

The **WITNESS**

CHICAGO, ILL., FEBRUARY 22, 1934

OUR TRUST

by

BISHOP STEWART

THE Church, like her Master, seeks to draw man's will into oneness with the will of God, confident that thus, and thus only, the high destiny of man shall be realized in happiness and blessedness, in true prosperity and peace. To this sharing in the life and purpose of God we commit ourselves, all that we are, all that we have. Our religion is not a means of escape. It is not the wistful sharing in a hope long deferred. It is not a flight into ivory towers. It is the courageous acceptance of a trust handed on to us from the Incarnate Son of God.

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THE NATIONAL COUNCIL had a deficit of slightly more than a half million dollars for 1933, the first to be incurred since the "Pay-As-You-Go-Plan" was inaugurated in 1925. This fact was reported to the National Council, now in session in New York (February 21-22) by the treasurer, Lewis B. Franklin. Last February the Council reduced its appropriations for the year to an amount not in excess of the income reasonably to be expected. These "expectations" from the dioceses were not realized in full. Other contributing causes were lower receipts from interest, though the fact that trust funds produced cash income of $4\frac{1}{2}\%$ for the year is a cause for congratulations in view of the delays experienced in the collection of interest on real estate mortgages. Receipts from undesignated legacies were more than \$100,000 below the estimate, chiefly because of the shrinkage in the value of estates and delays in settlements. Finally the decline in the value of the dollar resulted in an increase in expenditures of about \$70,000 in the foreign fields. Just what the Council did about the matter will have to be reported next week. But whatever they are able to do, it is certain that a consideration of ways and means of financing the national work of the Church will be one of the most pressing matters to come before General Convention in October.

Dr. Franklin, in addressing the Council, stated that the present condition of the national treasury is caused by "the breakdown of the partnership principle, due to the pressure of parochial and diocesan needs." As evidence of this fact he declared that total payments from the dioceses averaged but \$1.06 per communicant for the year as compared with an average expenditure per communicant for all Church purposes of \$23. Two cents a week per communicant is not very good evidence of a missionary Church—a matter we might give some thought to this Lent.

ONE HATES to be picky about things; and in particular it seems ungracious, in view of the many good things emanating from the National department of religious education under Dr. McGregor's able direction, to note an occasional silliness sent out from that office. Nevertheless when a suggestion officially promulgated is just too absurdly awful, it may be well for a Church paper to call it that before Mr. Mencken gets hold of it. In a leaflet sent out for this Lent, "teacher's helps" is how to develop an interest in missions among the youngsters during

the penitential season, we find this gem of poorest ray serene: "On the day the Offering is to be presented, a small child dressed to symbolize a dollar may come forward and say, 'I am a dollar. What can I do to build the Kingdom?' Other children may represent \$5, \$10, \$25, \$50 and \$100."

There is small use in gilding the lily. But would you not love to have your own child dressed up "to symbolize a dollar." (By the way, how is it done?). And how the King must be pleased to see the child He set in the midst, with the statement that of such is the Kingdom, proudly renouncing human status and proclaiming, "I'm a couple of ten dollar bills."

Another suggestion, almost as lovely, is that of a group of children to dramatize one of the missionary biographies and put on their show at the local Old Ladies' Home. That comes under the head of cruelty to the aged.

These ribald remarks of ours on this well-intended document are probably all out of order. This sort of monkey-business is in perfect accord with the pedagogical theories taught in many teachers colleges. It is "the project method," reduced to its lowest terms and its highest absurdity. But some of us just cannot be up to date in such matters. Charles Brent is one of the missionary heroes to be studied. Imagine that noblest of bishops alive again and looking on little Willie as he pretends, for the benefit of the old ladies, that he is missionary to the Igorots. And imagine, too, his horror at hearing Mary Jane say solemnly in her sweet girlish treble, "I'm a \$2 bill." "Indeed you are not my dear," he would reply. "You are God's own child!"

Brother McGregor, somebody in your department needs a new job.

IF YOU ARE INTERESTED in Indian work, as you are certain to be if you know of our domestic missionary work, you will want to know about an order which has just gone out from Mr. John Collier, the Indian Commissioner in Washington, on the subject of Indian religious liberty. Native dance ceremonies of religious and folk significance have been condemned by a good many people, particularly missionaries, on the ground that they lead to immorality. Mr. Collier has now notified all superintendents that "No interference with Indian religious life or ceremonial expression will hereafter be tolerated. The

cultural liberty of Indians is in all respects to be considered equal to that of any non-Indian group. And it is desirable that Indians be bi-lingual—fluent and literate in the English language and fluent in their vital, beautiful and efficient native languages. The Indian arts and crafts are to be prized, nourished and honored. Violations of law or of the properties, if committed under the cloak of any religion, Indian or other, or any cultural tradition, Indian or other, are to be dealt with as such, but in no case shall punish-

ments for statutory violations or for improprieties be so administered as to constitute an interference with, or to imply a censorship over, the religious or cultural life, Indian or other. The fullest constitutional liberty, in all matters affecting religion, conscience and culture, is insisted on for all Indians. In addition, an affirmative, appreciative attitude toward Indian cultural values is desired in the Indian Service."

All of which is a New Deal indeed for the Indians and one which seems to be all to the good.

LOVE FOR MEN

By

ANGUS DUN

Professor at the Cambridge Seminary

WE BEGAN last week to consider the claims of Christian discipleship, or the meaning of that "Follow me", which Christ addresses to mankind. We found the answer in the familiar words and deeds of Christ. His first command is the command to love God, to have faith in God, to will His will and seek first His rule. I tried in the first paper to interpret that first claim which Christ makes on those who would follow Him.

The second claim or demand is as familiar and obvious, and as difficult, as the first. Again it is revealed both in His words and in His life. "The second commandment is like, namely this,—Thou shalt love thy neighbor as thyself." "Do unto others as ye would that they should do unto you." And if we ask how this love manifests itself, many parables and sayings make it plain. Like the Good Samaritan, it has compassion on a man in trouble, even of another and hostile people; it spends and binds up wounds; it gives more than it is asked to give; it is more observant of the beam in one's own eye than of the mote in a brother's eye; it sees men hungry and feeds them, a stranger and takes them in, naked and it clothes them, sick and in prison, and visits them; it forgives much and returns good for evil; its aristocracy is an aristocracy of servants.

Once more, what the words say, the life reenforces and confirms. Here is One Who knows Himself called to preach good news to the poor, to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised. Here is a Fisher of men, a Shepherd of men, a Physician, who goes where men are in need; one who moves among the despised and outcast; one who washes the disciples' feet, a servant of all.

We must keep very clear as to the inseparable relation between the first and second commandments. The life of the disciple of Christ is first of all the God-centered life, the God-hallowing life, the God-

serving life. That is never left behind as a first item, which we check off and move on to item two. Always Christ asks of His disciples only *one* thing, the service of God, the putting into effect of His will. As Brunner puts it, "We have no one to serve but God, nothing to do but to serve God." From that and from that alone comes the single-mindedness of discipleship.

But to love God as Christ means it is not to love a self-engrossed deity, pleased with a maximum of attention. To love the God whom Christ served and revealed is to love a Creator and sustainer of life, a Redeemer of life, a Sanctifier of life,—of my life and my neighbor's life. To love God in the Christian meaning of the word is to love the life-giving Father, the redeeming Son, the cleansing and sanctifying Spirit.

He calls us out of the service of ourselves, out of our enslavement to appetite and impulse, out of our absorption with our own private interests, even out of every actual attachment, into His service. But the God Who calls us into His service is Himself faced towards the world. The human will that is given to Him is carried back straightway by His will into the service of His world.

To the saying, "We have no one to serve but God and nothing to do but to serve God", we must add another, "There is no service of God that is not a service of man." Christ carries on and fulfills the words of the prophets. Back of Him are the words of Amos, "Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. But let judgment run down as waters, and righteousness as a mighty stream." Back of Him are the words of Micah, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves a year old?—He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?" He is the heir of the words of Isaiah, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless,

This is the second of the series by Dr. Dun on Christ and His Rivals in the Modern World. We are pleased to announce that there will be six in the series instead of four as originally announced; two on Christ and Communism and two on Christ and Nationalism are to follow.

plead for the widow." They are all variants on a single theme,—“There is no service of God that is not a service of man.”

WHAT is this love which God in Christ commands? There are many varieties of love, which appear spontaneously in human relationships and need no command to call them into being,—many degrees of natural liking and companionship, aesthetic attraction, sex-attraction, parental and filial love, intense personal love.

The love which is so utterly central in discipleship towards Christ finds its closest natural analogy in brotherly love. It is not an experience of some rare congeniality or personal attractiveness in the other life. It is not like sex-love an eager desire for an exclusive union with that other life in all its individuality. It is not even like friendship, a highly selective discovery in that other life of something answering especially to my unique personality. In that sense it is not personal love, not the selective attachment of one person to another person.

It is in a sense something more matter of fact than that, less emotional, certainly less possessive, not so much a desire to establish a personal relationship between the other and myself, as a whole-hearted will for his good in itself. It is a heart-felt recognition of my kinship with the other and of his worth, not merely as one whose claims put a just check on my egoism, but as one who has my interest; whose hurts and successes matter to me. It is a sense of our belonging to each other, because we both belong to someone else.

This is the kind of love we find in a family which fulfills the family idea. My brother shares with me in the common life. From the beginning he has been willed into being and nourished and watched over and cared for by the same love that willed me into being and nourished and watched over and cared for me. In that relationship we are equal sharers. In nothing else are we equal, in age, ability, strength, knowledge, temperament, viewpoint, vocation, character. There is no guarantees that we shall be especially congenial.

My love for a brother in the natural family is manifested in the fact that I suffer in his sufferings and rejoice in his successes, that I will his life and its fullness. It is a kind of love. It is more than intelligent justice or generalized good will. It has heart in it? It cares. It is concerned with the person and his well being, irrespective of his rights or deserts or worthiness or gifts. I can not dissolve that relationship without dissolving my relationship with the life that gave me life.

The demand for such a love towards men, all sorts and conditions of men, is a preposterous demand save as it is rooted in and nourished by the love of God and the love of Christ. It is a fruit of the Spirit. It is a gift of grace. It is the product of life *in Christ*. It is not a nice sensible rule by which my self-interest and other peoples' self-interest can be scrambled and come out smooth.

WHO is this neighbor whom we are bidden to love with brotherly love? My neighbor is the man next to me, the man whose life touches my life. He comes to me in many guises and disguises,—as wife, father, son, master, servant, boss, employe, tax-collector, rent-collector, plumber, friend, enemy, black, yellow, white, dull man, bright man. I face him across the breakfast table and across the counter. He or she stand before me in the subway. He or she charms me, bores me, irritates me, fascinates me, cheers me, tempts me, hurts me, helps me.

The Christian command is not that this brotherly relationship obliterate all these other relationships. If it did, it would be irrelevant for our life on earth. It would even destroy the very life I am commanded to serve. Human life, my life and my neighbor's life, can not go on without the relationship of the sexes, the relationship of parents and children, without the economic order, without production and distribution and exchange, without the political order. To will God's world I must will all these. The Christian demand is that this brotherly relationship be thrown around all other relationships, be a leaven in all other relationships.

Once more we see how simple Christ is; not how easy, but how simple. He does not give us a multitude of rules to live by to be juggled and reconciled in an elaborate casuistry. He gives us one rule, “Thou shalt love”. Thou shalt love God. Thou shalt love thy brother man in all his concreteness for God's sake, on God's account, with God's love for you and for him. In every situation the question is,—What would love do in this situation? What would God's love do in this situation, not sentimental, soft, pampering love, but strong, self-giving, creative love?

Perhaps we can define for ourselves the cause of Christ, the cause to which He summons men. It is to leaven the world with the love of God, to embrace the world in the love of God. That is a cause which can gather into itself all that we are and all that we do.

FOR CLASS DISCUSSION

1. How does the command to love your neighbor manifest itself in the Gospel story? In Jesus' teaching? In His life?
2. Have members of the class make up a list of what they consider to be characteristics of a Christian.
3. Explain the relationship of the two great commandments.
4. “We have no one to serve but God”. How are we to serve Him?
5. Discuss the nature of the love that God demands of His disciples.
6. Who is your neighbor in the modern world?
7. Have the class discuss what they consider to be God's will in various phases of life: political; industrial; economic; international; racial; the family.

Our Church

By

BISHOP JOHNSON

THERE never was a time in our history when this Church of ours had a greater responsibility and a great opportunity. It stands for the very things which are so needed in our times.

First, it has an organization in which personal liberty and reasonable authority are equally respected.

We are like a family in which parental authority is tempered by a respect for individual liberty. The result is that we have a group who render obedience because they want to observe the rules.

Consequently the Church is not easily stamped. It has passed through the storms of emotional revivalism, of critical rationalism, of political theories, without losing its poise or its charm. It has the virtue of stability. Moreover it conserves high ideals in morality, and worship. The Church stands out in this welter of exploitation as the one institution which teaches morality to children; which inspires idealism in adults; which promises victory to those who follow Him.

Its mission is to preach the Kingdom of God and His righteousness and it is our privilege to be identified with those who seek first the Kingdom of God and His righteousness.

It is for these reasons that the Church holds up its high standards of faith and morals and refuses to lower those standards in order to gain a temporary popularity.

It has the virtue of reverence and the power to impart holiness. It was the mission of Jesus Christ to break down the barriers between classes. In Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female, but all are one in Christ Jesus.

Two hundred years ago the Anglican Church was a state church confined to the British Isles and her provinces. Today it is an international brotherhood comprising all races and in communion with all other branches of the Catholic Church except only those who are affiliated with the Roman hierarchy. In this connection, we need to have a vision larger than our own locality and take our part in extending the Kingdom to the orient and to the remote corners of the earth. It is only so that we can claim a part in the universality of the Kingdom which is an essential element in Christ's gospel.

The Church was to extend from Jerusalem to the uttermost parts of the earth. When we lose that sense of the universality of the Kingdom we consign the Gospel to be a provincial thing.

Christ was not crucified merely to redeem those Americans who enjoy the privilege of living in this country in the year 1934, nor did He preach a gospel to save the self-sufficient members of some little sect or cult.

The Church is most liberal in permitting its members to hold a variety of opinions providing this opinionativeness does not destroy the unity of the body. It is one thing for the members of a family to disagree; it is quite another matter for them to apply for separation and to quarrel over the custody of the children. The perfect liberty promised to the Sons of God does not carry with it the license to control others so that they must conform to your peculiar ideas of what constitutes liberty.

The Church is one body regardless of the differences which exist in it. The Church is Apostolic in that it adheres to the faith and practice of the Apostles. It is Catholic in that it includes all regardless of race

and social status and the Church is holy in that it can impart saintliness to those who seek it.

In these days when the world's supermen have messed up life so that men are tense and irritated, we need to pray that God will not take His Holy Spirit from us and that He will give us grace to lift up our hearts in spite of our material problems.

The Lenten Call

Second Week

THE CHEERFULNESS OF THE MASTER

I. TEXT: St. John 16:33—*In the world ye shall have tribulation: but be of good cheer; I have overcome the world. In Me ye might have peace.*

II. INTRODUCTION: Our Lord does not say, "Let not your LIFE be troubled," but, "Let not your HEART be troubled." We are not saved from circumstances but through them. Peace is not the outward quietness of circumstance; peace is the effective awareness of interior resource sufficient to the moods of circumstance.

III. Bible Readings, Monday to Saturday.

OUR EXAMPLE: Hebrews 12:1-4

AT CANA: St. John 2:1-11

THE FATHER'S CARE: St. Matthew 10:26-31

THE CURE FOR ANXIETY: St. Matthew 6:25-34

THE EASY YOKE: St. Matthew 11:28-30

THE FINAL REWARD: II Timothy 4:1-8

IV. PRAY DAILY: For unceasing thankfulness that there "are given unto us exceeding great and precious promises."

V. RESOLUTION: I resolve this day to cast all my care upon Him who careth for me.

O MOST loving Father, who wildest us to give thanks for all things, to dread nothing but the loss of Thee, and to cast all our care on Thee, who carest for us; Preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which Thou hast manifested unto us in Thy Son, Jesus Christ our Lord. *Amen.*

Casual Comment

By

BERNARD IDDINGS BELL

THESE comments have been getting monotonous. For the sake of variety during the next three months we are going to say nothing good, bad or fun-poking about the Church, and make instead a few remarks about other matters. This week let us mention Dr. Conant's first and epoch-making report as president of Harvard University.

Dr. Conant insists that Harvard shall become truly a national university, seeking first rate students wherever they may be found. He advocates, to this end,

scholarships given only to lads who show exceptional mentality in secondary schools—real scholarships—enough for tuition, board and room; and these are to be kept into the upper years only by them who have shown unmistakable signs of becoming creative scholars.

That is something like something. It will take the stigma off accepting "scholarships" which almost everywhere in America are a form of poor relief, humiliating to take. It will prevent the woeful waste of the "working student" who uses time that belongs to intellectual pursuits in washing dishes, stoking furnaces, and so on, because he needs must or perish. Dr. Conant's plan is in imitation of what has gone on in England and Scotland these many years. They have long been countries where a poor boy with real brains could get a first rate education because he had brains. As for the poor boy without exceptional mental equipment, he is not to be encouraged to go to college at all. Hurrah for Harvard! Again it maintains its reputation for constructive statesmanship in education.

Dr. Conant says less about the converse of all this, namely the necessity of putting out of the university the lads who are not first rate in mentality; of sending to lesser tasks or more humble training centers those who are only mediocre—and this whether they have the cash or not. He does not need mention it, perhaps, because for years Harvard has been tightening up its retention requirements. As a Harvard man said to me the other day, after his boy had been sent home for being muddling-dumb, "Hang it all, this is a sad state of affairs. Harvard won't keep a gentleman's son unless he is a student."

Harvard has, then, committed itself to aristocratic education, with its aristocracy based on brains. There have been Church colleges which have tried that too, and been forced by lack of interest and support, to go in for lowlier jobs. Harvard can carry through the needed reform. Our other great universities, apparently, still so greatly feel the need of expanding in numbers that they won't be choosy. Harvard turns her back on size and seeks quality. Again, hurrah for her.

Can the Church learn anything from this? Is there such a thing as spiritual selectiveness? Or is that sinful?

Let's Know

By
BISHOP WILSON

CAUTELS

SOME people would like to have a rule about everything. You know—"there ought to be a law passed about that".

Some other people want no rules or regulations about anything. You know—"every man did that which was right in his own eyes".

The Episcopal Church has endeavored to strike a reasonably happy medium by providing certain basic regulations for our common life together and at the same time allowing for such a degree of recognized liberty as will prevent rules from becoming oppressive.

Thus we have, for instance, a Constitution which lays down the general working principles of our Church life. To give some dependable stability to the Church it is required that any amendment to the Constitution must be adopted by two successive General Conventions.

Next we have canons which are the principal applications of the Constitutional principles. Amendments to the Canons may be achieved by the concurrent vote of the House of Deputies and the House of Bishops at any one General Convention.

For the protection of our people in public worship we have forms of services provided in the Prayer Book. This includes certain directions for conducting the services which are called Rubrics. They are printed in the Prayer Book in italics (originally always in red ink, hence the name "rubric") to distinguish them from the parts of the Book which are actually read. The whole Book is constitutionally authorized and therefore any change in the Prayer Book must also be adopted by two successive General Conventions.

Finally there are the Cautels. Did you ever hear of them? A cautel is a caution or admonition as to the proper method of conducting public worship, especially in the administration of the sacraments. They grow out of custom and experience rather than by specific rulings.

Here is a cautel for the priest in celebrating the Holy Eucharist—"Let him be cautious and self-possessed. Let him stand erect; not lounging on the altar. He must not think, but know for certain, that he has the appointed matter; this is wheaten bread, and wine (mixed) with a modicum of water". At every celebration it should be "said by each Priest with disposition, as if it were the first he was to say, and never was to be repeated, for so great a gift ought always to be new".

As to saying the Creed—"the members of the choir should be instructed to stand upright and not to lean slovenly against either the back or front of the stalls. They should not look about them, nor stare down the Church, but should be intent upon the work of praising Almighty God. When they kneel, care should be taken that they do so reverently, in order, and in a formal and regular manner. All should kneel down together and all should rise together. During the Lessons and Sermon, they should be careful to sit upright, and not to lounge or look about."

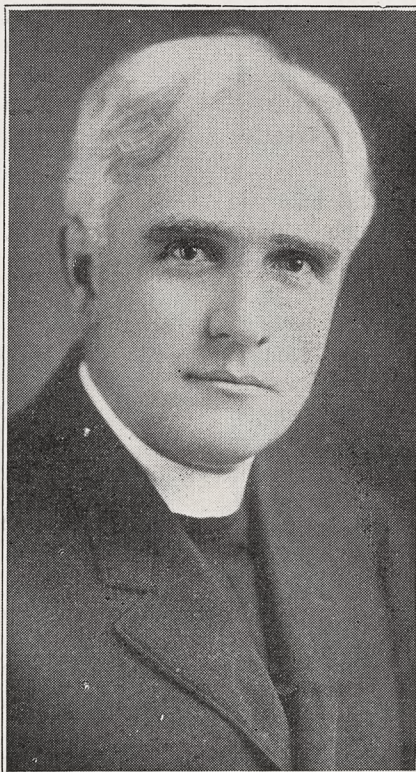
There are many of these cautels which have been passed down from long ago and which cover all manner of incidentals in connection with public worship. They are not binding regulations but helpful directions and reminders. On the whole they are good for us and conduce to greater reverence.

ARTICLES REFLECT THE TRENDS OF RELIGIOUS THOUGHT

By GARDINER M. DAY

As a rule, statistics are not very interesting, and particularly in the field of religion, which is so vital and personal a concern. The other day, however, I was asked to speak on the subject of "The Lack of Religion in Literature." Before holding forth on such a topic I wanted to discover how much truth there was in it, and so I turned, among other things, to the report made in 1932 by the Social Trends Commission appointed by President Hoover. I found that they had made a very interesting examination of current periodicals over a period of twenty-five years relative to the concern for religion, and especially the rise and fall of interest in various types of religious thought. A study was made of the religious articles in some 69 periodicals. The periodicals included 7 magazines of quality, such as the *Atlantic Monthly*; 13 reviews, such as the *World's Work*; 11 popular magazines, such as the *Saturday Evening Post*; 23 professional magazines, and 15 others. The analyses revealed that the greatest religious interest between the years 1905 and 1930 appeared between the years 1905 and 1910, and that the greatest proportion of the religious articles in this period were devoted to questions arising over the Bible and fundamentalism. The commission also noted that Humanism had risen to its height of interest about 1929 and then fallen with the stock market, and that since then there had been a slightly greater interest in the relation of God to the knowledge of modern science and reality.

In making the analyses of the content of the articles, a rather arbitrary division was created by the analyst. Articles concerning the Bible, the future life, the divinity of Christ, creeds, dogmas, the function of the church and the Y. M. C. A., and missions were classified under the head of "Traditional Christianity," while articles concerning the relation of God and scientific knowledge, prayer, worship, the spiritual life, Jesus Christ, the church and social problems, and the ethical implications of Christianity were classified under the heading "Open-Minded Religion." The result was that during the twenty-five years from 1905 to 1930, the investigators found that there was a marked decrease in the interest shown in "Traditional Christianity," while there was an interest that increased through the years in "Open-Minded Religion." For example, in 1905 they studied 150 articles that related to creedal beliefs. Of these, they found



HERBERT H. POWELL
Distinguished Churchman Dies

114 were favorable while 36 were unfavorable to the customary assent to these creeds, while in 1930, of the 126 articles appearing in the same magazines, they found 116 were unfavorable to such belief and only 10 favorable. The change was even more marked in reference to the future life. In 1905 there were 99 articles on immortality, of which 78 were favorable to a belief in it, while in 1930, they found 13 articles and all but one were unfavorable to such belief.

One may feel that statistics like this do not prove much, and perhaps they don't, but it is interesting to notice that the essential trends discovered by these analysts are the same ones that any observer of student life would have discovered on our modern university campus. Fifteen to twenty-five years ago there was a good deal of interest in denominations, missions, dogmas, creedal statements, immortality, and our Lord's divinity, but now the average student strongly reacts against missions; against the old-fashioned dogmas; frequently thinks that immortality is a myth and more frequently that it does not matter; knows little of the Bible and unfortunately cares little about knowing any more; frequently feels that the church is a futile anachronism, and more frequently feels it is a haven of rest and comfort for old ladies and others who

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Fire insurance on church buildings, placed with the Church Properties Fire Insurance Corporation, a subsidiary of the Church Pension Fund, has risen from approximately four and a half million dollars five years ago, at the end of the corporations first year, to over fifty-five million dollars for 1933. Losses since organization have been \$33.47 for every \$100 of premiums earned, well below the average fire insurance losses which is \$52 per \$100 of earned premiums shown by other companies. The report of the corporation, just issued, states that a similar corporation was organized fifty years ago for the purpose of reducing fire insurance costs on property of the Church of England. Starting with a capital of only \$250,000, which has never been increased, it has been singularly successful, having contributed the impressive sum of \$3,420,000 to Church societies.

Our own corporation has insurance today on 2,035 churches, including many of the largest in the country.

* * *

Death of Seamen's Institute Head

The Rev. Archibald R. Mansfield, superintendent of the Seamen's Church Institute of New York, and for 38 years connected with the work there, died on February 11th of a heart attack. The present great building of the Institute stands as a monument to his zeal and industry. He was also largely responsible for legislation protecting the rights of seamen. He also established a radio service which gives radio medical aid to ships not carrying doctors.

* * *

Bishop Gribbin Presides at First Convention

Bishop Gribbin, newly consecrated bishop of Western North Carolina, presided at his first convention held at Lenoir on February 5-6. The diocese presented him with an automobile. Deputies to the General Convention: Revs. G. F. Rogers, J. P. Burke, A. P. Mack, C. P. Burnett; Messrs. Haywood Parker, W. T. Balthis, C. H. Cocke and Sheldon Leavitt.

* * *

Stirring Up Interest in Parish Meeting

Nobody seemed to care much about attending the annual parish meeting at Trinity, Morgantown, W. Va. So this year they put on a program; the usual business meeting, short talks by a couple of the old-timers on "Looking Backward;" equally short

talks by a couple of newcomers on the vestry on "Looking Elsewhere," and a movie showing the church school and the Sunday morning congregation leaving church. The attendance tripped.

* * *

Death Takes

Chicago Treasurer

Edward J. Rogerson, treasurer of the diocese of Chicago and prominent in Church affairs, died on February 5th after an extended illness. He was 64 years of age.

* * *

Preachers at

Pittsburgh Cathedral

Noon day services are held during Lent at Trinity Cathedral, Pittsburgh, under the auspices of the Brotherhood of St. Andrew. The preachers this year are Bishop Mann, Dean High Moor, Rev. E. J. Van Eten, Rev. F. B. Atkinson, Rev. John Gass, Dean Chester B. Emerson, Rev. Walter F. Tunks.

* * *

Convention Deputies from Dallas

The following were elected deputies to General Convention by the diocese of Dallas; Revs. G. R. Wood, B. L. Smith, W. H. Meyers, C. A. Beesley. Messrs. George Beggs, R. R. Lawther, G. B. Straughn and Carl Wiesemann.

* * *

Service on

Present Day Saints

The bit I had here a couple of weeks ago about present day saints brought a letter from Grace Church, Jamaica, Long Island, informing me that there they have a service on the second Sunday evening of each month "in praise of contemporary saints." "It's obvious intent," so my informer writes, "is to get people hep to the fact that the Holy Spirit didn't die out with long beards and long robes. A few whose contributions to the kingdom we have celebrated recently are Dr. Noguchi, Albert Schweitzer, Dr. Alfred Trudeau, Jane Addams, Dorothea Lynde Dix, Lord Lister. In that array, as a yearly occasion, comes a memorial service for Studert-Kennedy. I hope you get some nominations for your Present Day Saints for we shall be glad to have a service in their honor."

How many, I wonder, can tell just who each one on that list is, and why the Rev. Joe Titus, rector of the parish, considers them contemporary saints. Your church school class could have an interesting half hour with that. And don't forget your nominations for our Present Day Saints. Haven't you someone that you feel deserves a place on the list?

* * *

Parish Has a

Last Round-up

The Church of the Redeemer, Cincinnati, had the regular every mem-

ber canvass in the fall. Then this past month on a Sunday afternoon, a committee of men called upon those who had not pledged; an effort which the rector called "The Last Round-up."

* * *

Lenten Services at Philadelphia Parish

Lenten services are held each noon day at historic Christ Church, Philadelphia, with twenty-five distinguished clergymen on the list; rather too long a list to print in full, but I might tell you the bishops: Abbott of Lexington; Moreland, retired of Sacramento; Washburn of Newark; Matthews of New Jersey; Taitt of Pennsylvania; Davenport of Easton; Sterrett of Bethlehem.

* * *

Rectors Exchange Pulpits

Race relations Sunday, February 11, was observed at All Saints', a Negro congregation, and the Redeemer, both in St. Louis, by an exchange of pulpits on the part of the rectors, the Rev. D. R. Clarke and the Rev. Sumner Walters. The congregations expressed their appreciation of thus keeping the day.

* * *

Called to Parish in Olympia

The Rev. E. B. Christie, Hoquiam, Washington, has accepted a call to become rector of St. John's, Olympia.

* * *

Suggestions on Church-Wide Endeavor

Bishop Mann of Pittsburgh has sent out suggestions to his clergy for the carrying out of the Church-Wide Endeavor. The prayer authorized by the Presiding Bishop is to be said in unison at all services. The clergy are asked to preach sermons throughout the year on God's Purpose for the individual, family, education, recreation, business, national life and missions.

* * *

Resolutions On Church-Wide Endeavor

A resolution, based upon the Statement of the Church-Wide Endeavor, and introduced by the department of social service, was adopted by the convention of the diocese of Tennessee, emphasizing the need for a Christian attitude in international, industrial and racial relationships.

* * *

Dr. Keller Visits Sewanee

Dr. William S. Keller, director of the Cincinnati summer school for seminary students, was a recent visitor at the University of the South, primarily as a guest of the theological school though he was soon put to work also among the college students. He preached in the college chapel; ran a discussion group on social prob-

lems, and talked to a large audience in the evening on the work of the Cincinnati school. In addition to this he held innumerable personal conferences with students who would like to go to the school this coming summer. After two busy days on the campus he motored to Chattanooga with Bishop Maxon and addressed the men's service league of St. Paul's Church in the evening. It seems to be the intention of the students at the Sewanee Theological School to go to Cincinnati in a body, though of course a selection will have to be made because of the limited resources. In case there are any of you who are not familiar with this Cincinnati school I might tell you that under Dr. "Bill" Keller's direction (he is a physician and not a parson), seminary students are placed in jobs for the summer with various social service agencies of the city, there to get first hand clinical experience. There are seminars and round-table conferences galore—also ball games. I pitched a double header one Saturday afternoon, won 'em both, and couldn't raise my arm above my head for two weeks thereafter. Old age does creep up on a guy.

* * *

Parson Hailed as Comrade

The other day I had the fun of marching in a parade of the unemployed in New York. There were about 5,000 in line, with their various signs. The Church was represented by three of us; the Rev. Bradford Young of Brooklyn, the Rev. Elliot White of New York and myself. I got hold of a sign carrying the statement "Give Us This Day Our Daily Bread" and presented it to Elliot White to carry, since he was the only one of us wearing clericals and I wanted the crowd to know that we represented the Church. You know people often tell me that laboring people have no use for the Church. Maybe not. But I do know this: that as we marched up Broadway there were cheers and "Hail Comrade" for Elliott White who, in his clerical garb, symbolized for these unemployed workers the Church identifying itself with the workers' cause. I think we have the respect of the workers when we deserve it. And believe me that "Hail Comrade" is a spiritual salutation that is something to prize.

* * *

Convention of Kansas

Conducting a quiet period of three hours' duration while a dwelling house fire was being extinguished across the street was the job assigned to Bishop Woodcock recently. It was an unforeseen part of the program of the diocesan convention of Kansas, held the 4th and 5th at the Topeka Cathedral. Bishop Wise in his conven-

tion address called upon the delegates to carry out the Church-Wide Endeavor. Deputies to G. C.: Revs. J. W. Day, Carl W. Nau, S. E. West, C. A. Clark; Messrs. A. C. George, H. W. Horn, G. T. Berry and Ralph Montgomery. The Young People's Fellowship held their convention at the same time with over 200 delegates present. Auxiliary met too of course.

Bible Class at Grace Church

One of the features of the Lenten program at Grace Church, New York, is a Bible class each Tuesday evening, conducted by the Rev. James Moffatt, professor at the Union Seminary. Then on Monday evenings conferences for parents of young children are being conducted by the Rev. Theodore P. Ferris. There are the usual noon-day Lenten services, and in addition the rector, the Rev. W. Russell Bowie, is leading half-hour services in meditation each Thursday morning.

Retreat at Shrine Mont

Bishop Booth of Vermont conducted a retreat at Shrine Mont, Orkney Springs, Va., February 7-9 for the senior class of the Virginia Seminary. There were 23 students present, and the temperature hit an all-time low of 20 degrees below, which is something for the records of Virginia, though Bishop Booth, hailing from Vermont, doubtless felt quite at home.

Death of Former Missionary

The Rev. George B. Van Waters, for many years an archdeacon in Eastern Oregon, died in Syracuse, N. Y., on February 10th after an illness of pneumonia. He observed the 50th anniversary of his ordination last June. He was the father of Dr. Miriam Van Waters, noted as a penologist, now in charge of the reformatory for women at Framingham, Mass.

Memorial Service for Philadelphia Churchman

A diocesan memorial service for the late Edward H. Bonsall was held in Philadelphia last Sunday, at St. Matthew's, where he was a vestryman for 49 years. Bishop Taitt officiated and the address was delivered by F. S. Edmonds, prominent layman of the diocese.

Something Went Wrong with the Mails

Something went wrong somewhere in the mails between New York City and Memphis, Tenn., and the rector of Holy Trinity Church, having ordered Church-Wide Endeavor literature for distribution to his people, received a package marked "in bad con-

dition," and opened it only to find that it contained twenty-four nice new golf balls. Now he is wondering whereabouts there is an irate golfer who, expecting a package of new balls, has received a parish supply of Church literature.

Acolytes Service at Buffalo

A diocesan service for acolytes was held at St. Paul's Cathedral, Buffalo, on February 11th. The Rev. E. G. Barrow of St. Andrew's was the preacher.

Young People Study Endeavor Statement

The Y. P. S. L. of the diocese of Arkansas is making the Statement of the Church-Wide Endeavor the basis for parish discussion groups.

Sermons on Purpose of God

Dean Harry Beal of St. Paul's Cathedral, Los Angeles, is preaching a series of sermons through Lent on "The Purpose of God", following the lead of the Church-Wide Endeavor. A series of services on the same subject are being held Sunday evenings at St. George's, Flushing, Long Island. As a matter of fact bishops and clergy throughout the Church are using the material of the Church-Wide Endeavor as the basis for their Lenten programs.

Death of Southern Rector

The Rev. Joseph J. Cornish, for 15 years the vicar at Valdosta and Quitman, Georgia, died on February 6th. He had retired from the active ministry in 1932.

Cut Out Tinkering Says Bishop Stewart

It is not the Church's job to "go tinkering around with economic pliers in one hand and a political monkey-wrench in the other" declared Bishop Stewart of Chicago at the convention of the diocese held on February 6-7. "The Church's power and mission is to change the lives of men into agents for the purpose of God. Christ did not lay out the details of a new order of society but He did lay down the principles for His followers out of which should grow a veritable Kingdom of God on earth." He declared that the Church was on the eve of a great rededication to Christ and said that the present need is not so much a financial recovery as a genuine spiritual one; "a fresh experience of God, a quickened awareness of His purpose; a profounder knowledge of Him; a deeper hold upon Him."

Distinguished Service Crosses were awarded, as usual, by the Bishop. Those receiving them this year were the Rev. Frank F. Beckerman, for

ten years on the city mission staff; the Rev. Arnold Lutton, for 25 years rector of the Annunciation; the Rev. Alfred Newbery, rector of the Atonement, and the Rev. Charles Street, rector of St. Alban's School.

The Rev. C. Rankin Barnes, head man of national social service, and the Rev. F. P. Houghton, general secretary of the National Council, were speakers at the convention dinner.

The diocese balanced its budget, but only by eliminating social service and religious education work. A pledge of \$40,000 was made to the National Council, with a fifty-fifty provision for all receipts.

Deputies to General Convention: Revs. George H. Thomas, Harold L.

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* * *

Missionary Returns from Mosul

The Rev. John B. Panfil and his sister, who have been in Iraq, Mosul, under the direction of the department of ecclesiastical relations of the National Council, arrived in New York on February 8th. It will be impossible for them to return because of the political situation over there.

* * *

Auxiliary Holds an Institute

The Auxiliary of the diocese of Southwestern Virginia held an institute at Roanoke, February 6-8, with Miss Margaret Marston, national educational secretary, as leader. There were study classes, with the handbook *Christ and the Modern World* as the text. The Rev. Charles W. Sheerin of Richmond and the Rev. R. R. Beasley of Bristol, gave addresses. Representatives of 18 parishes attended.

* * *

Conferences in Albany

One of the features of the Lenten program in the diocese of Albany is a series of conferences Wednesday evenings at the cathedral. The leaders are to be Bishop Oldham, Dean Lewis, the Rev. C. V. Kling of Troy, the Rev. George F. Bambach of Schenectady, the Rev. J. L. Whitcomb of Hoosac School and Archdeacon Purdy. Parishes of the city are also to unite for noonday Lenten services at St. Peter's, and for Thursday evening services at St. Paul's. The preachers at the former are Bishop Oldham, Rev. E. T. Carroll of Amsterdam, Rev. Gerald Cunningham of Stamford, Dean-emeritus C. R. Brown of Yale, Rev. Walter B. Stehl of Hagerstown, Rev. Henry Lewis of Ann Arbor, Rev. Phillips Osgood of Boston, and Bishop Moreland. At the Thursday evening services the preachers are to be Rev. Roelif Brooks of New York, Rev. Karl Reiland of New York, Rev. Horace Donegan of New York, President Ogilby of Trinity College, Rev. Herbert Parrish of New Brunswick, N. J. and your humble servant—who certainly would have ducked it I can assure you had I known I was being linked up with such fast company.

* * *

Many Confirmations in Colorado

Bishop Johnson reported the largest number of confirmations in the history of the Church in Colorado, at the convention of the diocese held at St. John's Cathedral, Denver, on February 5th. Announcement was made that the grant from the Na-

tional Council, which was made when the diocese of Colorado took over the missionary district of Western Colorado, had been cut off so that henceforth the diocese would have to swing the work alone. The diocese closed the year 1933 without a deficit, with 91% of its assessments having been met and 85% of the expectancy sent to national headquarters. Deputies to General Convention: Revs. B. D. Dagwell, Paul Roberts, Charles H. Brady and John S. Foster. Messrs. C. A. Johnson, Thomas Powers, P. M. Cooke and H. K. Wolfe, Jr.

* * *

Western New York Clergy Have Quiet Day

The clergy of the diocese of Western New York had a quiet day on February 5th, led by Bishop Davis. The afternoon was devoted to a conference on diocesan matters and to the Nation-Wide Endeavor, with many suggestions made for observing it. They got down to the purpose of God in one field by passing a resolution declaring that God wills peace rather than war; urging cooperation with all efforts looking toward peace and calling for a committee to confer with the Canadian Church in the hope that the two Churches might launch a joint peace enterprise.

* * *

Lenten Community Services at Lansdowne, Pa.

St. John the Evangelist Church, Lansdowne, is joining forces with Protestant Churches for a series of special preaching services on Sunday evenings during Lent. The parish is also having a series of sermons on

Wednesday evenings on the general topic, "Religion and Human Welfare," with the following speakers: Rev. J. Howard Melish of Brooklyn; Dr. W. L. Sullivan, Unitarian pastor of Germantown; Dr. Earl Bond, medical director of Pennsylvania Hospital; Dr. E. B. Twitmyer, professor of psychology at the University of Pennsylvania and Rabbi W. H. Fineshriber of Philadelphia. Then there is a Junior Church in this parish, and on the Sunday mornings during Lent at 9:30 they too are having special speakers, most of them to tell of mission work in and around Philadelphia.

* * *

Tough on the Firearms Business

The legislative committee on public safety in Massachusetts recently held a hearing on the sale of arms. Eugene C. Hultman, police commissioner of Boston, pointed out the ease with which, under present laws, certain types of sawed off shot guns can be purchased almost anywhere, along with other forms of arms favored by criminals. He suggested the finger-prints of any person buying a weapon, and got considerable agreement in committee. Then along came the representatives of arms manufacturers and opposed the idea on the ground that it would hurt their business. So the plan was knocked out.

* * *

Suppressing Papers in Hitler-Land

Thirty-two religious journals have been suppressed in Germany during

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the past year. Lots of other papers suppressed too of course; 40 political journals, 39 dealing with economic subjects, 3 on agriculture, six judicial, 24 literary and 8 scientific. In 1932 Germany had 2,703 daily papers, in 1933 only 1,128 remained, with over 1,200 of them suppressed by the government. Those papers that are allowed to continue have had a tremendous falling off in circulation, apparently because the people do not see the sense in spending their money to buy news manufactured by the government.

* * *

Memorial Service for Bishop Williams

The annual service commemorating the life and work of Bishop Charles D. Williams of Michigan, who died in 1923, was held at St. Paul's Cathedral, Detroit, on February 14th. Bishop Williams' sermon on "Fellowship in International Relations" was read by the Rev. R. W. Woodroffe, who was also celebrant. A large percentage of the clergy of Detroit attended the service.

* * *

New Rector for Pittsburgh Parish

The Rev. Howard Pullin, McKeesport, Pa., has accepted a call to the rectorship of St. Andrew's, Pittsburgh.

* * *

Chaplain of St. Barnabas' Home

The Rev. Roger Charnock has retired as rector at Indiana, Pa., and is to be in residence as chaplain of novices at St. Barnabas' Home, Gibsonsia, Pa.

* * *

A Record Breaking Confirmation Class

Bishop Gilbert of New York confirmed a class of 150 at the Church of St. Martin, Negro parish in the Harlem district of New York City. The class was presented by the Rev.

J. H. Johnson, vicar. The total number to have been confirmed in the six years of the history of this church is 800. The church seats 1,200 people and is crowded at every service. The vicar is a graduate of Columbia, Union and the General Seminary.

* * *

Mission by Church Army Captain

During a two week pre-Lenten mission conducted by Captain C. J. Atkinson in a New England parish accustomed to a Communion service only once a month, one seventh of the membership of the church attended the daily celebration. More than one third of the total membership publicly renewed their confirmation vows.

* * *

His Little Parish Supports Him

The Rev. T. Malcolm Jones has a field of 15,000 square miles in the northeast corner of Montana, which he organized into a group parish. In the fall he broke loose from the department of missions of the diocese, and now depends upon his field for support. Bishop Fox writes of his work:

"He has adopted a form of scrip so that those who cannot give money may give any kind of produce and receive credit for the same toward his salary. He has received chickens, turkeys, eggs, milk, wheat, corn, hogs, and, I think, a horse. Merchants in town take such things as he cannot use in exchange for groceries and other necessary things. One group of families planted sixty acres of wheat for him but only 200 bushels were harvested because of the drought."

"Another experiment," Bishop Fox continues, "that would have been impossible two years ago is about to be inaugurated with Billings as a center. There are five missions within driving distance of Billings. That is,

they are now within driving distance. During the past ten years I have frequently driven to all these places, and I have still vivid memories of anguish and distress when rain reduced the roads to quagmires. Once it took me four hours to go forty miles. But these stories are now past, for radi-

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ating out of Billings are splendid roads, some completed within the last two years, some only now approaching completion but to be finished and oiled before the summer.

"Our plan is to put an unmarried clergyman in Billings under the Rev. W. T. Renison, the rector, and put the five missions under his care. Roundup is 53 miles north, Red Lodge is 60 miles south, and the road to Red Lodge goes through Joliet and within a few miles of Bridger. Big Timber is 80 miles west. With the splendid roads a man could hold a service in Roundup in the morning and Big Timber in the evening; or he could go to Red Lodge, taking in Joliet or Bridger in the afternoon.

"The kernel of the experiment is that we hope the field will be self-supporting within a year. Thus the combination of good roads and the hard times is making our fields more self-reliant and more accessible. Roundup and Red Lodge have been closed for over a year."

* * *

Address by Nurse from India

Agnes Dunn, a nurse from India, formerly of the Detroit Visiting Nurses' Association, was the special speaker at the monthly meeting of the Guild of St. Barnabas, held in St. Paul's Cathedral, Detroit, on February 12th. Miss Dunn, a nurse at a Methodist tuberculosis hospital in India, returned to this country to take a course in public health nursing, for which she was granted a scholarship by the Guild. She is to return to India this winter.

* * *

No Hell Say the Preachers

Most of the preachers in Chicago do not believe there is a hell, nor do they want children to believe that God sends storms, earthquakes and other disasters to punish people for their sins. The school of education of Northwestern University sent out a questionnaire to get a line up on the preachers.

Questions and answers included the following:

Whether God keeps a record of one's bad deeds in a great book: 19 per cent, yes; 74 per cent, no; 7 per cent, uncertain.

Whether God spent millions of years making the world: 67 per cent, yes; 15 per cent, no; 18 per cent, uncertain.

Whether God sends storms, earthquakes and other evils to punish people for their sins: 17 per cent, yes; 72 per cent, no; 11 per cent, uncertain.

As to a judgment day, 48 per cent would teach that it is to come, 39 per cent replied no, and 13 per cent were undecided. Fifty-nine per cent agreed heaven existed as a reward for the

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saved, but only 20 per cent would teach there is a hell of fire and burning. Sixty-nine per cent were ready to deny the existence of hell, 31 per cent the existence of heaven.

* * *

Retreat for Young People

A retreat for the young people of the diocese of Michigan was held at Christ Church, Bloomfield Hills, on February 17th. The theme was "My Father's Business," and the leaders were the Rev. W. H. Aulenbach and the Rev. Irwin C. Johnson.

* * *

Bishops Children Announce Engagements

The engagement of Martha C. Boynton, daughter of Professor-emeritus Boynton of the General Seminary, to the Rev. E. L. Ferris of Lockport, N. Y., son of Bishop Ferris of Rochester, has been announced. Also the engagement of the daughter of Bishop Davis of Western New York, Frances Davis, to the Rev. Albert Chambers, canon of the Buffalo Cathedral has been announced.

* * *

A Church With a Real Choir

The Church of the Good Shepherd, New York City, is blest with such an excellent choir of young men and women that they can put on a light opera with a dozen principals in the cast, all with good solo voices, and not go outside their membership. The choir master directs the music and conducts the orchestra. The producer and stage manager is the parish organist. Geoffrey Morgan's recently published operetta, Don Alonso's Treasure, was presented this year, on February 9, with twelve in the cast and twenty-six in the chorus, all members of the parish, a charming production full of color and good music.

* * *

Preaches First Sermon in Portuguese

Within five months of his arrival in Brazil, the Rev. Raymond E. Fuessle has preached his first sermon in Portuguese, in the Church of the Saviour, Rio Grande, where he and the Rev. Orlando Baptista are at work. Mr. Baptista writes, "I wish you had heard his fine voice rolling the r's. The congregation congratulated him heartily. I congratulate myself for he is my student."

* * *

Gives It Another Hundred Years

Imagine; along comes Reinhold Niebuhr now and declares that "it took feudalism three centuries to die, and it will take modern capitalism at least one century." Just when some of us were getting ready to usher in the new day too. He also said, in this same address which he delivered

in Columbus, Ohio, that he was "all for the new deal as long as it lasts, which won't be long". He thinks industry is going to find it impossible to absorb the workers when the government work projects end. Reinhold Niebuhr, in case you don't know it, is a professor of Christian social ethics at the Union Seminary in New York

and is the big-bad-wolf of the capitalist system.

* * *

600,000 Mite Boxes Sent Out

About 6,200 Church schools received sample sets of this year's Lenten Offering material from the National Council. This included six

Services of Leading Churches

Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: Holy Communion, 8 and 9 a. m. Children's Service, 9:30; Morning Prayer or Litany, 10; Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.
Weekdays: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 p. m. (choral). Organ Recital on Saturdays, 4:30.

Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 8, 9, 10, 11.
Evensong and Benediction, 6 P. M.
Week-day Masses: 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

Sundays: 8, 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 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street

Rector

Rev. H. Percy Silver, S.T.D.
Sundays: 8, 10 and 11 a. m., 4 p. m.
Daily: 12:20.

St. Bartholomew's Church

Park Avenue and 51st Street

New York

Rev. G. P. T. Sargent, D.D., Rector
8 A. M., Holy Communion.
11 A. M., Morning Service and Sermon.
4 P. M., Evensong. Special Music.
8 P. M., Service in Swedish Language.
Daily Lenten Serv. 12:15 and 5 P. M.
Holy Comm., Wed. 8, Thurs. 10:30 A. M.
Junior Cong. 9:30 and 11 A. M., 4 P. 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. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

Sunday Services: 8, 9:30, 11 a. m.; 6, 8 p. m.
Weekdays, Thursdays and Holy Days: 12 M. Fridays, 5:15 p. m.

Church of St. John the Baptist

Ocean Parkway and Webster Avenue

Brooklyn, N. Y.

Reverend John Lewis Zacker, Rector
Services:
Sundays—8, 9:45, 11 A. M.
Wednesdays—8 P. M.

St. Margaret's

940-8 East 156 Street

New York

Lenten Services Wednesdays and Fridays with Corporate Communion on Sundays at 8 and 11 of the Societies. Visiting speakers: Drs. C. B. Ackley, F. J. Clark, C. H. Collett, D. M. Welton, Johnstone Beach, Lester Martin, J. A. Hamilton, F. H. Merrill, and Miss Frances Cruger Ford.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.
Daily: 7:30, 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11, 6.
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.; 6:30 p. m.
Wednesdays: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets

The Very Rev. S. E. 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, 8-5 and 7-8 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.

stories entitled *Builders of the Kingdom*, an *Office of Prayer for the Kingdom*, and *Leader's Helps*, and a four-color lithographed poster. Schools order additional copies as desired. Before Quinquagesima, orders had been received for about 2,800 extra copies of the stories and leader's helps, 500 posters, and 18,800 of the *Office of Prayer*. Mite boxes to the number of 600,000 had been sent out.

* * *

Buffalo Parish Announces Lecturers

The following program of lectures is announced by the Rev. Elmore McKee, pastor of Trinity Church, Buffalo, in connection with the four-year plan which is being carried on in that parish. Rev. Henry Pitt Van Dusen, "The Plain Man Seeks for God"; the Rev. John Baillie, "The Place of Jesus in Modern Christianity"; the Rev. Charles Thomas Heath of Trinity Church "Christianity—An Adventure in Personal Morality"; the Rev. Howard Chandler Robbins, "The Church—Its Heritage, Weakness and Value"; the Rev. Elmore M. McKee "Christianity—An Adventure in the Inner Life"; the Rev. Niles Carpenter, "Putting Christianity to Work in a Community".

* * *

Worcester Parish Receives Gift

By the will of the late Mrs. L. P. Kinnicutt \$25,000 is bequeathed to All Saints, Worcester, Mass., and, after the expiration of a trust, a like amount to the diocese of Western Massachusetts. The Rev. Richard G. Preston was instituted rector of All Saints on December 31st.

* * *

Working Under Difficulties in India

One of the great bishops of the Church, and from all accounts one of the most picturesque figures in the world, is Bishop Azariah of Dornakal, India. He recently wrote of some of the difficulties under which he and his missionaries have to work. Says he:

"The poverty of the church in India is well known. What is often not realized is the handicap this means to the local Church in its all-around developments. For instance, how can reverence be inculcated in these circumstances? There is to be a celebration in a certain village. The only thing available to do duty for the table is the family cot made of bamboo and string, which stands only fifteen inches off the ground. Again, supposing it is intended to hold a summer school for village workers. Without pecuniary help, it is a very great hardship for the teacher to pay his railway fare and

the additional cost of board out of his small salary. In many cases he cannot do it. There are practically no village libraries and the few vernacular books the teacher might get he cannot afford. Even his cheap Bible in some cases may have several leaves missing through use or the lack of protection from white ants. All this is due to poverty. It does not require much imagination to perceive the numerous hindrances poverty raises in the development of the Church here."

* * *

British Canon in Philadelphia

That sounds a bit like a war item as I read it over, but what it means is that Canon Albert E. Baker of York Minster, lecturing now at the Berkeley Divinity School, held forth on February 19th before the clerical club of the diocese of Pennsylvania.

* * *

New Deaconess in Virgin Islands

Mrs. Grace E. Smith, who went to All Saints Church, St. Thomas, Virgin Islands, in 1931, was set apart as a deaconess on January 22, Bishop Colmore coming over in a plane from Puerto Rico for the service and going

on by boat for other visits. Deaconess Smith's service took place at six in the morning. It was of great interest to the congregation, many of whom attended and then came to call with flowers and other gifts throughout the day.

ARTICLES REFLECT THE TRENDS OF RELIGIOUS THOUGHT

(Continued from page 8)

enjoy it; and except at those colleges where a deeply spiritual association secretary is giving whole-hearted service, reacts against the shower-bath activities which he associates with the Y. M. C. A. On the other hand, he privileged to drop in on a student "bull session," and almost inevitably the discussion will eventually turn to the question of the meaning and function of religion and the existence of God, and a few leading questions will reveal real interest in worship, social and ethical problems, spiritual life, prayer, Jesus Christ, and the problem of evil. Does our college campus "bull session" reflect the outside world, or does the world without reflect the professorial teaching?

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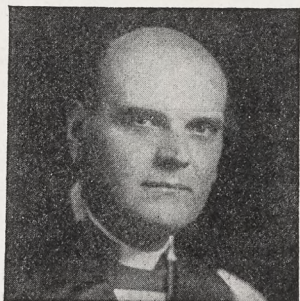
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Our American Chaplain, Canon Bridgeman, serves under Bishop Graham Brown, who represents the entire Anglican Communion. In America there are three Vice-Presidents of the Mission Council

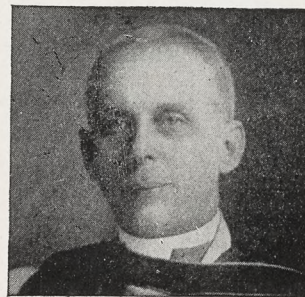
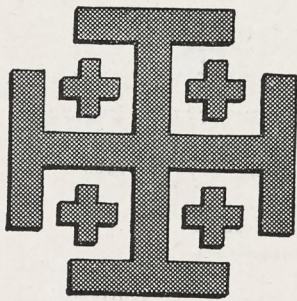
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HOLY WEEK

1934



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Bishop of San Joaquin

Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of Lewis B. Franklin, marked for Good Friday Offering, and sent to him at the Church Missions House, 281 Fourth Avenue, New York, N. Y.