

The **WITNESS**

CHICAGO, ILL., AUGUST 24, 1933



A MODERN ALTAR
After the Manner of the 15th Century

CHURCH SCHOOLS

THE Secondary Schools of the Episcopal Church are the best in the country. Plan now to send your sons and daughters. The schools listed on this page and elsewhere in this paper are accredited Church institutions. Send for catalogues.

ST. MARY'S HALL

Faribault, Minnesota

A Church School for Girls. Ideally located in the great Church Centre at Faribault. Excellent College preparatory record. Moderate rates. Sports of all kinds.

KATHARINE CALEY, Principal

Faribault

Minnesota

For 73 years Shattuck has been a leader among church college preparatory schools in the West. Not operated for profit. Aims to develop

HIGH SCHOLARSHIP,
MANLY CHARACTER,
CHRISTIAN CITIZENSHIP.

Military system trains for service and patriotism. Boys may be entered at mid-year or fall.

Address the Rector, Shattuck School
Faribault, Minn.

SHATTUCK
» » SCHOOL « «

SAINT AGNES

CHURCH SCHOOL FOR GIRLS

New fire proof building ideally situated in 33 acres of the best residential section outside the city of Albany, New York. Excellent college preparatory record. Moderate price. Sports of all kinds.

MISS BLANCHE PITTMAN, M.A.

58 Elk Street

Albany

New York

CATHEDRAL CHOIR SCHOOL

New York City

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. Careful musical training and daily singing at the Cathedral services. Small classes mean individual attention and high standards. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholarship examination. Address The Precentor, Cathedral Choir School, Cathedral Heights, New York City.

HARCOURT PLACE SCHOOL FOR GIRLS

English setting and English foundation. College preparatory and General Courses. Supervised Athletics, Riding, Golf.

SARAH BEDELL MACDONALD, A.B.

Gambier

Ohio

Mrs. William G. Mather, President
of the Board of Trustees.

References:

Rt. Rev. Warren L. Rogers, D.D.

Rt. Rev. Henry Wise Hobson, D.D.

FREEHOLD MILITARY SCHOOL

"The School with the Personal Touch"

Exclusively for boys 6 to 15. Modified military system, stresses obedience, orderliness and self-reliance. Supervised study and play. 42 miles from New York. 60 miles from Philadelphia. Cavalry Troop. Summer Camp.

MAJ. CHAS. M. DUNCAN, Principal
Freehold New Jersey

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

THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
BERNARD IDDINGS BELL
JOHN RATHBONE OLIVER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

Vol. XVII. No. 52

AUGUST 24, 1933

Five Cents a Copy

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

THE LIGHT OF THE EYE

An Editorial by
BISHOP JOHNSON

THERE are certain things in life that are elemental and like the elements in chemistry defy further analysis. Our Lord was dealing with simple people; He spoke to them in simple language. A peasant or a child could understand Him. Why? Because He reduced life to its elemental reactions. "The light of the body is the eye." One's ability to see is dependent upon the clearness of his vision. If he has blind spots in the eye he will not see the whole picture.

When the man who was born blind was given the gift of sight he was questioned as to the virtue of Him who had done the healing and he replied: "Whether He be a sinner or no I know not. One thing I know that whereas I was blind, now I can see." The sophists might argue as to the character of the healer, but there was no chance for arguments about the gift of vision. So in our approach to spiritual realities—we either see them or don't—and we cannot be made to see them by any process of logic if we lack the organ of vision by which they are apprehended.

The body has an eye; the natural man has a mind; the spiritual man has a conscience. All of these organs can be trained to more intelligent vision, but without these elemental faculties there is blindness. The eye which surveys a piece of landscape takes in the prospect but the trained eye of the botanist will see much that the mere wayfarer misses. The mind of a savage can take in such causes and effects as apply to his crude necessities but the eye of the chemist will see things of which the savage never dreamed. The conscience of a child can visualize the difference between truth and falsehood, but is unable to follow the casuist in his fine distinctions between right and wrong.

CHRIST did not expect the Jews to understand Him for that would involve a training which they did not possess, but if they themselves had the simplest spiritual vision they could appreciate Christ's goodness. The children responded to His virtue; the common people heard Him gladly, but people blinded by prejudice or animated by self interest were unable to

discriminate between good and evil. How often has that been the case in the political life of the nation, when greedy citizens have rejected an honest and courageous leader and deliberately supported crooked men because of their prejudice or their self interest or their sophistries. In other words if one is animated by insincere motives he will call good evil and evil good.

"The light of the body is the eye; therefore when thine eye is single thy whole body is full of light but when thine eye is evil (or blurred) then thy body also is full of darkness." In other words, we are given as children a spiritual vision which is capable of being trained, but which can be so misused that it destroys within us the ability to distinguish between good and evil. In reply to that it is quite often said, "Why did God make us thus?", and that question I am convinced He alone can answer.

Why some children are born blind and why some children are reared in well nigh hopeless surroundings is a fact that we must accept but cannot explain. It involves the whole scheme of success and failure in this temporal life. In the parable of Dives and Lazarus Christ intimates that there is a law of compensation in which the beggar and the rich man are inevitably involved. One must be willing to trust God's justice as well as to invoke His mercy to right wrongs and to do justice. The facts being as they are, all we can hope to explain is that the results will be as they are planned. Men who cannot explain a blade of grass or the nature of an electron, nevertheless proceed in their calculations as though they knew the causes. They accept the unknown quantities as essential to satisfying the equation.

THE important thing for us to determine is not, "Why hast thou made me thus?" but "How shall I utilize that which thou hast made?" So just as one must have eyesight to appreciate painting, and one must have a mentality to understand mathematics, so one must approach religion with a conscience which is able to distinguish between good and evil in its elemental

forms. The fact that a boy can put out his own eyes is perhaps too bad but it is nevertheless disastrous to his future occupation. He cannot restore his vision by calling upon his ear and his nose to supply the deficiency. The fact that he is blind may sharpen his other senses and he may even alleviate his blindness by the use of other faculties but in the last analysis he cannot see.

There is no question but that religion finds its most satisfactory appeal in children. If rightly presented the response is most gratifying. I know of nothing lovelier in human nature than a boy or girl who has caught the ethical content of the teachings of Jesus. It is only when they begin to substitute the lure of the world for the ideal of youth that they lose that winsomeness which they once possessed. If they succeed in keeping their spiritual vision they grow into the balanced character which the Master likens to the salt of the earth or to the leaven which permeates the whole lump.

"The light of the body is the eye." If you have good eyesight then it affects the use of all the other senses and enables us to coordinate the various acts which go to make up our lives. Of course you can use these other faculties without the eye to guide you, but it turns life into bewilderment and groping for guidance.

IF a man walk in the night, he stumbleth because there is no light in him. If any man walk in the day he stumbleth not because he seeth the light of the world." In other words if society would adopt the ethics of Jesus it would avoid the periodical chaos in which it finds itself, and this must be so because the ethics of Jesus are fundamentally correct. The fact that one cannot follow the Sermon on the Mount in a sordid world without crucifixion is not a condemnation of His teaching but rather a demonstration of human stupidity. And so long as the individual is more intrigued by the spoils of lust and greed, the less is he convinced of the value of the Gospel.

The world seems to be engaged in a game of "blind-man's buff." Having tightly bandaged their eyes as to spiritual light, men are endeavoring to find the truth with their other faculties. Having repudiated the moral standards of Jesus they are describing vicious circles in their endeavor to put their hands on something which thus far does not exist. Each philosopher confidently exclaims, "I have found it," only to discover that the other blind men are unable to see it and so the game of vicious circles in the dark continues indefinitely.

In Jesus we have a person who reveals goodness. He does not ask us to accept a philosophy in order that we may understand Him. He asks us to love Him in order that we may find a philosophy. And it is confirmed by the experience of those who all of their lives had wandered in the dark. "Whether He be divine or no I know not but one thing I know that whereas I was blind now I can see." And some of the Pharisees said unto Him, "Are we blind also?", and Jesus saith unto them, "If ye were blind you would have no sin, but now you say we see therefore your sin remaineth."

Which seems to signify this: in an age when cruelty and greed and lust were rampant Jesus came leading a life and teaching a gospel. If the Pharisees had not heard it and seen it they would have had no sin; but if they rejected Him and His gospel and said we are satisfied with our own standards of righteousness then they were in a hopeless state and their sin would remain.

In other words sin is the rejection of light when embodied in a righteous man. It is calling good evil and evil good and in the last analysis it is the refusal to see when there is light. If there is light in the room and you cannot see because you will not see then your sin remaineth. If you cannot see good in the life of Jesus it is because you have poor eyesight. It is useless to look for light with your other faculties because the light of the body is the eye and nothing can replace that organ if it fails. So it happens that a little child can often see that which a seasoned philosopher is groping for because the child has a good eye, not blurred nor defective in its immediate reactions. There is no true substitute for the eye. If for example a man says bluntly, "I know nothing about art," then he is without sin. He might still become an artist. But if a man says "I am an artist" and then produces the monstrosities of cubist art, unfortunately his sin remaineth. He could never become an artist because the light that is in him is darkness.

"I am the light of the world" is either a fanatical statement of an unbalanced egotist or it is the assertion of a fact. Unless we try to walk in that light we are unable to pass judgment on its reality.

Just Souls

By

C. RUSSELL MOODEY

Not in the living-room, not in the study
But out with the lowly cooks—
We find God's secret of happiness—
Contained in "the Book of books!"

THE Bible which used to grace the parlor table now can be found in the kitchen. I don't mean to say it is the same Bible which was used regularly when you and I were young. By now that edition is hidden under a coat of dust somewhere on the third floor or in the attic. But the Bible I have in mind belongs to what is commonly known as the help—those credulous creatures who do more in a day than you and I do in a week. Those simple folk who are foolish enough to take their religion seriously and give it thought. In our moments of arrogant superiority this loyalty to the Christ and to His Church rather amuses us, we like to tell about the absorption of these kitchen people in the zeal for the Spiritual. All this is most interesting providing it does not cause us to be conscience stricken and make us feel guilty of neglect which is really just the way we ought to feel. I am not saying that we do not keep abreast of the times—not that—for there is not a new book printed that we have not read. Indeed it would not do to fall behind in the

"gems" of the day—one isn't cultured unless he has some notion of the current fiction so as to be able to converse intelligently about this and that. And yet the Book of books is relegated to the kitchen shelf and is read only by those we consider far below us in the social order.

This may be quite all right. I am not so sure but that the Bible belongs in the kitchen. If I remember correctly much of that Book deals with a man who interpreted His life-purpose in words such as these—"I am among you as he that serveth, whosoever would

be first among you shall be your servant—For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many." These are not drawing-room platitudes or living-room banter—they fit in rather well where the bread of life is prepared. And I might add that they supply a good recipe in these troubled days. Maybe our financial difficulties will eventually lead us to the kitchen. If so they may also lead us to that Book of the ages we have so carelessly pushed aside which contains the words of Eternal Life, and the way to enduring happiness!

THE OTHER SIDE OF THE OXFORD MOVEMENT

By

CHARLES W. LOWRY, JR.

Mr. Lowry is the Episcopal chaplain at the University of California and instructor in theology at the Pacific Divinity School, having recently undertaken this work after two and a half years of study at Oxford, England, as the travelling fellow of the Episcopal Theological Seminary Cambridge.

THE purpose of this article, let it be said at the outset, is not to belittle the Oxford Movement or to disparage the contributions it has undoubtedly made to the life of the English Church and of world Anglicanism during the past one hundred years. Let us be grateful for all this movement has done to increase true religion and to impart to the Church a truly Catholic nature and consciousness. But let us beware lest unwittingly we fall into the substitution of sentimentality for facts and of myth, founded on the will to believe, for history. That there is a real and widespread danger, with regard to the Oxford Movement, and not a theoretical error vaguely to guard against, seems evident from the great centennial celebration just held, from the typical articles and books it has called forth, and from the state of mind it has revealed as existing over a wide area of the Anglican Communion. My aim in writing is to develop this point and to put in a plea, in an irenic spirit, for balance of judgment and historical perspective as opposed to uncritical enthusiasm and extravagant because one-sided assertions. In doing so, I shall draw largely on things actually said or written by English churchmen apropos of the approaching centenary. Of the three cited none is extreme or partisan: all are able, reasonable, and very Anglican.

It has been commonly assumed by eulogists of the Oxford Movement and is asserted on all sides, that when John Keble delivered his Assize sermon before the University of Oxford on July 14, 1833, religion in England was at a low ebb and the English Church was in a deplorably feeble and corrupt condition. This was challenged and a very different picture was painted by Dr. Percy Dearmer, Canon of Westminster, in two addresses given last winter in the Chelsea Parish Church and reported in the *Guardian*. He laid stress on the importance of the first thirty years of the nineteenth century. They "were years of great construc-

tive reform, which laid the foundations of the coming world. Nothing comparable was accomplished in the thirty years after 1833. Sunday schools, which then taught the three Rs as well as religion, were everywhere established by the beginning of the century. The C.M.S. was then launching forward in its third year of vigorous activity; the Bible Society began in 1802; the traffic in slaves was abolished in 1807; Nonconformists were made free by the repeal of the Test Acts in 1828, and Roman Catholics by the Emancipation of 1829." In 1828 also a great Church college was founded in London, King's College; and in 1832 the Reform Bill was passed. But 1833 itself, the year of Keble's sermon, was the *annus mirabilis*. The great Emancipation Act and the chief Factory Act were passed; over six million pounds had been raised for church building, one million of which was a grant by Parliament following on an appeal in the King's speech—a thing that could not happen today; the first Government grant to national education was made; and India was thrown open by Parliament to Christian missionary activity.

It may be said that these things are not specifically religious, though he would be a bold person who would deny their vital interconnection with Christ's religion. But Dr. Dearmer holds that religion was far more respected and recognized everywhere then than now, as may be seen from reading the books and magazines of the time. He points out that it was a matter of course then for every respectable person to go to church; it was the normal thing to be a communicant; the clergy were far more learned; and the congregations were so large that galleries had been put up all over the country to provide accommodation for the people. One has certainly seen these galleries in many English parish churches; and equally certainly they are not as a rule needed or much used today.

IN a letter to the Editor of the *Spectator* (Feb. 24, 1933), which it would be worth the while of every Churchman to read and ponder, Bishop J. E. C. Well-ton, till his recent retirement Dean of Durham, deals with the same question, the state of the Christian religion and its force in the national life of England a

century ago as compared with today, and presents a view substantially in agreement with that of Dr. Dearmer. He makes two points which seem to me of great importance and which will hardly be called in question by any one acquainted with the facts. They are, in Bishop Welldon's own words:

"It is since the prevalence of the Oxford Movement that parishes have been more seriously divided than they were before. Too often the Anglo-Catholic clergy have assumed a position which has alienated many of their parishioners. But a clergyman can hardly commit a more serious blunder than that of driving his people away from the Church. The clergy of a past generation may have been less earnest than their successors today, but they were nearly always the friends of their people.

"Whether owing to the example of disobedience to the law or any other cause, the Oxford Movement has created in many minds, not only within the Church but without it, a distrust of the clergy, and, I am afraid, even of the Bishops. It was that distrust, I think, more than any other circumstance which prevented the passing of the Revised Book of Common Prayer into law."

ONE other question of vital significance is raised by the celebration of the Oxford Movement Centenary. It is the question of the relevance of the Movement and of the issues it raised to the life of today and, I would add, the theology of today. The question has been posed by the Rev. F. A. Iremonger, Vicar of Vernham Dean, Hants, and Chaplain to the King, in a striking sermon on *Sincerity in Teaching*, delivered in the Chapel Royal, St. James's, and printed in full in the *Guardian* of Feb. 17, 1933. I cannot do better than to quote Mr. Iremonger at length:

"Another instance suggests itself. Church-people are keeping this year, with varying degrees of enthusiasm, the centenary of the Oxford Movement. To attempt to strike a balance of the loss and gain that accrued to the Church from that Movement is the task of the historian. . . . But when one reads of the elaborate preparations for the centenary now being made in nearly every diocese, by official and unofficial bodies and organizations; when one notes the immense amount of time and energy that is being expended on them, the criticism will recur: So much for the past and the honor due to it. But what of the present; and what of the future? Let us by no means fail in the piety of praising famous men, but only so long as the hallowing of their memory does not distract us from the urgent and immediate task of the Church, which is to interpret God and Christ, not to those who are already familiar with the verses of *The Christian Year*, but to the men and women of this generation. The issues for which the Tractarians contended are by now either settled or have been included in the number of questions on which good and honest men agree to differ. In one of its aspects the Oxford Movement stood for the restoration of the beauty of holiness in the corporate services of the Church. That field is already won. . . . (He goes on to admit a generous debt to the Oxford Movement in this regard and to concede

deliverance from practices which seem shocking today.) But of the other side of the Movement—of the theological disputations in which, a hundred years ago, the protagonists were engaged, and of the spiritual problems that vexed their minds—is it too much to say that only with difficulty can we think their thoughts or speak their language? It is not that the truths they were set on establishing do not matter; some of them are of present and practical importance, not least as they affect the prospects of the reunion of Christendom. But how different—how almost immeasurably different—are the problems which the teacher of religion has forced upon his notice today! There are just four or five questions on the lips of those who have not entirely abandoned the spiritual quest: whether there is a God in the Christian sense at all; whether it is of any use to pray to Him; whether it is conceivable that, in a universe of worlds in number as all the grains of sand on all the shores of the seven seas, their Maker is interested in the doings of each one of us on this tiny planet; and whether all the loveliest things—life, beauty, and truth—end for us one and all at the hour of death. The gap is a wide one between these and questions of Apostolic Succession, of Baptismal Regeneration, of the Real Presence. . . . Is there not a danger that, at a time when the spiritual and mental energy of the Church should be concentrated on attempts to answer these fundamental questions, we may become as men in a beleaguered fort, who are busy shoring up the outer defences while the enemy is already attacking the very wall of the fortress? And is it a healthy sign of proportion that—with the whole of civilization cracking, with hardly a menace of which you could think that is not threatening with destruction its once mighty fabric, with a philosophy directly opposed to that of Christianity spreading over the habitable globe—at such a time of crisis the Lower House of the Convocation of Canterbury should spend solemn hours in debating whether or not the name of King Charles I should be restored to the Prayer-book kalendar?"

I HAVE deliberately based this article on what is being said by eminent and moderate English Churchmen. It is important that we in the American Church should know that they are being said. It is important that we should recognize the error of the opinion, often expressed to me before I went to England in 1930, that the English Church is dominantly Anglo-Catholic or that there is even a remote possibility that Anglo-Catholicism will win the allegiance of the great body of the English people. It is most important of all that we should be aware of and should examine what I have ventured to call "the other side of the Oxford Movement" as well as to recognize and to give thanks for its constructive and beneficent side. It may be that in the calm of the aftermath of the great celebration we shall be the better able to do this. In so doing we shall, far from showing them disrespect, only be filling up the measure of the complete honor due to the names of Keble, Newman, and Pusey, for they were big men, they were saints, and they had cared for the whole state of Christ's Church.

Let's Know

By

BISHOP WILSON

ST. BARTHOLOMEW'S EVE

FOR three-and-a-half centuries now St. Bartholomew's Day (Aug. 24) has carried sinister associations due to the fearful slaughter of Protestants in France on St. Bartholomew's Eve, 1572. Recent historical studies, from a less inflamed angle than formerly prevailed, disclose some interesting sidelights on the massacre.

Henry II, king of France, was married to Catherine de Medici. During his reign the Protestant movement in France had grown to large proportions, directed by Calvin from his home in Switzerland. Indeed nearly half the population was in sympathy with the Protestant cause, including such powerful leaders as Prince Conde, Admiral Coligny, and the king of Navarre. Henry II was not much interested in governing his country and turned over most of the authority to the Guise family who were violently anti-Protestant. Henry died and was succeeded for seventeen months by his son Francis II who was also dominated by the Guises. Upon his early death his brother Charles IX succeeded at ten years of age and Catherine de Medici became regent.

Catherine was in a difficult position. Her consuming desire was to keep France peaceful and reconcile the bitterly opposing religious elements. For that reason she was disliked by both sides and unjustly blamed for everything that happened. The Guises were bent on exterminating the Protestants. Catherine, tho herself a Roman Catholic, insisted on giving the Protestants a chance. She allowed Protestant churches to multiply, she gave recognition to Protestant leaders.

The Guises engineered the death of a fairly well known Protestant woman named Anne du Bourg. The Protestants retaliated by laying a plot to kill the Guises, seize the young king and make a Protestant out of him or supplant him with the Prince Conde. But the plot was discovered and wholesale executions followed as the Guises brought charges of treason against the conspirators. The Protestants then agitated uprisings in southern France and the Guises arrested their leaders whom Catherine promptly freed.

An intercepted letter informed the Guises of a Protestant plot to massacre a lot of Roman Catholics in Paris and the first of eight religious wars broke forth, with Catherine playing an ineffective role as peace-maker. Then the head of the Guise family was assassinated by a Protestant who had entered the opposing army in disguise and cries for vengeance filled the air. The warfare was absolutely merciless. The Protestants destroyed churches, desecrated shrines, gave the Holy Sacrament to dogs and cattle, greased their boots with consecrated oil.

At length Catherine conceived a scheme of reconciliation by effecting a marriage between her daughter Marguerite and Henry, king of Navarre. Large numbers of both factions came to Paris for the wedding festivities, bristling hatefully at each other. On Aug. 22 someone shot Admiral Coligny on the street,

wounding him. Immediately both sides flew to arms while Catherine tried to quiet them. Fearing that the Protestants would attack them first the Guises precipitated matters the night of the 23rd, caught the Protestants before they were prepared and achieved the massacre of St. Bartholomew's Eve. Probably some two thousand people were slaughtered. It was a wicked thing for which no excuse can properly be found but it is difficult to place the whole blame accurately in one spot.

Casual Comment

By

BERNARD IDDINGS BELL

SOME weeks ago in this column I said a few words about the inexcusable wasting of time in theological seminaries and maintained that, with any rational budgeting of time, a two year course could be made as effective as the three year course now is. A bishop writes me that I am entirely correct in this, but adds: "Why the stress on this? The defect you mention is as nothing compared with the mental and spiritual flabbiness of these training schools for parsons. Judging by their products they are rather dreadful. Don't you think so?"

What I think about it does not matter very much, but I agree. And it need not be so. There are good professors in our seminaries, some brilliant ones; and there is available plenty of good student material, especially in these times when many more are offering themselves for the ministry than can possibly be accepted. It is *the theory* of these seminaries that is bad. The best men are stultified by antiquated, unrealistic ways of defining purpose and determining methods. There is need of reform: not tinkering with this and that, but complete re-thinking.

Of course the seminaries are intellectually flabby places, and will be as long as they accept students with no regard to whether they have had proper pre-theological study of history, philosophy, psychology or letters; as long as they lecture their men and feed them little dabs of learning in a way now long abandoned even in high schools; as long as they ignore, or neglect at least, training for the practical tasks of priest-craft—sermon writing and delivery, how to know and teach the faith, how to run a parish, how to visit the sick and comfort the sorrowful, even how to conduct the services. A medical school as inadequate or as vague as most theological seminaries would be shut up by the state for turning out malpractitioners. The American Medical Society would see to that.

And so to spiritual flabbiness—well, go and visit a theological seminary for a few days and judge for yourself. Most of them have the same attitude toward rational asceticism that Artemus Ward had toward anthropology: "I skursely know whut that may be."

Seminaries have no enemies that I know of. Everyone wishes them well; but, with a couple of exceptions, they do not, apparently, even know that they *are* inefficient. Most of the rest of the Church knows it only too well.

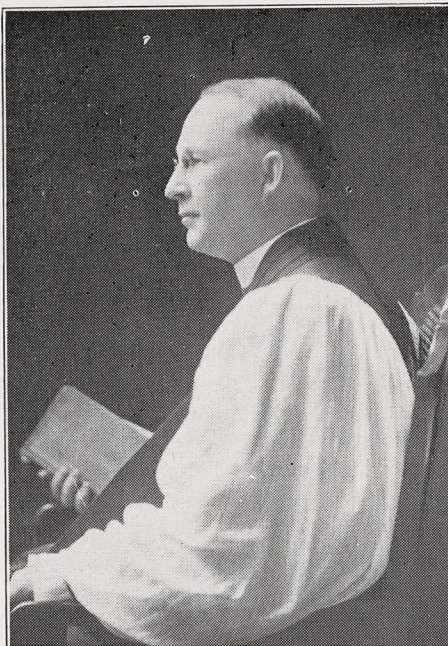
BOOKS ON OXFORD MOVEMENT AND THE OXFORD GROUPS

Reviewed by G. M. DAY

Oxford has evidently been transformed into a sort of Christian Mecca this past July, as The Oxford Movement was holding the celebration of the 100th anniversary of its inception, and at the same time The Oxford Group Movement, the modern movement which is generally known as the First Century Christian Fellowship or "Buchmanism," was holding a large house party beneath its spires. We have not heard of any overlapping relative to the two groups but one cannot help imagining what a shock the sweet and saintly, once born leader of The Oxford Movement, Cardinal Newman, would have experienced had he awakened from sleep and found himself in the midst of the Oxford house party.

Among the many books which have appeared in commemoration of the Oxford centenary is a delightful biographical volume entitled *Lead, Kindly Light*, by the Rev. Desmond Morse-Boycott (Macmillan: \$1.50). After a brief introductory chapter, Dr. Morse-Boycott gives us a series of the life stories of the twenty most influential persons in the movement, beginning with John Henry Newman, who died in 1890, and concluding with Mother Kate, who died in 1923, and Thomas Alexander Lacey, who survived until 1931. The whole volume is less than 250 pages in length. Each biography is very short and to the point, and the book ought to be of real help in giving laymen an acquaintance with the leaders of that movement which had a greater influence upon the Anglican communion than any other movement of the 19th century.

He That Cometh (Macmillan: \$1.35) is the title of the latest exposition of the modern Oxford Group Movement. It is written by Geoffrey Allen, a fellow and chaplain of Lincoln College, Oxford. Opening with the story of his own conversion, Mr. Allen continues in his very breezy and lucid style to give a general explanation and interpretation of the principles and meaning of the Group Movement. In contrast to *For Sinners Only*, which gave a history of the movement itself and the story of many individuals in it, Mr. Allen limits himself to his own experience and to his own understanding of the principles of the group. His style has a rather unique combination of pep and piety. For one who is a member of the group, and for neophytes, the book will, no doubt, be of great value, while for those who are



BISHOP GREEN
Leads Sewanee Conference

outside the group, it does not add anything to *For Sinners Only*. The reader who found the detailed guidance in *For Sinners Only* difficult to understand because of its apparent triviality, will find the same thing true of Mr. Allen's thought, while on the other hand, in dealing with ethical problems he will find that Mr. Allen will give him no new light.

Glory of the Priesthood is the title of a volume by the Rev. Edward Seyzeinger, a priest in the Community of the Resurrection, and it has a complimentary foreword by the Bishop of London (Morehouse: \$1.75). As the title would indicate, this is a book upon the priesthood as a vocation. It contains 167 pages of very good advice for the priest relative to his devotional life, his methods of discipline and work, and his relations to his colleagues, his parishioners, and those without the church.

Release is a one act play written by Amie H. Medary and recommended by the church's Commission on Religious Drama (Morehouse: 20c). The play covers events in the life of Joan of Arc which occurred between Monday, May 28 and Wednesday May 30, in 1431. The action has been compressed into an admirable little play requiring nine actors, a men's choir, and two acolytes, and could be easily acted in any parish house in a setting which could be readily constructed.

DR. SULLIVAN PREACHING AT BOSTON CATHEDRAL

The Rev. Edward T. Sullivan is again the summer preacher at St. Paul's Cathedral, Boston.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

September 4th is Labor Day so September 3rd is Labor Sunday. It is on that day that clergymen of all the churches are asked to present to their congregations the Labor Sunday Message, issued each year by the Federal Council of Churches, with our own department of Christian social service cooperating. In order that rectors may have it to read, and in order that you too may have it to read in case the rector does not bring it to your attention, here it is:

In this period of long-continued hardship and human suffering, the churches in giving spiritual help and physical relief to individuals, should not forget to lift high the ideals and principles of their faith upon which a better world must now be built. The voice of the prophet needs once more to be heard, both proclaiming the need of personal righteousness and calling men and nations to repentance for unchristian relationships in our economic life; crying in the wilderness of modern times, "Make straight in the desert a highway for our God."

The teachings of Christ which bear on economics are not expressed in technical terms. They deal primarily with motives and human values. They are therefore the more searching and timeless. They center upon the priceless worth of the humblest human being; the fundamental place of love in human life; the religious significance of daily bread, shelter and security. They give supreme emphasis to the motive of serving the common good as over against private self-seeking: "Whosoever loseth his life for my sake, shall find it."

These teachings strike at the very root of the exploitation of human life for profit, at the mania for gambling and stock speculation, and at all efforts to acquire wealth while making no personal contribution to society. Jesus' teachings of love and brotherhood are in sharp contrast with the present shocking inequalities of wealth and income. His teachings clearly set forth principles that demand an industrial and economic system dedicated to the common good.

As an expression of the specific ideals for which the churches should stand in seeking to bring in this better social order, we would point to those articles of the recently revised Social Ideals of the Churches which deal with economic questions. They include the following declarations: "Practical application of the Christian principle of social well-

being to the acquisition and use of wealth; subordination of speculation and the profit motive to the creative and cooperative spirit.

"Social planning and control of the credit and monetary systems and the economic processes for the common good.

"The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage, as a minimum, and above this a just share for the worker in the product of industry and agriculture.

"Safeguarding of all workers, urban and rural, against harmful conditions of labor and occupational injury and disease.

"Social insurance against sickness, accident, want in old age and unemployment.

"Reduction of hours of labor as the general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect.

"Such special regulation of the conditions of work of women as shall safeguard their welfare and that of the family and the community.

"The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of cooperatives and other organizations among farmers and other groups.

"Abolition of child labor; adequate provisions for the protection, education, spiritual nurture and wholesome recreation of every child.

"Economic justice for the farmer in legislation, financing, transportation and the price of farm products as compared with the cost of machinery and other commodities which he must buy.

"Justice, opportunity and equal rights for all; mutual good-will and cooperation among racial, economic and religious groups.

"Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a cooperative world order.

"Recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; the encouragement of free communication of mind with mind as essential to the discovery of truth."

No one can contemplate the profound changes involved in any successful carrying out of these Social Ideals without realizing that they make unprecedented demands upon the moral capacity of individual lead-

FUNDAMENTALS

IN THE article by Mr. Lowry in this issue he quotes the Rev. F. A. Iremonger, eminent clergyman of the Church of England, as saying: "There are just four or five questions on the lips of those who have not entirely abandoned the spiritual quest: whether there is a God in the Christian sense at all; whether it is of any use to pray to Him; whether it is conceivable that, in a universe of worlds in number as all the grains of sand on all the shores of the seven seas, their Maker is interested in the doings of each one of us on this tiny planet; and whether all the loveliest things—life, beauty and truth—end for us one and all at the hour of death." These are but some of the questions that will be answered in a series of articles on CHRISTIAN FUNDAMENTALS that will start in THE WITNESS next month. They are written by the Headmasters of our Church Schools. We asked them to write just as they would if they were answering the inquiry of one of their older students. We believe these articles will be ideal material to place in the hands of the average Church man or woman, or to use as material in a discussion group. Plan a Bundle to start with these articles; ten or more copies to one address; sell at five cents a copy; we bill quarterly at 3c a copy. Watch for the detailed announcement soon.

ers and of the whole people. What we lack in order to accomplish these ends, is neither material resources nor technical skill—these we have in superabundance—but a dedication to the common good, a courage and an unselfishness greater than are now manifest in American life.

If violence and bitterness are to be avoided in the process of social change, the privileged must actively participate in the movement toward economic justice, thus creating a spirit of fellowship instead of conflict in social progress. A heavy obligation also rests upon labor and its leaders to establish and maintain a cooperative relationship in the economic process. It is the church's business to teach, to inspire, to provide the moral and spiritual dynamic for basic change. The time is at hand. Lest blind selfishness destroy civilization, let us move forward more boldly in our economic life to the realization of our ideals of justice and human brotherhood.

How to Observe Labor Sunday

In addition to presenting us with this message the Federal Council also offers several suggestions for the observance of Labor Sunday.

1. Ministers are requested to read the Labor Sunday Message from their pulpits on Labor Sunday (September 3rd) or on the first available Sunday thereafter.

2. A copy of the Message may be posted for a period on the church bulletin board. Many churches give out copies to their congregations at the close of the Labor Sunday service, or at least secure copies for all church officers and members of their official boards.

3. Ministers usually preach special sermons on the relation of Christianity to industrial problems, and the ideal of a Christian social order.

4. The prayers of the day will naturally turn the hearts of men to God in petitions for all who suffer under the deprivations and anxieties of unemployment and for divine light and leading toward building a Christian social order in which there shall be fullness of life for all peoples.

5. A union service may be arranged for a number of churches with speakers representing labor, employers, city or state officials, social workers, and the churches. Special delegations may be invited to attend from labor organizations, employers' organizations, the Y. W. C. A., Y. M. C. A., etc. Such union services held out-of-doors in public parks have been very successful in many cities. A less elaborate program is easily arranged by conducting a union service in one of the churches. Suggestions in regard to names of speakers may be obtained from local councils of churches, denominational social service commissions or the Federal Council of Churches.

6. The Presidents of local Ministers' Associations or of Councils of Churches are requested to give the Labor Sunday Message to the local press for release Monday, August 28th with the endorsement of the Ministers' Association or Council of Churches after such action is taken by them. Such local endorsement and release is most helpful and will be appreciated.

7. Include Labor Sunday Message quotations in local broadcasting.

8. Lay plans now for Young Peoples' Societies, Bible Classes, Women's Missionary Societies, or other church groups to conduct studies of our economic life in the light of Christian ideals, and to undertake practical programs of social action.

The World Fellowship of Faiths

August 27 is the fifth anniversary of the signing of the Briand-Kellogg pact of peace. It is also the opening day of the culminating period of the convention of the World Fellowship of Faiths, which has held intermittent sessions in Chicago since June. During the three weeks of daily sessions, August 27 to September 17, the convention will be addressed, at the Hotel Morrison, by over 200 of the world's most famous religious, social service, cultural and political leaders.

Among the noted people scheduled to address the congress during the culminating period are Jane Addams, Justice Florence E. Allen, his Holiness Shri Meher Baba, of India; Sir Albion Banerji, of India; M. Henri Barbusse, of France; Sufi Mutiur Rahman Bengalee, of India; Senator Smith W. Brookhart, the Rev. S. Parkes Cadman, Bainbridge Colby, Senator Royal S. Copeland, Dr. Herbert von Beckerath, of Germany; Archbishop Athenagoras (through a spokesman, the Right Rev. Callistos), of the Archdiocese (Greek Catholic) of North and South America; Kedernath Das Gupta, of England, India and America; President Edward Elliott, of Purdue University; Mrs. Charlotte Perkins Gilman, Rabbi Israel Goldstein, Dr. John Haynes Holmes, Dr. Pardaman Singh Grewal (Sikh), President Arthur Morgan, of Antioch; Mrs. Margaret Sanger; Rabbi A. H. Silver, Dr. Rufus Jones, John Dewey, President R. R. Wright, of Wilberforce University; Dr. C. R. Watson, president American University, Cairo, Egypt; Dr. Edwin C. Dinwiddie D. D., International Order of Good Templars; Professor Arnold J. Toynbee, England; Dr. J. T. Sunderland, Rabbi Stephen S. Wise and Charles Frederick Weller, internationally famous social worker of Chicago.

The avowed purpose of this—the greatest congress of religions the world has seen—is to unite the inspirations and essential aspirations of all faiths and creeds in a tremendous moral effort to solve the great problems hindering the progress of humanity today, perhaps specially those on war and peace; to promote inter-religious, inter-racial and international tolerance, cooperation and fellowship—"to unite the best inspiration from all faiths upon spiritual solutions for man's present problems."

Mr. Ralph J. Westlake, a member of the committee sponsoring the Fellowship writes of it as follows: "History has entered a new era. Mankind again is at the crossroads—at the parting of the ways—and nationalistic aggrandizement has com-

pletely defeated the Disarmament and Economic Conferences. The politicians and economists have failed to secure that internationalism which would prevent war and attain prosperity. Tariffs, trade wars and armaments are increasing; tension is at the breaking point. Will the world explode again as it did in 1914—or will the spiritual leaders of the race succeed where our diplomats and economists failed? If they, too, fail to stem the rising tide of nationalism, Fascism and imperialism, the future holds no dawn, no star, nothing but fear and hate, rattling sabers, want and war.

"If man is to be saved from his

own foolhardiness, religion and rationalism must weld the world into a brotherhood. To maintain armies and navies, to insist upon absolute national sovereignty, to proclaim the superiority of one faith over another, is to renounce the heirship to the spiritual life of the ages.

"Internationalism or world fellowship is not the antithesis to nationhood and diversity of culture, but a synthesis of nations and cultures. No nation, no religion can ever consider itself free or victorious if it seeks freedom and victory for itself alone. Nations and religions are many—but the world is one and we are all brothers—the leaves of one tree.

LOW PREMIUMS

—plus regularly increasing cash or loan values—form the attractive basis for owning Life, Endowment or Retirement Insurance in a Company organized for the benefit of the clergy, lay officials and lay workers of the Protestant Episcopal Church and members of their families.

All types of Immediate and Deferred Annuities, providing a life income, are also available.

Send Inquiries to the

CHURCH LIFE INSURANCE CORPORATION

(A Subsidiary of The Church Pension Fund)

20 Exchange Place

New York

Our spiritual horizon is widening, and through this wider spiritual perception the lesson is being learned, albeit slowly and painfully, that the law of the jungle is not applicable to humanity; that the welfare of the race is far and away paramount to worship of Mammon; that the words and deeds of the world's greatest religious leaders, now convening in Chicago, are the golden threads from which must be wrought the new design for all mankind to follow."

* * *

Diocesan Camp Has Fine Summer

Camp Reese, diocese of Georgia, closed the last of July after a most successful session under the direction of the Rev. John B. Walthour of Waycross, who was assisted by Archdeacon Lawrence of Americus, Mr. George Harris of Hagood, S. C., and Mr. Ben Pierce of Augusta.

* * *

The Picture on the Cover

The picture on the cover this week shows a modern altar, following in its general arrangement the type which was used throughout Western Christendom during the Middle Ages. It was carried out by J. Wippell & Co. Ltd., of Exeter, England, to the designs of W. H. R. Blacking, a distinguished English architect. The reredos, of carved and decorated wood, is of the traditional long, low form, calculated to give dignity to the altar. It contains a good deal of Renaissance detail, although in general design it follows the lines of English 15th Century work. The altar-posts, surmounted by tapers, support riddels of rose-colored material. From the top of the reredos is suspended from a bracket and canopy, a hanging pyx, veiled in its pyx-cloth. This method of reservation was common until the 17th century.

The altar is set out, according to the rubrics and traditions of the English Church, for the Prayer Book liturgy. The chalice stands upon the rear third of the corporal, the front third being turned back over the paten. The second corporal, properly called the pall, is placed, folded in three, over the chalice, and will be opened out after the communion to "cover all that remains". The burse, to contain the two corporals and a purificator, rests against the reredos. The service book lies open upon its cushion. Upon the altar itself stand the two lights. The candlesticks and the large standards before the altar, are of wood, gilded.

* * *

Diocese of California Has Fine Conference

The diocese of California has just concluded a first rate conference,

held as usual at Asilomar, the conference center on the Monterey Peninsula. There were 25 parishes and missions represented with 153 registered delegates, with fully half of them young people. The Rev. C. P. Deems of San Francisco was the chairman. Bishop Parsons gave a series of addresses on worship at the morning assemblies, followed by lectures on the Gospels by the Rev. D. Charles Gardner, chaplain of Stanford University. The Rev. Henry Shires of Alameda was the conference chaplain and gave lectures for the clergy on the development of spiritual life in a parish. Deaconess Newell of Berkeley gave a course on rethinking missions and Mrs. William Palmer Lucas, an authority on international affairs, lectured on that subject. Then one of the high lights of the conference was the lectures by Dr. Howard Thurman of Howard University, Washington, D. C. He is one of the outstanding leaders of the Negro race and made a profound impression by the depth of his thought and his sympathetic Christian spirit. Mrs. J. Edison Adams was in charge of a program for the children and Miss Leila Anderson,

ST. FAITH'S SCHOOL

Saratoga Springs, N. Y.
Under the patronage of the Episcopal Church. Chartered under the Board of Regents. Graduates in Leading Colleges on Certificate. Art, Music, French, Domestic Science, Business Course.
43rd year of successful operation. Tuition: \$550. Apply to Rev. Dr. F. Allen Sisco.

GUNSTON HALL

School for girls in National Capital. General academic and college preparatory work. Small classes. Special courses in Art, Music, Expression, Home Economics, Commercial. Estab. 1892. Catalog on request. Mary L. Gildersleeve, Mary B. Kerr, M. A., Principals. Richard N. Mason, Business Manager, 1934 Florida Ave., Washington, D. C.

CALVERT-HERRICK & RIEDINGER

2 & 4 East . 23rd . Street
New . York . City

—o—

STAINED GLASS . MOSAIC
AND . CHURCH
DECORATION

—o—

CHURCH . APPOINTMENTS
IN . MARBLE . STONE
WOOD . AND
METAL

SAINT ALBAN'S

Accredited
Non-Military
Church School
55 miles from Chicago. Prepares for college. "Job system" develops initiative. Sports. Scout troop. Lower school. Moderate rates. Catalog.
Dr. Charles L. Street,
Headmaster, Box 83.

SYCAMORE
ILLINOIS

CHATHAM HALL

A Church School in
Southern Virginia
for Girls
Rev. Edmund J. Lee, D.D.
Rector
Chatham Virginia

SAINT JAMES SCHOOL

Washington County, Maryland
Diocesan School for Boys
The Mother of Church Schools
on the English Plan
Dr. Adrian H. Onderdonk
Headmaster

St. Catherine's School

An Episcopal Country School in attractive suburb of historical Richmond. Graduates yearly enter colleges requiring board examinations and those accepting certificates. Art, Music. Riding and other outdoor activities, the year round. Write for circular. Address:
Louisa De Berniere Bacot, Headmistress
Westhampton, Richmond, Virginia

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Junior School from six years. Housemother. Separate building. Upper School prepares for university or business. ROTC. Every modern equipment. Catalogue, Dr. J. J. Wicker. Box 104, Fork Union, Virginia.

ST. MARGARET'S SCHOOL TAPPAHANNOCK, VIRGINIA

A Church School for girls. Boarding Department limited to 70. College preparatory Course and Intermediate Grades. Athletics. Very moderate cost.
Country life and simplicity without isolation. Beautiful grounds on Rappahannock River. Three dormitories for different ages.
Edith Latané, Headmistress

SOMERSET HILLS

Far Hills - New Jersey

Boys from 7 to 17 years.
95% increase in enrollment in past two years. All sports, including Horsemanship and Fencing.
REV. J. H. S. FAIR,
Director

Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory and general courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1845. Catalog.
Mrs. H. N. Hills, A.B., Box A, Stanton, Va.

student worker among women in the colleges of the Pacific, guided the conferences of the young people.

* * *

Death of Rural Dean of Nebraska

The Rev. Oliver Riley, rural dean of Nebraska, died recently at Denver, Colorado, where he had gone for a short vacation. His death was due to a heart attack. He was but 55 years of age. In addition to his Church work he was prominent in civic affairs.

* * *

Ordination In Maryland

The Rev. Richard Reynolds Beasley was ordained to the priesthood at Collington, Maryland, on August 6th, by Bishop Jett of Southwestern Virginia. The service was at Collington because of family ties there, though he is of the diocese of Southwestern Virginia. He is a graduate of Virginia Episcopal School, the University of Virginia and the Virginia Seminary, and has just finished nine months studying at Oxford. He is now the rector of Emmanuel, Bristol, Va.

* * *

National Conference of the Brotherhood

The national conference of the Brotherhood of St. Andrew is to be held in Chicago from September 8 through the 10th, commemorating the 50th anniversary of the founding of the organization. Among those on the program are Presiding Bishop Perry, Bishop Stewart of Chicago, Bishop Wilson of Eau Claire, the Rev. Hubert Carleton of Winnetka, Ill., Richard H. Ranger of Newark, N. J., Douglas C. Turnbull Jr. of Baltimore, J. R. Marcum of Huntington, W. Va., the Rev. Irwin C. Johnson of Detroit, Dudley B. McNeil of Elgin, Ill., A. L. Holmes of Clinton, Iowa, H. Lawrence Choate, former Brotherhood president, Archdeacon Hagger of Detroit and W. F. Leggo of Brooklyn. The conference is to be held at St. James Church where the Brotherhood was founded.

* * *

Virginia Young People Get Down To Business

Counsellors and officers of the Young People's Service League of Southwestern Virginia met at Roanoke on August 11th, divided the diocese into five districts, with a leader in charge of the work in each, and adopted the following ten point standard as a guide for their work:

A minimum of 25 meetings annually, 75 per cent of which shall have prepared programs.

Seventy-five per cent average attendance of members at all meetings.

Not less than four corporate Communion during the year. (Should there be no rector or regular min-

istration, notation to that effect on the report will secure to the branch the point in question.)

Standard report to be sent in by the 10th of each month, together with a briefly detailed outline of at least one program actually presented by the branch during the preceding month.

Diocesan dues paid before February 1st.

Branch contribution to the Diocesan Project.

Representation at the Diocesan Convention.

Not less than one-third of the membership participating in the Bishop's Test.

Organized work or a gift from each branch in each of the Five Fields of Service.

Organized observance of the Four Ideals.

* * *

World Fair Pageant Called Off

There is another jam at the world's fair. As announced here last week the Chicago Church Federation was to present a pageant there this coming month. The chairman of the pageant committee of the Federation now writes: "Owing to the vacillation of the Century of Progress, which has rescinded the permission formerly given in writing for the use of the floating theatre, the Chicago Church Federation, although far advanced in its plans, feels obliged to withdraw its presentation."

* * *

Church Studies a Coal Area

In 1931 the proposal came to the Ohio Council of Churches that each of the larger denominations assume responsibility for a sphere of influence in the Hocking Valley, not with an idea of establishing more churches but in order to enrich the religious, social and cultural life of the community. Before acting on the suggestion it was proposed that the various denominations make surveys. That for our Church has just been completed, and if you want to get a graphic picture of a coal mining area get it. It has been released only in multigraphed form and I rather gather that it is not to be published, but I presume you can get a copy for a small price if you send

PHONE, OCEAN CITY 1335
AMERICAN PLAN

THE BISCAINE

E. BLUNDIN

Ownership Management

814 Ocean Ave., Ocean City, N. J.

Edwin S. Gorham, Inc.

*Publishers, Distributors of
Church Literature and Art.*
Vestments, Candles, Altar Linens, Altar Bread and Vessels.

Information on request.

18 West 45th Street, New York

1832 HANNAH MORE ACADEMY 1933

The Maryland Diocesan School for Girls, in the country, fifteen miles from Baltimore. Accredited. College Preparatory and General Courses. Music, Art. Modern equipment and methods. Reasonable rates. Athletics. Riding.

Address: Principal,

LAURA FOWLER, A.B.,

Box L,

Reisterstown, Md.

DE VEAUX SCHOOL

Niagara Falls, N. Y.

Boys now housed in modern, fireproof dormitory.

For catalogue address

Rev. Wm. S. Barrows, D.D., Headmaster

CHURCH TRAINING SCHOOL (Church Training & Deaconess House) Diocese of Pennsylvania

Prepares women for work in mission fields, religious education, Church social service, parish work, and for the order of deaconess.

Miss Ethel M. Springer, Dean
708 Spruce Street, Philadelphia, Pa.

WOODLEIGH FARMS, TOWANDA, PA., owner trained nurse; every comfort; high class Christian home. Elderly, convalescents. \$50 monthly. On L. V. R. R. and U. S. 6. Booklet.

MARY FAWCETT COMPANY TO ALL CUSTOMERS: Present rise in Sterling forecasts higher prices for all linens. We offer stocks at "Economy List." Buy now advantageously. 812 Berkeley Avenue, Trenton, N. J.

CATHEDRAL STUDIO, CHURCH EMBROIDERIES, Altar and pulpit hangings, etc. Stoles from \$6.50. Burse, veil \$10 up. Surplices \$8 up. Exquisite Altar linens. Damask cope from \$70. Damask Mass set from \$60. Silk chasuble from \$30. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guild Handbook 25c. L. V. MacKrilie, 11 W. Kirke St., Chevy Chase, Washington, D. C.

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

HOUSE OF THE NAZARENE SAINT AUGUSTINE, FLORIDA

Guests received. Moderate charges. Convenient, comfortable, cheerful. Good meals, attractive grounds, sunshine and quiet. If you are looking for rest or renewed strength, come and see. Open year round. Daily Chapel services next door, open to guests if desired. For further particulars address, Sister-in-Charge, 30-34 Rohde Avenue.

POSITION WANTED

Full or part time work, church or organization near New York. Experience religious education and social work. Young woman; B. S., M. A. Box H. THE WITNESS, 931 Tribune Building, New York City.

POSITION WANTED

Churchwoman needs a job. Extensive experience (here and foreign field) in religious education, finance, secretarial and social work. Church or social organization near New York preferred. What have you to offer? Box K. THE WITNESS, 931 Tribune Building, New York City.

CONVALESCENT HOME

Convalescent home wants several old ladies, or semi-invalids, to care for. Apply to Miss Margaret C. Baker, R.N., Gordonsville, Va.

THE HERMITAGE, GRANDVIEW HEIGHTS, Port Stanley, Ontario. "A Perfect Setting for a restful Holiday." Unrivalled position overlooking Lake-Valley-Hills. Write for Prospectus.



J. & R. LAMB
STUDIOS
NO. 325 SIXTH AVENUE NEW YORK
STAINED GLASS MURALS
MOAIC MARBLESTONE
CARVED WOOD METAL
ESTD 1857



M. P. MOLLER
PIRE ORBANS
Hagerstown Maryland

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

CHURCH WINDOWS
AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE

Send for Illustrated Catalogue
Jacoby Art Glass Company
Dept. 47, 2700 St. Vincent Ave.,
St. Louis, Mo.

Bronze Memorial Tablets

Candlesticks, Crosses, etc.
Repairing and Refinishing

**SUMMIT BRASS & BRONZE
WORKS, Inc.**

935-37 Demott St. North Bergen, N. J.

J. WIPPELL
& CO LTD.

invite you to visit them when
you are in England for the

OXFORD
MOVEMENT
CENTENARY
CELEBRATIONS
July 1933

Showrooms

LONDON and MANCHESTER
11 Tufton Street 32 Victoria Street
Westminster S.W.1 (Corner of Cateaton St.)

Studios . . . EXETER

to the office of the diocese of Southern Ohio in Cincinnati.

The study was carried out by the Rev. Joseph Ware and Mrs. Lloyd Clarke, the former being the executive secretary of social service in the diocese and the latter being a member of the department. They were assisted in the work by innumerable people, and a thorough job was done all around. It is naturally impossible to give you their conclusions in this brief paragraph beyond the very general one that there is misery there in the Hocking Valley and the churches—all of them—are indifferent to it.

"It is obvious," says the report, "that industrial conditions, which have their origin in the inability of the mines to sell enough coal to provide work at a living wage for all who look to them for employment, are responsible for the prevailing poverty, the inadequate housing, the need of relief, and indirectly the impoverishment of spiritual life which finds statistical expression in the high rate of juvenile delinquency and illegitimacy. We can only wonder how largely these industrial conditions are responsible for the decay of the churches. Certainly they on their part are doing little or nothing to alleviate or prevent the prevalent social disintegration. If redemption is anything more than a somewhat transient emotional experience, if it involves remaking human nature, and setting men who have lost their way on the road Godward, the churches are failing in this, their primary work. . . . The churches are rapidly coming to a point where no one is inclined to take them seriously as factors in the total situation." Strong words those, but apparently borne out by the facts. But there is this to be encouraged about. This is self-criticism . . . a thorough bit of research work carried out by the Church herself . . . with definite recommendations looking toward a correction of the evils. It is a top-notch piece of work for which the diocese of Southern Ohio, and particularly the department of social service, deserves high praise.

* * *

An Intelligence Test for Churchmen

The Christian Life, a British publication, so I am informed by the weekly bulletin of the Church of the Redeemer, St. Louis, recently conducted a Church intelligence test and set down the results in its pages. It reads as follows:

Q. What religious paper do you read?

A. None.

Q. Why?

A. No time to read.



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



CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

Specialists in Church vestments and Embroideries for a half a century.

COX SONS & VINING

131-133 E. 23rd St., New York

ERNEST W. LAKEMAN

Designer and Worker in Stained Glass

36-38 WEST TWENTY-FIFTH STREET

Opposite Trinity Chapel

NEW YORK, N. Y.



MENEELY BELL CO

TROY, N.Y. AND
BROADWAY, N.Y. CITY

BELLS

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



CHURCH BELLS, CHIMES AND PEALS
Unequaled Musical Qualities



CASSOCKS

For the Clergy and Choir

Vestments, Altar Linens
Embroideries, Materials,
Tailoring.

J. M. HALL, Inc.

174 Madison Ave.

(Suite 702-3-4)

(Bet. 33d & 34th Sts.)

New York

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders

of

PIPE ORGANS

noted for their superior tonal qualities
and mechanical reliability

Correspondence Solicited



D'ASCENZO
STUDIOS 1604 7th SUMMER ST
PHILADELPHIA, PA.
STAINED GLASS MOSAICS MURALS

HOLDERNESS

In the beautiful White Mountains. College Preparatory and General courses for boys. Fully accredited. All sports, including riding. Two hundred acres of woods. Individual instruction and home atmosphere. New fireproof building, accommodating 40 resident students.

Rev. Edric A. Weld, Rector,
Box W. Plymouth, N. H.

St. John Baptist School*For Girls*

In the country near Morris-town. Under the care of the Sisters of St. John Baptist. College Preparatory and General Courses. Music and Art. Modern Fireproof Building. Ample Grounds. Outdoor Life. Moderate Rates.
For Catalogue address
Sister Superior, Mendham, N. J.

St. Katharine's School

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls. Recommended by leading colleges. Beautiful grounds. Outdoor sports, riding and swimming. Ask for our catalogue.

SISTER SUPERIOR
927 Tremont Ave., Davenport, Ia.

TRINITY COLLEGE

Hartford, Conn.

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

**NURSING
CHILDREN'S HOSPITAL**

in New York. Sisters of St. Mary (Episcopal) 405 W. 34th Street. Accredited School of Nursing, three years. Major subject children. Adult, maternity and public health nursing in affiliated hospitals. Single rooms. Full maintenance. Write for booklet.

KEMPER HALL

KENOSHA, WISCONSIN
Under the care of the Sisters of Saint Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Elementary Grades, Progressive Methods Used. Music, Art, Domestic Science. Outdoor and Indoor Sports. Address, The Sister Superior.

**Virginia Episcopal School
Lynchburg, Virginia**

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

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

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

Under the care of the Sisters of St. Mary. College preparatory and general courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalogue address THE SISTER SUPERIOR.

Q. What progress is your Church making?

A. Don't know.

Q. What is your opinion of the Forward Movement? (Corresponding to the Church's Program in our Church).

A. Never heard of it.

Q. Where do you think missionary work is most needed?

A. Don't know.

Q. How many members are there in your Church?

A. Don't know.

Q. Of course you are a Church member?

A. Don't . . . I mean yes.

Q. Who do you consider outstanding leaders of the Church?

A. I really don't know.

Q. Is the Church making progress in your neighborhood?

A. Don't know at all.

Q. Of course you read a daily newspaper?

A. Why of course; don't be silly. A person cannot be intelligently informed without reading one.

Q. Just what good are you to the Church?

A. Don't kn--; that is, well, you see . . .

I might add that the rector of the Redeemer presents this bit as a means of persuading his people to buy copies of THE WITNESS which he has on sale each Sunday at the door of the church. He writes in another issue of his Bulletin, in which he urges his parishioners to subscribe to one of the Church weeklies: "I am eager indeed to have our members spend at least \$2 a year per family for this important feature of a living parish, for there is a very real connection between a well informed membership and a really effective organization. Every vestryman, every Sunday School teacher and every officer of a Church society should certainly read a Church paper."

We won't add our bit, which has been done so many times. But we do, in the name of all the Church weeklies, thank the Rev. Sumner Walters for the boost.

* * *

**To Conduct Missions
In Hawaii**

The Rev. Spence Burton, superior of the Cowley Fathers, is to visit Hawaii in the fall to conduct missions there in several parishes, upon invitation of Bishop Littell.

* * *

**Religion Must Aid
Economic Change**

Religion must prove that it has a share in the two great modern quests for economic change and the abolition of war, the Rev. Dr. A. Bruce

**The General Theological
Seminary**

Three-year undergraduate course of prescribed and elective study.

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

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

ADDRESS

THE DEAN

4 Chelsea Square New York City

For Catalogue Address the Dean

**Episcopal Theological School
CAMBRIDGE, MASSACHUSETTS**

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

For Catalogue Address the Dean

**DIVINITY SCHOOL IN
PHILADELPHIA**

Undergraduate and Graduate Courses
Privileges at University of Pennsylvania

Address:
DEAN BARTLETT, 42nd and Locust Streets

**SEABURY-CARLETON
THEOLOGY LIBERAL ARTS**

Best Training — Minimum Cost
For information and catalogue write
RT. REV. STEPHEN S. KEELER, D.D.
Acting Dean

Seabury Hall, Faribault, Minn.

**The Protestant Episcopal
Theological Seminary in Virginia**

For catalogue and other information
address the Dean

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

**Berkeley Divinity
School**

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

ST. ANNE'S College Preparatory. Graduates in leading (EPISCOPAL) Eastern colleges. Admits on certificate to Sweet Briar, Goucher and other Southern colleges. Lower School for girls 10-12 years. Riding and other sports the year round. Fees \$600.00.
Margaret Porter (M.A., Columbia), Principal
Charlottesville, Virginia.

WILLIAM SMITH COLLEGE

FOR WOMEN
Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts Course leading to the degrees of A.B. and B.S.
For catalogue and information address
Faye Huntington Klyver, Ph.D., Dean

Curry said last Sunday in his sermon at Union Theological Seminary.

At different stages in the world's progress religion had been an aid and a drawback to social change, and at times has attempted to remain neutral, Dr. Curry said. In its present need, he said, the three groups which influenced it most were those who wanted change without religion; those who wanted no change but sought a comfortable religion, and those who would fight for social changes and use religion as a resource for power. It was to the last group, he said, that men must look for beneficial action.

* * *

Nationalism Has Divided Christendom

"The Christian church," said Bishop Rogers of Ohio, preaching last Sunday at St. Bartholomew's, New York, "borrowed its ritual from the Jew, its dogma from the Greek, and its order and success from the Latin. Up to the time of the Reformation there was no thought of difference in religion on grounds of nationality, but the rise of nationalism gave rise to Protestantism."

"So long as nationalism will exist," he went on, "Protestantism will exist. The two were simultaneous in origin and will remain simultaneous in existence until such time as the cause of the former is removed."

Bishop Rogers expressed satisfaction at the note of tolerance he had perceived in modern Christianity. This, he felt, was particularly true in the new conception of baptism, which makes the baptized party a Christian, no matter what faith the ceremony is performed in. The idea belongs to this generation and is "a sign of the new tolerance toward Christ and His Church," he declared.

* * *

Clergyman Disappears From Conference

The Rev. Leslie T. Downey, rector at Huntington, W. Va., was notified while attending the Sewanee Conference that his mother was seriously ill. He left at once in his automobile and has not been heard of at the time of this writing, over a week later. A reward of \$25 has been offered by the Union Settlement of his city for information leading to his location.

* * *

Fine Conferences At Sewanee

The province of Sewanee, as usual, had top-notch conferences again this year. The adult conference had an exceptional faculty, with the Rev. Daniel McGregor, new secretary of religious education of the National Council, Dr. John Wood, secretary of foreign missions, and Professor Colbert of the University of Wisconsin,

as the stars. Dr. Wood had them stirred up on the missions report, while Dr. Colbert seems to have been hitting out from the shoulder on economics and sociology. The Young People's division is now in session, with an attendance that is a record low for this important gathering, but with zeal and enthusiasm that is overcoming their lack of numbers. Bishop Green of Mississippi was the director of the adult conference with the Rev. Gordon Reese the boss of the young people's affair. There were thirty dioceses

represented at the adult conference, with seventeen dioceses represented at the clergy school which ran at the same time and was directed by Bishop Mikell of Atlanta. The lecturers in the clergy school were the Rev. Oliver Hart of Chattanooga, the Rev. Macolm Taylor, the director of evangelism of the commission on evangelism and the Rev. Richard Trapnell, general secretary of the National Council. The missionary guest of the conference was Dr. Claude Lee of St. Andrew's Hospital, Wusih, China.

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.

The Christian Nurture Series

The Christian Nurture Series of Church school lessons, the most widely used series in the Episcopal Church, is edited by the Department of Religious Education of the National Council, and is published and distributed by the Morehouse Publishing Co. of Milwaukee. The history of the series is most interesting.

► **THE SERIES IS A RESULT** of years of experiment and patient study by leaders in religious education. As early as 1906 a course based on the "Christian Nurture idea" appeared in mimeographed form in Boston. In 1910 the first Christian Nurture Course was printed, a little book of 64 pages. Various courses of study were developed and distributed in many churches—experimented with, and results reported to the Rev. Dr. Wm. E. Gardner, who in 1912 was called to head the General Board of Religious Education, later known as the Department of Religious Education of the National Council.

► **THE FIRST PUBLIC APPEARANCE** of the Christian Nurture Series, in 1916-17, marked the first publication of a series of graded courses from the kindergarten through the high school, nurturing the child during each period of his training, according to a well ordered and well designed plan; and aiming to make him, in the end, an intelligent Churchman.

► **BEFORE THIS TIME**, material and courses of study for Episcopal Church children had been uneven in grading and character. It was no wonder that educational leaders desired a systematized, standard curriculum, adaptable to all schools. This need was fulfilled when in the fall of 1917 all courses in the series were ready. Since then, the series, with its revisions, has remained the most extensively used course of study in Episcopal Church schools.

► **FROM THE VERY BEGINNING** of the Series Church educators planned to keep all courses in the series up-to-date by revising them about every five years. The first revision was undertaken in 1923-25, and the second in 1930. These revisions have maintained the entire series up to the best and most modern standards of religious education.

► **DURING THE PAST TWO YEARS** plans have been made for a series of alternative courses to embody the latest educational methods.

► **ALTERNATIVE COURSES.** *Adventures in Church Worship*, written by the Very Rev. Maurice Clarke, dean of St. Paul's Cathedral, Marquette, Mich., is the first to appear of the new courses now being written and experimentally used under the supervision of the National Department of Religious Education.

► **FOR A MORE COMPLETE STORY** of the birth and growth of the present Christian Nurture Series for Episcopal Church children, and the development of the National Council's work in helping individual schools solve their problems, see *Nurturing Young Churchmen* (\$1.50) by the Rev. Clifton H. Brewer, Ph.D. It is an invaluable book for every Church school teacher, the superintendent, or the rector.

The Courses in the Christian Nurture Series

KINDERGARTEN DEPARTMENT (Ages 4 and 5)

Course A—*The Fatherhood of God.*
Course B—*Our Father's Gifts*

PRIMARY DEPARTMENT (Ages 6, 7, and 8)

Course 1—*Trust in God*
Course 2—*Obedience to God*
Course 3—*God With Man*

JUNIOR DEPARTMENT (Ages 9, 10, and 11)

Course 4—*God's Great Family*
Course 5—*The Christian Seasons*
Course 6—*Church Worship and Membership*

Alternative Course for the Junior Department

Course J-2—*Adventures in Church Worship*, by the Very Rev. Maurice Clarke.

JUNIOR HIGH DEPARTMENT (Ages 12, 13, and 14)

Course 7—*The Life of Our Lord*
Course 8—*The Long Life of the Church*
Course 9—*Our Church and Her Mission*

SENIOR HIGH DEPARTMENT (for either high school or college age). These courses of study may be used in any desired order.

The Work of the Holy Spirit in the Church
Our Bible

Winning the World for Christ

Building the City of God, by the Rev. Harold Holt
The Creed and Christian Convictions

● Full description and prices in the New Morehouse Church School Material Catalogue. Send for a copy.

Morehouse Publishing Co., Milwaukee, Wis.