Church weeklies of course can't do the job alone but they can make a great contribution if you give them the chance.

* * *

Predicts Downfall of Hitlerites

Michael Williams, editor of *The Commonweal*, Roman Catholic weekly, following a visit to Germany, predicts the downfall of the Nazi system. He went to Germany as a commissioner of the Committee on Religious Rights of Minorities to inquire into the alleged persecutions of the Jews.

"Far too great a proportion of the German nation is opposed to the Nazi doctrine and the methods of its application," he says, "to permit of a final triumph of this system of militaristic intolerance and cultural barbarism. There may be a restoration of a monarchical system; or there may be another left-wing revolution; or, as a third possibility, the Nazi regime may be compelled to modify its policy in regard to racial and religious intolerance. But, in any event, I am confident that the present system cannot possibly last very long. The revolt within the Protestant Churches against the Nazi element which seeks to make the Protestant Churches a united Nazi instrument is significant of the inner lack of unity in Germany. The oppression of the Catholics, as evidenced by the outrages against the Catholic meeting in Munich recently, and the opposition which the German Catholics are offering to the attempt to crush their parties and organizations, is another proof of the same fact, namely, that the dazzling first success of the Nazi revolution should not blind the outside world to the internal struggles of possibly a majority of the German people to free themselves from Nazi terrorism."

* * *

Clergy Conference in Erie

The conference for the clergy of the diocese of Erie is to be held on October 3rd and 4th, with Bishop Darst of East Carolina and the Rev. A. M. Sherman of the staff at the Church Missions House as leaders. The diocese is also making plans for a diocesan-wide mission during Epiphany, 1934.

* * *

Plans for the Catholic Congress

You are aware, I presume, that the Catholic Congress is to meet in October in Philadelphia, since a group of laymen who are communicants of the diocese of Albany, egged on, I suspect, by the Rev. Alexander Cummins, gave considerable publicity to the affair by protesting to Bishop Perry against his acceptance

of an invitation to be the Congress preacher. Incidentally Bishop Perry replied to this protest by telling these gentlemen to go take a jump in the lake. Of course he put it in a nice way, but for the sake of brevity I paraphrase his letter with that slang expression, since he did tell them rather bluntly that it was not the business of anybody "to instruct the Presiding Bishop as to what meetings in the Church he may help by his presence." Anyhow he is going to be the Congress preacher, and there are to be papers by all sorts of important people, including Bishop Taitt of Pennsylvania, the Rev. W. A. McClenthen of Baltimore, the Rev. Frank Gavin of the General, Father Huntington of the Order of the Holy Cross, the Rev. Julian Hamlin of Boston, Bishop Jenkins of Nevada, Professor Wilbur Urban of Yale, Rev. George D. Rosenthal of England, Bishop Manning of New York, Bishop Booth of Vermont, Ralph Adams Cram of Boston, the Rev. John Rathbone Oliver of Baltimore, Bishop Stewart of Chicago, the Rev. Bernard Iddings Bell, Professor Robert K. Root of Princeton, the Rev. W. B. Stoskopf of Chicago, Bishop Wing of Southern Florida and Father Hoffman of the Cowley Fathers.

* * *

Utica Clergy Have a Party

The Rev. F. C. Smith, executive secretary of the diocese of Central New York, was the host of the clergy of Utica at his camp at Long Lake on June 29th. The Ven. A. A. Jaynes, whom I have been told now goes by the nickname of "Ptomaine," was the cook at the dinner.

* * *

Bishop Manning to Preach in Chicago

Bishop Manning of New York is to be one of the headliners at the service to be held in the Chicago Stadium on September 29th when there is to be a diocesan celebration of the Oxford Movement.

* * *

Large Attendance at Wellesley Conference

The Wellesley Conference, held from June 26th to July 7th, was again largely attended. The same holds for the Blue Mountain and the Gambier Conferences, both of which report large attendances and a high degree of interest and enthusiasm.

* * *

Movies Scored at Mid-West Conference

Speaking at the conference for Church workers at Kemper Hall, Kenosha, Wisconsin (generally known as the Racine Conference) Nelson L. Greene, editor of the Educational Screen, scored present day

movies for their lack of moral standards and educational value. The conference was attended by about 100 people and ran from June 26th to July 7th.

* * *

Conference Planned for Northern Indiana

Plans have been made for a clergy and laymen's conference in the diocese of Northern Indiana, to be held at South Bend on October 17th.

* * *

Something for the Record

Two Churchwomen of the diocese of Erie had a celebration the other day. Mrs. Mary Jane Ward, a communicant at Meadville, Pa., was joined in the celebration of her 102nd birthday by her sister, Mrs. Julia Higley of Townville, who is 92.

* * *

New President of Girls' Friendly

Helen C. C. Brent, of William Smith College, Geneva, New York, is the new president of the Girls' Friendly Society, elected at the triennial national council meeting in New York June 22-24. She is the sister of the late Bishop of Western New York. One hundred and seventy-five delegates attended the conference.

* * *

Ordination in Diocese of Albany

John R. Palmer was ordained deacon by Bishop Oldham of Albany on St. Peter's Day, at the cathedral in Albany. He has been placed in charge of St. Luke's, Troy.

* * *

Death of Prominent Los Angeles Churchman

The burial services of the late Dr. Josiah Evans Cowles took place at St. John's, Los Angeles, on June 17th, the service being read by the rector, Dr. George Davidson, assisted by Bishop Stevens and Bishop Gooden. There were 25 clergymen in the chancel. Dr. Cowles was senior warden of St. John's for thirty-five years, was one of the organizers of the diocese, and was a member of many diocesan boards.

* * *

Baptist University Honors Priest

The Rev. John E. Carhartt, rector of St. Peter's, Ashtabula, Ohio, was honored with a doctor's degree at the commencement of Denison University, one of the largest of the country's Baptist institutions.

* * *

Ordination in Denver

Paul A. Phipps was ordained deacon in St. George's, Englewood, Colorado, by Bishop Ingley on June 25th. He is the son of a Presby-

terian minister, has been in charge of St. George's, for several months and is to remain there as deacon-in-charge.

* * *

Vacation House at Atlantic City

A vacation house for the clergy and their families has been opened at Atlantic City by the diocese of Pennsylvania, where vacations can be spent at a minimum cost. Mrs. A. R. Van Meter, widow of the late executive secretary of the diocese, is to serve as hostess.

* * *

The Albany Summer School

Thirty-eight clergymen, representing ten dioceses, attended the Albany Cathedral Summer School which met from June 26 to 30.

* * *

Preachers at New York Cathedral

The preachers during the next few weeks at the Cathedral of St. John the Divine, New York, are: July 16, Bishop Moreland; July 23rd and 30th, Bishop McCormick of Western Michigan; August 6th and 13th, Bishop Creighton of Long Island. The music is to be rendered by a large men's choir, the men regularly singing in the cathedral choir having been augmented by others who sing regularly in New York churches.

* * *

Busy Summer at Adelynrood

The Companions of the Holy Cross, order of laywomen, have a full schedule of events at their retreat house at Adelynrood, South Byfield, Mass. From July 7-10 there was a conference on the Kingdom of Christ; the 10th to the 15th an institute of scholars on the life of St. Francis and the Franciscans, with Miss Vida Scudder as leader; the 21st to 24th a conference of the Girls' Friendly Society; August 17-21 a conference on Church unity; August 21 to September 1st the annual conference of the Society of the Companions of the Holy Cross; September 1 to 4, a conference of young Church women; September 16-18, days of devotion for young college women; 18 to 21 a retreat for priests and from the 26th to the 28th a conference of devotion for members of Trinity Church, Boston.

* * *

Protests Against Easy Divorces

A suggestion by Prof. Charles R. Metzger of Indiana University, of a scheme for permitting divorce "by mutual consent" of the parties to the marriage, was scored by Bishop Stewart and other Chicago church leaders. Prof. Metzger made his suggestion before the Association for

Advancement of Science, meeting in Chicago. Bishop Stewart stressed the sacramental meaning of marriage and expressed the belief that society would not "return to primitive customs" by adopting such a plan as suggested.

* * *

Indiana Dioceses Have Fine Conference

There was an attendance of 175 at the conference of the dioceses of Indiana, held at Howe School from June 25th to the 30th. Half of those attending were young people and there were a considerable number present from other states. Bishop Gray of Northern Indiana was president and Bishop Francis of Indianapolis was chaplain.

* * *

The Barbers Do Their Bit

A committee of barbers in Utica, headed by Mr. C. T. McDonough, president of the Men's Club of St. Luke's Church, has taken care of the hair cutting of six hundred children in institutions of the city every month for the past year. The work has been done without charge outside of business hours, and represents a contribution to the welfare of the institutions.

* * *

Rector Has an Anniversary

The Rev. William S. Stevens completed 25 years as rector at St. Matthew's, Moravia, N. Y., on June 25th. The church is famous for its wood carving, much of which was done by Mr. Stevens himself.

* * *

New Rector of Chicago Parish

The Rev. W. B. Suthern, Jr., of Cleveland, has taken charge of St. Thomas', Chicago, succeeding the Rev. Robert Holmes who has been locum tenens of the church for several months. St. Thomas's is one of the largest Negro parishes in the country.

* * *

At the Crossroads in Race Relations

Americans stand at the crossroads in race relations, states the report of the department of race relations of the Federal Council of Churches. One road leads to race and class conflict and violence; the other road to interracial understanding and goodwill through cooperative activity.

"Peaceful methods of adjustment through friendly contacts, through educational projects and through experiments in cooperative activity have grown increasingly effective, with a growing conviction of the ultimate power of the Christian religion to solve race problems," declares the report. "At the same time

racial conflicts are becoming increasingly acute. This has been partly due to friction engendered by feelings dramatized in such movements as the Ku Klux Klan on the one hand and radical organizations on the other . . . We stand at the crossroads of adjustment in race relations."

In a graphic way this report describes the activities of the churches and allied agencies in the national movement for peaceful application of Christ's ideals to the civic, economic and social relationships of racial groups in America, and views this program as challenged by radical movements which are bidding for the loyalty of oppressed racial mi-

norities by advocating doctrines of "class struggle". The story broadcasts an aggressive advanced program for better cooperative living of white, Negro and Indian groups.

* * *

Sunday School Association Aiding Eastern Churches

Some initials with which Episcopal Church people might well become more familiar are "W. S. S. A.," which stand for the World Sunday School Association, made up of forty-six national and international units. It is in touch with the Episcopal Church through the Presiding Bishop's Advisory Commission on Ecclesiastical Relations, the Rev. Dr.

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Robert F. Lau serving on one of its committees. Part of its work is in Palestine where the Anglican Bishop in Jerusalem, Dr. Graham-Brown, is president of the local association and Canon Bridgeman of Jerusalem is also an officer. Its work is not to make proselytes from the Eastern Churches but to help strengthen them, particularly through developing Sunday schools. The work of the Armenian layman, Levan Zenian, in organizing schools for over 2,000 children in three Armenian dioceses has recently been noted.

The need for religious education is great. Poverty, resulting largely from the ravages of the great war, lack of equipment, lack of trained teachers, interruption of theological training for the clergy, all have contributed to the present situation.

The largest Sunday school in Palestine is most appropriately found to be in Nazareth, where 540 children of the Orthodox Church are enrolled. The school meets in old sheds that were used as stables during the war. The person largely instrumental in organizing this and some other schools is a young woman of the Orthodox Church who now teaches in a girls' school. It is hoped that some way may be found for her to devote all her time to religious education, work such as Mr. Zenian is doing in the Armenian Church.

Athens, which some may imagine as one street leading to the Areopagus and St. Paul, is now a modern city of nearly 400,000. Seven years ago there were seven Sunday schools in the Greek Orthodox Church in Athens. Today there are 341, with more than 28,000 pupils. One priest four years ago was in charge of two Sunday schools; now, assisted by some of his young people, he is caring for thirty-five schools.

* * *

Work in the Forestry Camps

The attention of all the bishops has been drawn to the needs of the men serving or about to serve in the new forestry camps. Some of the Army chaplains are in touch with them. The Home Missions Council has a special committee on the matter. Some two hundred camps are for Indians, and those of the bishops who have Indian areas are particularly interested. The Bishop of New Mexico writes:

"We have already taken up this work here in New Mexico and there are several of these camps with chaplain's services. Particularly in the three forestry camps of the Gila National Forest considerable work has been done under the direction of the Rev. Dr. Ross Calvin of Silver City. He reports to me that he has a staff of ministers for the religious

services and another staff of men who provide lectures, etc., for general recreation programs. In the Lincoln National Forest the work is being initiated by the Rev. Edward Smith, our chaplain and missionary at Fort Stanton. These one or two instances serve to show our interest in this very important opportunity for service."

* * *

One Good Use for the Movies

A writer in New York City was much astonished the other day after sending a letter to Archdeacon Goodman at Tigara, Arctic Alaska, to learn that it arrived in three weeks and a reply came back in two weeks. The reason for this almost sensational rapidity is that a motion picture company has been filming the whaling season at Point Hope as part of a picture to be released in the fall. The camera men have been kept in weekly touch with the outside world by an airplane, which with great courtesy has been delivering Archdeacon Goodman's mail. When the film, probably to be called "Eskimo," appears in the autumn, we shall all want to see it for local color of our farthest-north mission.

* * *

Called to Famed Philadelphia Parish

The Rev. Dr. Weir, rector of St. Paul's, New Haven, is reported to have accepted a call to the rectorship of Holy Trinity, Philadelphia, vacant since the death of the Rev. Floyd Tomkins.

* * *

Mission Library Performs New Service

Boone Library School, Wuchang, China, is undertaking a new piece of national service. The national government is attempting to establish People's Libraries throughout the country, an entirely new thing in China. Librarians will be needed for them but they are so new a departure that no trained people are available. Boone Library School hopes next fall to introduce a new course to meet this need. It is expected that students from seven of the more inaccessible provinces will take the training and return to direct the new libraries in their respective fields. The national Ministry of Education has offered to request the provincial bureaus of education to select suitable candidates. They are to take an entrance examination prepared and judged by the Boone Library School authorities. The successful candidates are to receive scholarships from the China Foundation Fund. (This Foundation is composed of Chinese and Americans

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who administer the Boxer Indemnity Fund which was assigned for educational and cultural purposes. Grants from the Foundation have for several years past been of great help to Boone.)

Another scholarship which has just been offered to Boone Library School comes from the acting director of the National Library of Peiping. And another, in memory of Mary Elizabeth Wood, has been promised by library school Alumni in Peiping.

Mr. Samuel T. Y. Seng, librarian of Boone Library and director of the Library School, in a personal letter just received, says that he has lately had a gratifying number of reports on the work of library school graduates, from heads of institutions where they are working, St. John's, the Rockefeller College in Peiping, and a number of Chinese Universities. Boone Library School was the first of its kind in China and is still almost the only one. This mission institution is now asked by the government to render national service.

* * *

Progress in Diocese of Lexington

Appropriations from the National Council to the diocese of Lexington aid the Church's work in ten fields, most of them with two or more missions. Encouraging reports come from them, and they are difficult fields. One hopes to be self-supporting in five years. In another, attendance has trebled and offerings have doubled, and a large confirmation class is being prepared. Another, Bishop Abbott says, shows more tangible and promising results than ever before. At another, where a new church has been consecrated, over 55 persons were baptized during the year and 34 confirmed. Two of the

missions minister also to college students. One mining camp has a Church school of 180 children. The most promising place had 80 baptized within the year, 42 confirmed, and has more than another 40 awaiting the bishop. Bishop Abbott says, "The Episcopal Church is appealing to Highlanders as never before."

* * *

More Figures on Church Life

Recently we gave you a flock of figures on the churches, read off by a learned research gentleman at the social workers conference in Detroit. Here are some more prepared by the Rev. George L. Kieffer, that appeared in the July issue of the Christian Herald:

In 1932, churches and religious bodies showed a total net gain of 929,252 members thirteen years of age or over—one of the largest annual gains ever recorded; and the total membership, thirteen years or more of age, reached the record figure of 50,037,209. The twenty-five largest Protestant bodies, taken as a separate unit, showed a gain for the year of 921,941.

Growth in church membership in the United States has steadily outstripped growth in the country's population. From 1900 to 1933, covering approximately a single generation, church membership increased from 27,383,000 to 50,037,209; or 82.8 per cent; while the population increase in the same period was 65.8 per cent.

The Baptists, with an increase of 347,353 in the year, again lead all denominations. Others showing large gains are the Eastern Catholics, with a gain of 222,237; the Methodists, with a gain of 94,607; and the Lutherans, with a gain of 58,523. All the principal denominations show increases.

In the matter of finances, the

showing of the churches is better than that of most secular enterprises. Contributions for all purposes were \$19.02 per capita in 1932, compared with \$22.62 in 1931; and the per capita contributions for benevolences were \$3.12 in 1932, compared with \$3.71 in 1931. It is also significant that, since the depression began, one out of every six banks has failed, one out of every forty-five hospitals has closed, one out of every twenty-two business and industrial concerns has become bankrupt; but

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The report confirms the assertion that the country is turning back to the church, and that the church is still the nation's greatest "going concern."

Dr. Kieffer tabulates returns from eighty religious bodies and finds the total 1932 membership of fifteen leading bodies to be: Western Catholic, 20,270,718; Baptist, 9,929,962; Methodist, 9,088,022; Lutheran, 4,315,311; Presbyterian, 2,717,331; Protestant Episcopal, 1,854,918; Disciples of Christ, 1,563,937; Congregational and Christian, 1,047,200; Catholic, Eastern, 924,018; Reformed Episcopal, 585,824; Evangelical Synod, 425,000; United Brethren, 379,682; Church of Christ Scientist, 202,098; Adventists, 173,159; Friends, 107,025; Unitarians, 62,775; Universalists, 47,288.

Unique Children's Service in Nevada

Church school children in Nevada had a presentation service for their offerings on Whitsunday in the Cathedral in Reno, an event much more extraordinary than it sounds. People accustomed to living at most only a few blocks from their parish church and not more than ten miles from their cathedral would probably have thought it not worth while in such a field as Nevada to try to collect the children from such far-distant missions. Some 200 children and teachers were present. Those who came from outside Reno and Sparks drove from 30 to 65 miles. Two car-loads came 97 miles, another two cars, 145 miles, and one school came from 175 miles away. Three Indian missions were represented.

Those Uncanny Figures

Figures did uncanny things at St. Clement's, Honolulu, last Easter. The parish deficit was \$513 and the special offering for it was \$513. At the later service on Easter there were 197 people, and their offering was \$197.

Our Oldest Indian Priest

Our oldest Indian presbyter, now retired, is the Rev. Amos Ross of South Dakota. He is about eighty years old, and was ordained deacon in 1878 and priest in 1892. He remembers the day in 1889 when Bishop Hare first brought the late Rev. Aaron B. Clark to the mission. Mr. Ross has worked under six Bishops: Hare, F. F. Johnson, Biller, Remington, Burlison, and Roberts. The current South Dakota Churchman prints a letter written by Mr. Ross to his children a few weeks ago on

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the anniversary of their mother's death, the editor observing: "When one sees life as the expression of eternal love, one has found reality. No scholar or philosopher can tell us more than the Indian Amos Ross has found in Christ."

* * *

**An Unusual
Baptismal Service**

At St. Andrew's, Richmond, Va., the rector, the Rev. W. Geiger Irwin, recently baptized four sets of twins at the same service; six boys and two girls.

* * *

**Bequest for the
Parish Auto**

Here was a thoughtful bequest, one of several left by Miss Martha Bannan to her parish, Trinity Church, Pottsville, Pa.: I give and bequeath unto the rector, church warden and vestry—one thousand dollars toward the upkeep and maintenance of an automobile to be used by the rector of the church to aid him in his church work and also for his personal enjoyment and that of his family.

* * *

**Bishop Carey
Resigns**

Bishop Carey of Bloemfontein, South Africa, whose little books are in every parish library, is resigning his jurisdiction for reasons of health. He has been living for twelve years at 5,000 feet altitude with constant travel to even higher country. He is to take up work with the Society for the Propagation of the Faith in England for at least three years, possibly returning to Africa after that time.

* * *

**Bishop Burleson
to Administer Missions**

Bishop Burleson, National Council vice-president, has been assigned executive responsibility for domestic missions, an office left vacant when Bishop Creighton became suffragan of Long Island.

* * *

**Missouri Has
Fine Conference**

The dioceses of Missouri joined forces for a summer conference again this year, with 154 persons attending. High lights were the evening addresses on the Prayer Book by Bishop Spencer of West Missouri and the addresses on current events by Bishop Scarlett of Missouri. The conference was self-supporting which is also something to tell the world about these days when hardly anything is.

* * *

**Church for Deaf
in Alabama**

St. John's, Elyton, Alabama, mother church of the Birmingham district, has been assigned for the

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use of the deaf people of the city. It is under the direction of the Rev. Robert C. Fletcher, provincial missionary to the deaf. A confirmation class of 16 is to be presented at a service on July 16th.

* * *

Outdoor Services at Grace Church

A series of outdoor services is being held again this summer at Grace Church, New York City. On Wednesdays and Fridays at 12:30 a visiting preacher holds forth under a canvas canopy under which are found a number of camp chairs. The congregation for the most part is however outside the church yard—workers and others who stop out of curiosity.

* * *

Successful Conference in Minnesota

Over 200 persons attended the Minnesota summer conference held last week at Carleton College. Sixty of those registered were young people. There were courses on all sorts of subjects; the Church's Program by Bishop Schmuck; Pastoral Theology by Bishop Keeler; rural work by Goodrich Fenner of "281"; a course for the clergy on preparing young couples for marriage given by Dr. Norman Johnson, physician and son of the Bishop of Colorado, and another course of sex relations, given primarily for the young people, by the Rev. Harry S. Longley. Bishop McElwain was chaplain.

* * *

Cortland Parish Has New Window

A stained glass window of unusual beauty was dedicated on July 9th at Grace Church, Cortland, New York. The designer was James H. Hogan, an artist whose work can be seen in many churches, both here and in England, while the work was executed by James Powell & Sons (Whitefriars) of London.

* * *

Marked Increase for Church Insurance

The Church Life Insurance Corporation reports an increase of thirty-three per cent in production figures for the first six months of this year, as compared with a similar period of 1932. Mr. Bradford Locke, executive vice president, said that the Church Life Insurance Corporation intends to adhere to the plan of placing insurance favored by English companies, where officials act in an advisory capacity and avoid, as far as possible, high pressure salesmanship. "Insurance is not only a commodity but a service," Mr. Locke says. "The clientele of the Church Life Insurance Corporation is highly selected, only the clergy, lay officials and lay workers of the Protestant Episcopal Church

and their families being eligible; we find no necessity for intensive sales methods with this group. They know the value of insurance and annuities, and require only the assistance and advice of specialists. This system has the additional advantage of reducing administrative expenses to a minimum."

* * *

The Results of Missions Shown

The Berlin Illustrated News, a popular tabloid, has had a two-page display of pictures showing the

extraordinary development of the Philippine Island head-hunters into civilized men, and two of the five large illustrations are pictures of Hilary Clapp, M. D., well known to all students of our missionary work as one of the earliest "results" of the mission in the Mountain Province. Dr. Clapp is a physician and health officer at Bontoc and first Igorot member of the Islands legislature.

"The descendants of the head-hunters," says the *Zeitung*, "now study medicine, law, and political

Services of Leading Churches

Cathedral of St. John the Divine
New York City

Amsterdam Ave. and 112th St.
Sundays: Holy Communion, 8 a. m. Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.
Weekdays: Holy Communion, 7:30 a. m. (Saints' Days, 10). Morning Prayer, 9. Evening Prayer, 5 p. m. Organ Recital on Saturdays at 4:30.

Church of St. Mary the Virgin
New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 9, 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).

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.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8 a. m. Sunday School 9:30 a. m. Morning Service and Sermon 11:00 a. m. Vespers 4:00 p. m., Evening Prayer 8:00 p. m. Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D.
Sundays: 8 and 11 a. m.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
Summer Services
8 A. M., Holy Communion.
11 A. M., Morning Service and Sermon. Special Preachers
6 P. M., Sunday Evening Forum.
Holy Communion, Thursdays, 10:30 A.M.

St. Paul's Church

Flatbush, Brooklyn, N. Y.
Sunday Services:
Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
Morning Service, 11:00 a. m.
Evening Service, 8:00 p. m.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11:00.
Gamma Kappa Delta: 6 p. m.
Holy Days: 10 a. m.

Trinity Church, New York

Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11 a. m.; 7:45 p. m.
Wednesdays: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.
Cor. Main and Church Streets
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a.m. Holy Communion.

Grace and St. Peter's Church
Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.
Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.
Week Days: Wednesdays 10 a. m., Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

Church of St. John the Evangelist

Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.
Weekdays: Masses, 7 and 8 a. m., Thursdays and Holy Days, 9:30 a. m., also.
Confessions: Saturdays, 3-5 and 7-9 p. m.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

economy. There are still in many parts of the Islands extremely primitive people, and in the same regions there are numerous Filipinos who have gone to the university and have become army officers, government officials, and merchants in commerce at home and abroad."

* * *

American Bankers Mess South America

A large measure of responsibility for the political and social upheavals in Latin America is charged to American banking by Samuel Guy Inman, Executive Secretary, Committee on Cooperation in Latin America, in a pamphlet, "Social and International Conflicts in Latin America," just published by the Church Peace Union as number nine in its International Peace Series. Mr. Inman, who has lectured during the last two years in most of the South American universities and who returned only recently from a tour of that country, attributes present conditions to popular reaction against the inevitable results of alliances between Latin American dictators and American banking houses.

The former, Mr. Inman writes, saw their country as undeveloped real estate near enough to the great

centers of wealth to be developed with wonderful modern buildings, pavements, irrigation and electrification. The banker recognized the opportunity to place lucrative loans under mortgage conditions which handed over customs receipts, tax and revenue collection, and even fiscal supervision to the banker. Much of the money intended for public improvements went instead for graft, he says, for the purchase of immunity from crime, and for preparations for war. Today United States investments in Latin America, which have risen from \$1,250,000,000 at the beginning of the World War to \$5,587,000,000 at the time of the 1929 financial crisis, are quoted at 20 cents on the dollar, and Latin American nations are mortgaged beyond hope of redemption except at the price of long years of poverty and suffering.

* * *

A Bible for the Blind

The Rev. Francis J. Pryor, rector at North Platte, Nebraska, wishes me to announce that a member of his parish has a complete set of the Bible written in the New York Point type which she would be glad to give to a blind person who could use such

a set. There are twelve volumes, each book in very good condition. Mr. Pryor writes: "I would be glad to pack and send them and the only charge would be for the freight or express, and should the recipient be unable to pay these charges I will do so." Sounds fair enough.

* * *

Making the Prayer Book More Useful

During the course of the year thousands of people use Trinity Church in New York for prayer and meditation, many of them non-Churchmen. So the priest-in-charge, the Rev. Thomas A. Sparks, has prepared a little card to serve as a guide in the use of the Prayer Book, on which they find the pages on which various prayers appear. It is a real idea and might well be followed by other metropolitan parishes that have a good many visitors. I am sure the parish would be glad to send you a card if you write them at 72 Wall Street, New York City.

* * *

There Really Is a Difference

A Jewish author, name not given, writes in a recent paper: "No Moslem ever says, Mohammed, lover of my soul, nor does any Jew ever say of Moses, I need thee every hour."

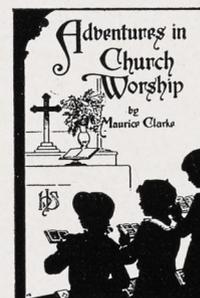
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