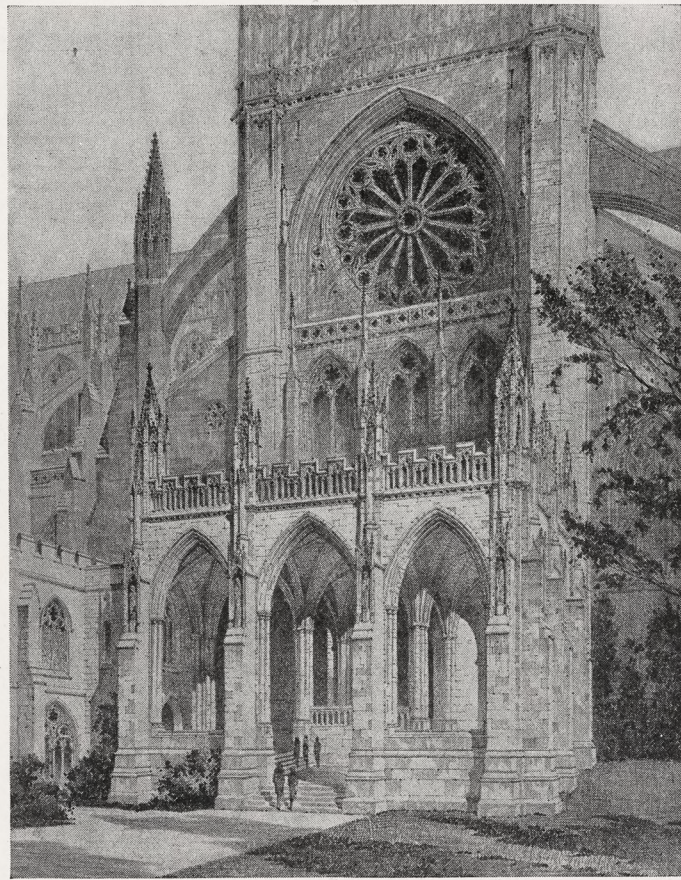


The **WITNESS**

CHICAGO, ILL., MARCH 1, 1934



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THE WITNESS

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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 CHURCH-WIDE ENDEAVOR is not, as some communications we receive seem to assume, a Lenten program but an effort that is to carry us through the year, and we hope beyond. We should therefore possibly not be impatient with a slow start. Yet we are informed by the National Council that considerably more than one hundred thousand copies of "The Statement" have been mailed to clergymen throughout the country for distribution and we would have supposed that such a challenging document would be reflected in the news we receive from parishes and dioceses. Such is not the case. News there is aplenty but so far it seems to us to be rather trite stuff—daily prayer, church attendance, getting the children to Sunday School, Bible reading and, of course, financial support. One can hardly accuse us of minimizing the importance of these things when we say that they fall far short of the Call issued by the Presiding Bishop or the recent Pastoral of the House of Bishops that largely inspired it. Those documents recognize a fact that is obvious to every thinking person, that we are living in a world that is rapidly going to pieces. They challenge us to seek the Purpose of God for this world, and having discovered it to act accordingly, regardless of consequences either to ourselves or our cherished institutions. When the gains of the French Revolution were threatened in 1792 it was the massive figure of Danton, with his shaggy, uncropped mane and ugly pock-marked face, that mounted the rostrum and saved the day by shouting, "We must have audacity, more audacity, always audacity, and the victory will be ours." So today we of the Church must have the audacity, in this heathen world, to be co-workers with God in establishing here upon earth His Kingdom. Apply His principles to life—all life, individual, social, economic, international—and the victory will be ours. Anything less today is betrayal. That is the challenge of the Presiding Bishop's Call. We can only hope that we may soon learn of someone having the audacity to act upon it.

THE YEAR JUST CLOSED was the worst year in the crusade against lynching since 1922, according to a statement just issued by the Federal Council of Churches. The total number of victims were twenty-eight, 12 more than in 1927, 17 more than in 1928, 18 more than in 1929, 7 more than in 1930, 15 more than in 1931 and 20 more than in 1932. There

are but five states that never have had a lynching: Connecticut, Massachusetts, New Hampshire, Rhode Island and Vermont, while there is no record of a lynching having taken place in Maine or New Jersey since 1886. George E. Haynes, head of the race relations department of the Federal Council, in releasing the statement points to the fact that "for the first time in the history of the evil a governor of a sovereign state publicly expressed his approval of the lynchers and his acquiescence in their crime before the fact. One bright spot in the whole gloomy picture is that there were thirty-seven instances in which officers of the law prevented lynchings. It was necessary in thirteen such instances of prevention, however, to use armed force." The statement concludes by pointing to the federal anti-lynching bill now before Congress, President Roosevelt's scathing arraignment of lynchers, and the protests of newspapers, church groups and women's organizations against the evil, as an indication that the public conscience has been stirred afresh by this national menace.

CHURCH PEOPLE have no business to sit quietly by while the government rushes us headlong into a naval construction race with other nations. President Roosevelt has said many constructive things on the subject of war and peace, but it is all seriously compromised by the administrations naval construction policy. The naval budget already provides for continuing construction on 20 war vessels. The program of naval expansion authorized under the public works administration further provides for the construction of 32 naval vessels at a cost of \$238,000,000. Supplementary appropriations allocated to the navy by the public works administration total approximately \$37,000,000. In addition to all this, it is now recommended that the president be authorized to undertake a five-year building and replacement program of more than a hundred ships, to cost close to \$400,000,000. We believe that this program of naval expansion will tend to develop in our own and other countries a state of mind that will make difficult if not altogether impossible a general reduction of armaments by international agreement. We believe that the adoption of this legislation would considerably aggravate a world situation already tense and serious, stimulate further naval competition among the principal maritime powers, and jeopardize the success of the 1935 naval conference. We are, accordingly, opposed to the so-called Vinson Naval

Building Measure, and especially so at a time when constructive programs of social welfare are being crippled and thousands of schools being closed for lack of funds.

We therefore join with other American Christians

in registering our unqualified opposition to this program of naval construction. Further, we urge readers who share this view to state their position to the President and to their Senators by writing or wiring them.

CHRIST AND COMMUNISM

By

ANGUS DUN

Professor at the Cambridge Seminary

THE first two papers in this series dealt with Christian discipleship. To those who answer Christ's summons, "Follow me", there come always the two commandments on which all else hangs. "Thou shalt love God." "Seek first in your life and world the Rule of God." And, "Thou shalt love thy neighbor, in all his guises and disguises, as thyself." "Thou shalt love him with brotherly love, in the strength of God's love for you and for him, and in the strength of thy love for God."

We turn now to consider two of the most powerful and effective rivals to Christian discipleship in the modern world,—Communism and Nationalism. When we speak of these as the chief rivals of Christ we do not mean that they are the only important forces working against the claims and cause of Christ. Such forces would include much else beside,—human selfishness and greed, human appetites and desires, the intellectual confusion and honest doubt resulting from the spread of scientific ideas. When we speak of Communism and Nationalism as rivals of Christ we mean that they are great causes, great loyalties, which call men out of the service of themselves, and just for that reason offer men live alternatives to the service of Christ. In that sense it is fair to say that these two are the chief rivals of Christ in the modern world, in the western world of Europe and the Americas, where Christianity has been long established, and in the eastern world of China, Japan and India, where Christianity is seeking a secure foothold.

I have said that it is to the credit of man that he is a seeker for a cause which he can serve wholeheartedly, in which his own life can find dignity and power, in which his scattered interests can be fused into wholeness, and in which he can have an intense experience of community. Communism and Nationalism are powerful rivals of Christ just because they are such causes.

We may put this another way by saying that the only effective rival to a living religion is another living religion, or a cause which simulates a religion. If men cannot have God, they will have an idol. They will deify something less than God. And the reverse is also true:—a false religion can be met only by a true religion.

As the Russian writer, Berdyaev, puts it, "When faith in a true living God fails and the very idea of

God is pushed out of man's consciousness, the images of false gods arise in his soul and religious worship is paid to them. Man has a tendency to idolatry that cannot be uprooted; he has a capacity for turning absolutely anything, every kind of value, into an idol. —Absolute egoism will never succeed among men."

TOWARDS the first of these rivals of Christ, Communism, it is probable that most readers of THE WITNESS feel a deep antipathy. It is not a temptation. It will be easy to find the beam, not to mention the mote, in the Bolshevik's eye. Therefore it behooves us to approach it with as much sympathy as possible, and keep alert for the beam in our own eye. Communism is not for American Christians a live alternative to Christ. It is significant for us chiefly as a cause which has swept millions of our brethren in Russia into its service, many of whom were at least nominal Christians before; as a powerful missionary force contending with our religion in China; and as a movement which challenges and indicts the Church and our civilization in the sharpest terms.

It may seem surprising and paradoxical to you to speak of Communism as a religion, or as having any affinities with religion. We all know of its violently anti-Christian position, that it requires atheism for membership in the Communist party, that it has set itself the task of uprooting the Church in Russia with the most painstaking deliberation and often with much cruelty. Yet it is striking how frequently the students and observers of Communism speak of its religious characteristics.

Middleton Murry, an English convert, writes that "Communism is the one living religion in the Western World today." An English Quaker, H. G. Wood, Professor Laski, a high minded skeptical humanist, the Russian, Berdyaev, a deeply religious exile in Paris, agree in stressing its religious characteristics.

If we ask in what ways it shows its religious character, the answer is many-sided.

It is a cause which asks for, and to an impressive degree secures *complete devotion*. Devotion is something we rightly associate with religion. A religious man is a devout man, a devoted man, a devotee. Communism asks for such devotion. It claims the whole man for its service. It leaves no aspect of his life untouched. It overrides all other interests and attachments, both private wishes and what it views as

This is the third article in a series on Christ and His Rivals in the Modern World. A second article on Communism will follow next week, to be followed by two on Christ and Nationalism.

lesser or false loyalties. As Laski puts it: "As few doctrines in the world today, it commands a devoted service of which no man is entitled to underestimate the significance. Its adherents are not turned from their purpose either by imprisonment or death. In Germany and in Bulgaria, in Hungary and the Far East there is no danger they have not been willing to face in the desire to communicate their faith to others. They have the passionate zeal of the Jesuit missionary, who sets out to conquer a new world for his creed." And as Berdyaev says: "There is no denying the deplorable fact that Christians themselves in the bourgeois period of history have given proof of much less energy and self-sacrifice."

That which claims a man's whole-hearted devotion is his God, or at least is playing the part of a God. And conversely, a God Who does not claim entire devotion is no God, whatever He be called.

This devotion, which is one of the religious marks of the Communist movement, rests upon and is linked with *faith* and with *hope*. That is true of all great devotion. Men serve wholeheartedly a cause in which they believe, which they are convinced is founded on the nature of things, and which holds out to them a great hope, a promise of deliverance. As Christian discipleship is the product of faith that in the life and mind of Christ we have a laying bare of the heart of things, of the power on which human destiny depends, and the result of a confident hope that the life built on that foundation will win out, so Communist devotion rests on the confidence, that, as one has put it, they are working with and not across the grain of reality. "The Russian Communist has the assurance that he works for a cause that is bound in the end to triumph." "No one," writes Laski, "can read the literature of Bolshevism without the sense that its doctrine of predestination is one of the secrets of its success; no one fights so well as the man who has the assurance of ultimate victory". For Communists "Economic Necessity" plays the part of God and its believers walk confidently because they believe their feet are on solid rock.

Their faith drives home to us the question: Have we Christians really the faith that Christ speaks for and touches and enables men to touch, the deepest reality? Do we trustingly believe that His great commandments reflect the underlying structure of things? Only out of such a faith can there issue a Christian devotion that is a match for the devotion of the Communist.

If there were space we could trace out still further the religious affinities of Communism. There is in it something that corresponds to the consciousness of *vocation* which we see in the Bible as marking the people of Israel as the elect people of God, chosen as His instrument in the redemption of mankind. For the Communist the "proletariat," the humble workers of the world, are an elect class, to whom alone the truth is revealed. It is their vocation to deliver workers everywhere from the basic evils of exploitation, and organize by violence a just world. Communism undertakes, as Christianity does when it is true to itself, to produce a new kind of man. Behavior which

was before normal and respectable ceases within this realm to be either normal or respectable. Like Christianity it holds out before men the hope of a new order. The very word "Communism", as Berdyaev points out, is derived from the same root as Communion. This movement is shot through with a passion for real community, for sharing. They call one another "comrade".

WHAT shall we say to these things? A new religion, or perhaps more accurately, a substitute for religion, has arisen, and has won and is winning multitudes of converts in areas where Christianity has been established for centuries and in areas where Christianity is seeking new disciples. We set it down as a true generalization that a new religion arises because an old one has failed, or because its representatives have failed to represent it. The rise of Communism is a terrible judgment on the society which has called itself Christian and on the Church that has made itself far too much at home in that society.

The very existence of Communism is an indictment of the society which has called itself Christendom, the domain or realm of Christ. No philosophy and way of life ever gains a hold upon the minds of men without being a response to aspirations not otherwise satisfied. And Communism utters, not only a silent, but a very vocal indictment of our society.

It is the fruit of a deep, cumulative resentment on the part of the poor of the earth, the plain workers with their hands, against the poverty and under-privilege and insecurity of their lot. Whatever be the falsity or truth of Communist economic theory, they point a finger of judgment at the plain fact that as things have been organized the working man gets a very small share of the wealth he does so much to produce, and that a very large share goes to the capitalist, to the relatively small group of those who control the means of production. They point a finger of judgment at the plain fact that a radical inequality of economic strength brings every other form of inequality in its train. The poor do not have anything like an equal access to the knowledge which means power, to education, to the security which means peace of mind, to justice, to political power, which those of us have who belong to the little upper section of the economic pyramid. They point a finger of judgment at the plain fact that the scramble of the powerful for economic gain is one of the chief allies of the cruel exploitation of backward races, and one of the main roots of modern war.

Nothing we can say in criticism of the economic theory of Communism, or in criticism of the solution it offers for this injustice, or in criticism of the despotic methods it advocates, can soften the cutting edge of that indictment.

And when they offer to men the hope of a society in which all shall work for the common good, in which all labor will be service, in which exploitation shall be done away and the fruits of our common labor will be distributed on principles, rather than by the rule of "catch as catch can", we must respect men for answering to that hope, whether or not we

believe in the programme or methods by which the Bolsheviks seek to achieve it.

FOR CLASS DISCUSSION

1. Name forces working against the claims of Christ other than Communism and Nationalism. Why does Dr. Dun consider these the chief rivals of Christ today?
2. What are the chief religious characteristics of Communism?
3. Have a member of the class come prepared to explain Communist economics.
4. What is meant by the doctrine of "Economic Necessity"? Do you think there is any truth in it?
5. What is the doctrine of economic determinism? Is there truth in that?
6. What are Communists working for?
7. In what sense is Communism a judgment of the Church?
8. What is their indictment of our present social and economic order?
9. Do you believe that Communists are more devoted to their cause than are most Christians to theirs? Do you know of sacrifices that Communists have made? How do they compare with the sacrifices you make for Christianity?

The Critics Within

An Editorial by
BISHOP JOHNSON

IN THESE days when life is tense the Church comes in for its share of criticism based upon our failure to bear faithful witness to the ideals of our Master. As a rule the critics are not conspicuous for virtue themselves and find their alibi in the failure of professing Christians to live up to their ideals. It is the inevitable penalty which one must pay if he attempts to climb mountains that he is in danger of slipping, and yet the adventure is worth the price.

In fact, I believe that the fundamental difference between human souls lies in what they attempt rather than in what they achieve. The man who tries to labor even if his performance is meagre is infinitely superior to the tramp who declines to labor and depends upon other workers for his maintenance.

The question is, have we a conscience? If the materialist is right and there are no moral obligations which man is compelled to observe and no spiritual ideals which he ought to seek, then life reverts to a purely animal existence and the fox, the pig and the peacock find a reincarnation in the sly, the greedy and the vain. If there is no conscience, then when robbery or murder is profitable, it is justifiable, and that only is immoral which causes us pain or loss.

If all ideals are delusions because of the difficulty in realizing them, then there is no cause for the savage to bother with the urge to appreciate the true and the beautiful and the good.

If there is no judge of all the earth then life becomes a tragedy in which the ruthless are the proper heroes and the righteous are all wrong. Fortunately there is enough satisfaction in seeking righteousness to cause us to persevere. It is, at best, a difficult task to combat the world, the flesh and the devil, and none of us can afford to boast of our performances.

In this we do not differ from the musician and the artist, who as they increase in knowledge become more and more conscious of their own imperfections.

Whenever I find people more disposed to criticize others as a justification for their own inactivity, the more convinced I am that they have a false concep-

tion of their own rectitude, however expert they may become in condemning others.

As I survey the seventeen years in which I have ministered as bishop, the more convinced I am that parishes have been more retarded by the contentions of self-constituted critics within than by the opposition of self righteous cynics without. If the parish or mission is the garden, then the roots of bitterness which spring up within are the weeds which are more fatal to the crop than the storms that attack it from without.

If we could cure the distemper which arises when the minister is unsatisfactory, or the ritual is peculiar, or the other members are disagreeable, the Church would have a healthier life and the garden would produce more delectable fruits. It is not that this condition is general, but sporadic, and yet its occasional recurrence brings a blight upon the crop.

After all, we serve the Master through the Church and we ought never to withhold our loyalty to Him because of our personal relations with one another. If we cry unto the Lord in our troubles, He will deliver us from our distress and in His own good time He will make the storms to cease, so that the waves thereof are still.

The Lenten Call

Third Week

THE CONFIDENCE OF THE MASTER

I. TEXT: II Timothy 1:12—I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

II. INTRODUCTION: Believer for tomorrow and for yesterday—atheist for today! Lord, is it I? To believe that God did work so great deliverance—in the past; that—in the future—He shall come with glory, whose kingdom shall have no end! And all the while the creed of my behaviour professes: "I believe that He is not able; or, that He does not care." Jesus is God. To know Him is to know everything. To me, as to Simon Peter in the moment of his "beginning to sink," God is no further off than my reach. Only—I must reach.

III. Bible Readings, Monday to Saturday.

THE INCARNATE WORD:	St. John 1:1-14
THE GOOD SHEPHERD:	St. John 10:7-15
THE RESURRECTION:	St. John 11:21-27
MY CHURCH:	St. Matthew 16:13-18
THE HOLY SPIRIT WILL COME:	St. John 16:7-13
THE VICTORY:	Revelations 11:15-17

IV. PRAY DAILY: For the supernatural virtue of Faith.

V. RESOLUTION: I resolve to leave the past to His mercy, the present to His providence, the future to His love.

O GOD of peace, who hast taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength; By the might of Thy Spirit lift us, we pray Thee, to Thy presence, where we may be still and know that Thou art God; through Jesus Christ our Lord. Amen.

Let's Know

By

BISHOP WILSON

SEVEN SLEEPERS

"HE WAS as hard to waken as one of the Seven Sleepers". One frequently hears references of that kind but one seldom finds anyone who knows anything about the Seven Sleepers. They come to us out of an old legend which had considerable currency before we all became so practically literal that we want everything charted, diagrammed, and recorded with the seal of a notary public before we are even willing to talk about it. The old story is worth preserving—not because it is true but because it is interesting and romantic.

In the middle of the third century the Roman emperor Decius instituted his great world-wide persecution of all Christians. He came to the city of Ephesus to revive the worship of the pagan idols and commanded that all people, especially Christians, should be forced to offer sacrifices to them. Seven youths were brought before the emperor and accused of being Christians and of refusing to obey his order. Decius, hoping they would weaken in time, granted them a respite and left Ephesus for other parts.

The seven youths escaped into the country where they discovered a cave and went into hiding. One of them, named Diomedes, disguised himself in rags and went into the city to buy food for his comrades. After a short time Decius returned to Ephesus and ordered the seven youths to be brought before him for further examination. On his trip into the city Diomedes picked up the news and sadly carried it back to the others. Much disturbed at the prospect, the seven ate their simple meal and prepared to meet their fate. But suddenly a deep sleep fell upon them in the cave. Decius, failing to find them in Ephesus, called their parents who reluctantly told where the youths were to be found. Whereupon the savage emperor commanded that the entrance to the cave should be closed with large blocks of stone, leaving the youths buried alive. Two of their friends wrote the story on metal plates which were placed beneath the stones at the mouth of the cave.

More than three centuries passed and the Roman world had become Christian, with Ephesus as one of the important centers of Christian life. The Christian emperor, Theodosius II, was distressed by the outbreak of a heresy which denied the resurrection of the dead. One named Adolius owned the field where the cave was still situated and God told him to build a sheepfold for his flocks. In search of stones for the building the workmen took some of those which had been used to seal the cave long before. Then God awakened the youths who knew nothing of the passage of time and thought it was merely the next day. Diomedes made his accustomed trip to Ephesus and was astonished to see a cross over the gate of the city. He bought food and paid for it in the coin of the reign of Decius. This created a commotion among the merchants. Finally Diomedes was brought before the bishop and the governor to be questioned. He told

his story inviting them to come to the cave and see for themselves. There they found the tablets corroborating what they had heard and also saw the other six youths alive and shining in appearance. The Emperor was summoned and the young men re-told their story to him, suggesting that God had awakened them after their long sleep as a method of silencing the false teaching against the resurrection of the dead. Then they all quietly relapsed into real death.

The story spread all over the ancient world and the Seven Sleepers of Ephesus were well known down through the Middle Ages, along with other Christian legends of earlier times.

Just Souls

By

C. RUSSELL MOODEY

THIS is how it happened. I went out to bring in the toys for the night. You know how children forget to do this even though you tell them a dozen times. Well, it was about dusk, just light enough to see the way and just dark enough to trip on this or that. The light from the street helped out some. Rest assured however the shadows were there and with the shadows the usual stillness. That's the picture. Now for action! I had just about finished up my work and was ready to go in the house when suddenly from the nearby bushes a yellow cat leaped out. and dashed across the grass as fast as it could go. And made for the maple tree not ten feet away from where I was standing. I have never seen any animal climb like this one! What was the cause of all this excitement? I soon found out. A big and powerful dog leaped out right in front of me going a mile a minute. The cat reached the tree just in the nick of time. And what about me? Well, I am convinced that nature in the raw is seldom mild!

Here is the point. Fear and self preservation are two outstanding instincts in the animal kingdom and also in the kingdom of man. That cat was racing for its life. That cat was motivated by a mighty fear. We cannot change the animal kingdom—the jungle code stands. There are times when we feel that man is so chained to his lower instincts that he cannot break away from them. There are, however, other evidences that put this statement to rout. The spiritual man alone can master the natural man. And will-power and soul-power are infinitely greater than brute strength. In the economic struggle for survival man must choose between his lower instincts and his higher and nobler impulses. And fear invariably leads into the jungle stage.

The greatest enemy of the jungle is Jesus Christ! His Spirit all through the ages has lifted mankind out of savagery into a state of enlightenment and refinement. He set up love and understanding as two of the mightiest forces in the heart of people capable of overcoming fear and selfishness. In the higher ideal of living men must seek out brotherhood and fellowship. And not fight "like cats and dogs."

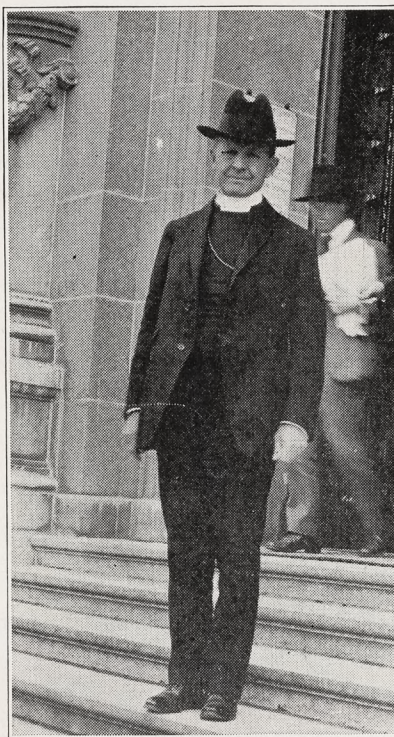
MILLION DOLLAR CAMPAIGN FOR THE COUNCIL BUDGET

By W. B. SPOFFORD

The National Council has got to get a million dollars from a million and a quarter communicants if it is to go to General Convention in October with a balanced budget. What's more, they mean to go out and get it. That is the story of the meeting of the National Council, held in New York on February 21 and 22. The treasurer, Lewis B. Franklin, as we informed you last week, reported that expenses during 1933 exceeded receipts by about \$530,000. Why? A number of reasons: one, dioceses paid \$132,000 less than they said they would; two, the supplementary appeal was \$122,000 short; three, income from legacies and interest on trust funds were \$195,000 less than expected; four, it cost \$79,000 more to do business because of Mr. Roosevelt's dollar, which won't do in foreign lands what the good old dollar used to do. Hence a deficit of \$529,801, to get right down to actual amounts. So much for the past.

The second bit of news presented to the boys and girls (the executive board of the Auxiliary had to listen to the sad tale also) was that the budget for 1934 is about \$500,000 more than the amount of cash that is apt to land in the National Council's strong-box. And the figure was brought down to a half million only after the Council had decided on further cuts of \$100,000; \$18,000 at the Church Missions House, \$40,000 in the domestic missionary field and \$57,000 in the foreign missionary field. These cuts are to be made, as far as possible, not by percentage cuts but by chopping off the heads of some people—that is, eliminating less important work, the eliminating to be determined by Bishop Perry, Bishop Cook, Mr. Franklin, in consultation with department heads and bishops in the field.

Well sir, this is about the way the thing shapes up in the judgement of a committee the Council put to work on the budget for 1934: By canon 59 the General Convention lays upon the National Council the duties of "prosecuting" the missionary work of the Church. "That mandate", they reported, "comes through the General Convention from the Divine Head of the Church itself." Another mandate instructs the Council to "adjust appropriations for such work to an amount not to exceed the total income", which is the well known Pay-as-you-go plan put into operation at the New Orleans Convention. The Council, says this committee, seeks to obey both of these mandates. That is, it seeks to prosecute the work of



PRESIDING BISHOP PERRY
Appeals for a Million

the Church on a balanced budget. But if they obey the first one and do maintain the missionary work, let alone prosecute it, as things stand at the moment it will require borrowing money. On the other hand if they obey the second mandate and balance the budget it will be "to wreck the structure of the Church's missionary work by wholesale abandonment of fields built up during the past 100 years."

"The National Council", reported this committee, "can give its assent to neither of these alternatives. It believes in the wisdom of the whole Church as expressed in both mandates of the General Convention. It desires both to prosecute the work of the Church in the present fields and to do so upon a balanced budget. And it believes this desire expresses the mind and will of the Church".

A resolution was therefore passed, pointing out these facts, which closed with these words: "Resolved: that the President of the Council (Presiding Bishop Perry) be requested to make an appeal on behalf of the National Council to the whole communicant strength of the Church for the sum of one million dollars payable between now and the time of General Convention, it being understood that all subscriptions up to the first \$500,000 to be applicable to the 1934 budget." That is, the Council asked Bishop Perry to take the leadership in this campaign for a million and referred the execution of detailed plans to the Field Department, which

should keep Brother Reinheimer and his capable staff fairly busy for the next few weeks.

At the close of the Council meeting Bishop Perry bucked folks up considerably by issuing the following statement:

"In the midst of our financial problems we must not be blind to the loyal support rendered the missionary work of the Church by our people as evidenced by gifts in 1933 of more than a million and a quarter dollars, and pledges for about the same amount for 1934. Neither must we be blind to the fact of the inherent soundness of the Church's enterprise as evidenced by physical structures scattered throughout the world carrying on their work today as effectively as ever, and almost completely without debt, nor to the fact that we have as our greatest asset a loyal body of three thousand missionaries all of whom have been kept at their posts in spite of diminishing resources. Never before in the history of the Church was there greater opportunity for the spread of the Gospel, and never before has the Church been better prepared to take advantage of the opportunity. "No temporary financial difficulty must be allowed to endanger this great enterprise built up through the past century. I have faith that the Church will respond to any call that may be issued."

Well that is about all there is to report, except that a secretary for Church schools was appointed to the department of religious education, but lest people think that new work was being pushed in the face of the financial situation, it was pointed out that the appointment was made to complete a plan previously arranged with the Rev. Daniel McGregor, top man of the department. The man appointed is the Rev. V. C. McMaster of Birmingham, Alabama, a specialist in Church school work — and Church schools means what the old fashioned call Sunday Schools and not Church boarding schools.

The Auxiliary's executive board held a meeting also from the 16th to the 19th. They sent a letter on the financial situation to their diocesan presidents and to others, closing with the ringing words, "If we do arouse ourselves to meet depression with aggression, we can go forward to our goal of making the kingdoms of this world the Kingdoms of our Lord."

The women spent a good bit of time in discussing the plans for the triennial at Atlantic City, though no program has yet been announced. It was felt however that the Church-Wide Endeavor, seeking to know the purpose of God, was the best preparation possible for the educational meetings that will be held in October.

MARY VAN KLEECK PRESENTS PROGRAM FOR CHRISTIANS

Mary van Kleeck, director of industrial studies of the Russell Sage Foundation and vice-president of the Church League for Industrial Democracy, was the headliner at the annual meeting of the C. L. I. D., held at St. Paul's Cathedral, Boston, on Washington's Birthday. The subject assigned to her was "The Economic Basis of Christian Brotherhood," which she promptly changed to "A Program for the Privileged" since she insisted that the Church is composed almost entirely of privileged people. It is not alone that we possess what economic security there is today but even more that we have the privileges of education, influence, prestige and status in society, which we are determined to maintain, often quite unconsciously. This fact makes it extremely difficult for us to understand the underprivileged—we never get out of our class, as hard as we may try. Thus we become critics of the forces springing up to change the social order; and Church people have the added reason for being critical of these working class forces since, among our cherished possessions, is the Church itself which we fear may be destroyed by radical forces. Since the Church, said Miss van Kleeck, is an historic institution made up of the privileged, there is a very great likelihood that it will throw its influence on the side of those determined to maintain the status quo in the present struggle for power between the exploiting and the exploited classes.

Capitalism, she maintained, has collapsed since, among other reasons, it can no longer keep enough people employed to provide a market for the goods produced. With institutions thus threatened, the cry goes up for unity in an emergency, a development which expresses itself in the Fascism of European countries, with its denial of all liberties, and which is rapidly under way in the United States under the NRA. It is a unity to preserve the institutions of the privileged regardless of what happens to the underprivileged, and Miss van Kleeck presented facts, figures and cases to prove that this is the way things are developing in this country. Employers are given the right to organize, to fix prices and to administer their own codes. The workers on the other hand are largely denied the use of the only weapon they have—the right to withhold their labor. And in this situation the Church, fearful of a collapse and her own destruction, cautions



MARY VAN KLEECK
Speaker at C. L. I. D. Conference

the workers against opposing the employers and against revolt. The Church, that is, becomes an agent of the ruling class just as the state with its police power is their agent.

Miss van Kleeck then drew a picture of a classless society where there will be production for use instead of for profit, which she maintained is the only way out of our difficulties, using the Soviet Union as an example not only of how things must be managed but also of how power is to be taken from the exploiting class. It is primarily a struggle of the workers against their exploiters and in this struggle Christian people should be on the side of the exploited; not to give leadership which must be in the hands of the workers themselves, but to serve quite humbly under their direction. She held little hope that many Church people would thus line up in the struggle, for the reasons stated, but she did express the hope that some might and she urged members of the Church League for Industrial Democracy to do so.

This is an extremely inadequate, and more than likely faulty, report of this scholarly and closely reasoned address by one of the outstanding economists of the country. Fortunately however it was taken down in full by a court stenographer and will be available soon as a pamphlet.

(Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

February was press month, an annual event during which intensive work was done to persuade every family to subscribe to at least one Church paper. During the month clergymen and laymen of distinction throughout the country exhorted Church members to enlarge and intensify their practical interest in the development and support of Church publications. Committees went into action in all parts of the country, headed by bishops, priests and distinguished laymen. But, alas, the story is taken from a Roman Catholic publication and the effort, an annual one mind you, was limited to that Church. Meanwhile we of the Episcopal Church, who consider ourselves rather important in the American scene, allow our papers to struggle along, with none of them quite sure that they will be in existence a month from now. It is all right with us; we'll manage somehow and have a lot of fun doing it. Nevertheless we hope the day will come soon when the leaders of a Church that is supposedly out to build the Kingdom of God will give to their press the support—well maybe not the support the Romanists and the Christian Scientists give to their journals—but at least the support that hardware men give to their trade journals or that dog fanciers give to their press.

* * *

Round Table Fellowship in Michigan

The Round Table Fellowship, sponsored annually by the department of religious education of the diocese of Michigan, opened its 13th session on February 13th. It meets each Monday evening during Lent—supper, a talk, and then two class periods. On the program is a symposium on modern religious movements, with the Oxford Movement, Modern Liberalism, Buchmanism and Barthianism being discussed by exponents of each. There is another symposium on Making the Modern Mind, with Russia, Fascism, Hitlerism and the New Deal the topics being discussed. There is an enrollment of about three hundred.

* * *

Churches Are Holding Up

Churches of this country according to the figures, are nearer solvent than business institutions. Total contributions to churches in 1933 have been estimated at \$400,000,000, which is \$71,000,000 more than was contributed in 1916, though our

national income last year was probably nine billion dollars less than it was in 1916. The value of the 203,000 church edifices was placed at \$3,480,000,000 by the census of 1926, while the entire debt on them was \$433,000,000 or only 11.3 per cent of their value. Against this it is estimated that the aggregate debt upon all secular properties of the nation, including business, farms and homes, was over 50% at that time. The 1926 census found 78% of all churches entirely free of debt. The indebtedness on church property has doubtless increased since the last census, but experts are sure that the rate of increase of church indebtedness was relatively a great deal lower than the rate of increase of indebtedness on secular property. Up to January first of last year, as a result of the depression, one out of every six banks in the country had gone into bankruptcy, one out of every 22 businesses had been forced out, one out of every eighteen dollars worth of municipal bonds were in default, but only one out of every 2,344 churches had gone into bankruptcy. And it is worth noting also that the churches were not helped with generous grants from the RFC as were the secular interests. All of which proves very little possibly, but it is at least an indication that the church is a going concern.

* * *

Corporate Communion Throughout the Country

Men and boys of the Church assembled in diocesan centers throughout the country on Washington's Birthday for the annual corporate communion of the Brotherhood of St. Andrew. In most places the service was followed by a breakfast with an address by some person of distinction. How many received at these services of course we do not know, but certainly many thousands.

* * *

Bishop Oldham Hits at Legionnaires

The super-patriots have been kicking up a fuss in Albany. It seems that there was an exhibit of an educational character in the State Education Building and the public library of the city on behalf of international goodwill and world peace. Members of the American Legion and other zealots opposed the display as indicative of lack of patriotism. So Bishop Oldham went to bat by issuing a public statement. He first questioned the ground for alarm on the part of militarists, saying that, unfortunately, for every one who would look at these books a hundred would follow a military parade. He also objected to everyone who disagreed with the militar-

sists being branded as a red. He made it clear that by the tests of the patriots a large number of our most intelligent and devoted citizens would be so classified. "Is every one who disagrees with the military to be silenced?", asked the bishop. "If so, then free speech is at an end. Talking of defense, it is well to consider the value of the things we are defending, which in this country has always been liberty and freedom. If we are to lose our liberty many will seriously question whether the resultant, a country without liberty, is worth any defense."

* * *

A Volunteer Worker in South Dakota

Miss Mary H. Noecker, for several years a teacher at St. Mary's Indian School, Springfield, S. D., volunteered to go to the Standing Rock Reservation without salary, receiving only such meagre support as could be given her. She went into residence in Greenwood, the centre of work on this reservation, in September, and started work among the young people there. Her mere presence in that field has greatly encouraged the Church people. She has built up a Church school, established a week-day school for religious instruction, and organized the young people into guilds, including the few white children living there, and is conducting other activities. All the children in the public school go to her classes and guilds. She lives in a house owned by the government where she and a young Indian woman take care of two fatherless babies. Clubs and classes meet in an old house owned by the mission.

All this has been done without using funds given by the National Council. The furnishings for the place have been provided by South Dakota people. Necessary funds have been given by interested friends all over the country, and several guilds in South Dakota have donated gifts of money, food and clothing.

* * *

Jerusalem Prays For Your Diocese

A short time ago a visitor in Jerusalem from the diocese of Massachusetts, who was attending the service at the Anglican Cathedral of St. George, was surprised to hear prayers asked especially for the bishops and clergy and people of his diocese. After the service he asked one of the clergy how this happened. He was told that it was because each day in the year it is the custom of the cathedral to pray for one of the hundreds of dioceses of the worldwide Anglican Communion, and this was the day for Massachusetts.

By this means does the Church in

Jerusalem fulfill one of its obligations to the Church at large. At the Church's altar but a few bow shots from Calvary and the Holy Sepulchre, she offers intercessions at the daily Eucharists and other services for brethren in other lands. Alabama, Alaska, Anking, Algoma, Albany, Antigua, so one goes through the long and diversified list of Anglican dioceses day after day, ever conscious of the spiritual bonds which bind us each to the feet of God and unite us in one fellowship.

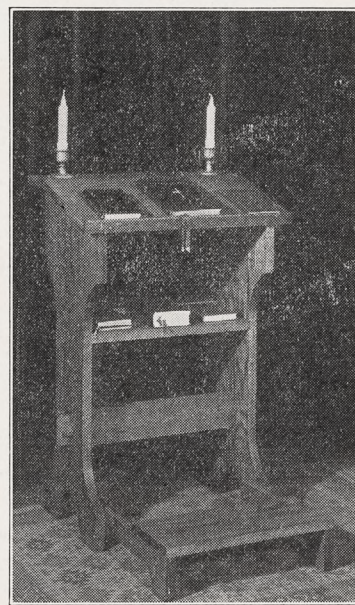
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Discussion Meetings For Men Only

Weekly informal discussions, for men only, have been added to Church Army Captain Hodgkinson's

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program at the Smoke Hole mission in West Virginia. A group of about thirty mountaineers meet from house to house and discuss spiritual problem and subjects suggested by themselves and guided by the Captain.

* * *

A Conference for Older Boys

A conference for the older boys of the diocese of West Virginia was held recently at Charleston, with about eighty present. Their theme: "What can the youth of today contribute to the advancement of the Kingdom of God on earth?"

* * *

Laymen for Lenten Services

St. Paul's-by-the-Lake, Chicago, where the Rev. Charles T. Hull is rector, is having a series of addresses by laymen as a feature of its Lenten program. At Christ Church, Winnetka, there is a series of addresses by ministers of various communions.

* * *

Turns Down Another Call

Who is the most frequently called clergyman in the Church I presume will never be known, but certainly the Rev. Charles Clingman of Birmingham, Ala., is near the top of the list. He was recently called to St. Mark's, Minneapolis, and as is his habit turned it down.

* * *

Preaching Mission In Long Island

Last September, at the clergy conference of the diocese of Long Island, a preaching mission for the early part of 1934 was agreed on, and the details were being worked out when the first intimations of the Presiding Bishop's "Call" were heard. It was at once recognized that the fulfillment of the "Call" could be made the object of the Mission. Nearly all the parishes of the dioceses are participating in the Mission, which is being observed from Sunday, Feb. 25 to Friday, March 2.

* * *

Southern Rector Preaches in Washington

The Rev. C. C. J. Carpenter, the rector of St. John's, Savannah, was the preacher last week at the Lenten services at the Epiphany, Washington.

* * *

Ordinations in Brazil

Bishop Thomas of Brazil ordained two Japanese missionaries the other day at St. Paul's, Sao Paulo; Barnabe Kenzo Ono as a deacon, and the Rev. Lourenco Takeo Shimanuki as a priest. This gives four ordained men to the Japanese work there. The ser-

vice was attended by Brazilians, Japanese and English, and hymns were sung in the three languages. . . no, not at the same time.

* * *

Wants Chain Gangs Abolished

Bishop Reese of Georgia recently sent a statement to the press of Savannah urging support of a movement that has been started among Christian leaders of the South seeking the abolition of the chain gang as a means of punishment. Hurrah.

* * *

Clergy Have a Quiet Day

Bishop Bennett was the leader at a quiet day for the clergy of Rhode Island, held at the Cathedral of St. John, Providence. One of the purposes of the day was to bring before them for discussion the Church-Wide Endeavor. Bishop Bennett suggested a serious search for the purpose of God through the year, with a harvest of souls and services of thanksgiving and rededication in Advent.

* * *

Samuel Seabury Addresses Long Island Churchmen

Judge Samuel Seabury delivered the address at the breakfast, following the Washington's Birthday corporate communion of the Brother-

hood of St. Andrew of the diocese of Long Island. The service, attended by 1,500, was held at Holy Trinity. The address dealt with the political situation in New York and was an endorsement of the LaGuardia administration. Bishop Stires delivered the concluding address and urged the laymen present to support the diocesan preaching mission, which began on February 25th in 114 parishes of the diocese, and he urged them to support the diocesan and national work of the Church.

* * *

Dates for Kanuga Conferences

The first of the series of conferences to be held at the conference center at Lake Kanuga, near Hendersonville, N. C., is to be the first camp of the Young People's Service League, which is to open on June 16th. From then until the end of August the center is in almost continual use by conferences of various Church groups.

* * *

Churchman on Brown University Program

A series of informal discussions have been arranged at Brown University for Lent. The Rev. W. Appleton Lawrence, rector of Grace Church, is to discuss the snappy

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subject "Is the Church Christian?", and Canon Bernard Iddings Bell is to discuss, "Is Christian morality practical in this modern industrial age?"

* * *

New Rector for Long Island Parish

The Rev. Kermit Castellanos was instituted rector of St. George's, Astoria, diocese of Long Island, last Sunday. He has been in charge there for several months—a young fellow just recently ordained priest.

* * *

Bishops on Saint James' Program

They go in rather heavily for Bishops at St. James, New York. The preachers there for special services each afternoon during Lent include Bishops Manning, Lloyd, Gilbert, Cook, Darst, Strider and Rogers.

* * *

Old Parish Becomes A Mission

Old Calvary Church, on the west side of the city of Chicago, was at one time among the strongest parishes in the city. Times changed; the neighborhood changed; it looked a bit as though it was entirely through. But it was revived under the supervision of the Rev. David E. Gibson of the Cathedral Shelter, with the Rev. Joseph Higgins of his staff in active charge, and was recently re-instated as a mission.

* * *

La Sociedad De Jovenes Episcopales

Which is what they say in Cuba when they are talking about the Young People's Fellowship, held a conference at Los Arabos, Cuba, on February 11 with 150 young folks attending. There were addresses by Mr. Candido Martinez and Mr. Jose Auustin Gonzalez, the latter the president of the society and a postulant for Holy Orders.

* * *

Texas Parish has An Anniversary

The Heavenly Rest, Abilene, diocese of North Texas, celebrated its Golden Jubilee last month, the service opening the party being con-

ducted by Mr. W. E. G. Batjer of Cape Girado, Mo., who was the first lay reader. There was a banquet with 100 present at which Mr. E. S. Kean, one of the old-timers, gave a graphic account of life in the pioneer church. It is quite an institution now, with an imposing structure covering a quarter of a city block. The Rev. Willis P. Gerhart has been the rector for the past fourteen years.

* * *

Old Church Comes To Life

Old St. John's, Brooke County, West Virginia, founded in 1792, shows promise of again becoming an active country parish after 26 years of inactivity. The Rev. N. J. Thurston of Follansbee recently began midweek services with an average attendance of fifty and there is a school of eighty. The organizer of the Church school, Frank Bilby, is himself a Baptist, and he counts among his teachers Presbyterians and Roman Catholics.

* * *

Long Island Rector Retires

The Rev. G. E. Talmage, rector since 1911 of Christ Church, Oyster Bay, Long Island, has retired. The Rev. Harold Pattison who was in charge while Mr. Talmage was away from the parish recently on a world cruise, is temporarily in charge. The church is known as the Roosevelt

Church since President Teddy and his family attended there.

* * *

Albany Clergy Hear Englishman

The Rev. Albert E. Baker, visiting lecturer from England at the Berkeley Divinity School, conducted a quiet hour for the clergy of Albany on the 16th of February. There were about fifty clergymen present. They were luncheon guests of Bishop Oldham.

* * *

Lenten Conferences For Laymen

Week-end conferences for laymen, begun five years ago, are again being held at the College of Preachers, Washington. Canon Baker of York, England, led off on February 16th, with "Christian Answers to

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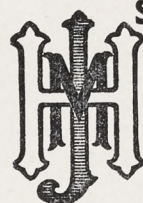
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Modern Problems" as his topic. Other week-end leaders are to be Coleman Jennings of Washington, Spencer Miller Jr., consultant on industrial relations of the Council, Rev. Malcolm Taylor, director of evangelism of the commission on evangelism and Rev. R. K. Yerkes of Philadelphia Divinity School.

**Preaching Mission
At Jackson**

Bishop Page of Michigan conducted a preaching mission at St. Paul's, Jackson, Michigan, February 20-23.

**Institute on
Community Problems**

An institute on community problems and our Christian responsibility are being held this Lent at the Cathedral, Denver, under the auspices of the department of social service of the diocese of Colorado. Social welfare, mental hygiene, use of leisure and the responsibility of the Church in social work are the subjects discussed.

**Children's Offering
Starts Them Off**

The children of missions at Sunnyside, Proser, Zillah and Granger presented an Advent offering of \$4.23 through their vicar, the Rev. G. L. Graser, at the recent convocation of Spokane. They told Bishop Cross to do what he wished with it. At luncheon that day he said he would use it to help wipe out the deficit of about \$200 due the National Council. That started contributions so that by the following day the entire deficit was wiped out.

**Rector Conducts
School of Prayer**

A School of Prayer is being conducted this Lent at Christ Church, Towanda, Pa., by the rector, the Rev. Davis Johnson. He is treating the subject biographically, opening with a brief lecture on the life of some saint each week.

**Parish with a
Real Record**

St. Paul's, Pawtucket, R. I., according to a report by the rector, the Rev. R. A. Seilhamer reached new high marks for the 117 years of its history. It began this year with the strongest reserve financial strength it ever had and this in spite of a drop in gross income. The Sunday school is larger than it has ever been, and for the 17th successive year the school led the diocese in missionary giving with an offering of \$1,350. What's more the parish promised to stand by all its families in need of fuel and food, without recourse to public agencies, as it has done throughout the depression.

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* * *

Poughkeepsie Parish Has Open Forum

Christ Church, Poughkeepsie, N. Y., the Rev. Alexander Cummins, rector, has launched an open forum on Sunday evenings, with eminent speakers discussing the relationship of religion to various phases of modern life. About 250 people attended the first session when Oliver S. Tonks professor of art at Vassar, discussed Religion and Art. On the 25th the speaker was Margaret F. Washburn, also a professor at Vassar, who spoke on Religion and Psychology.

* * *

Bishop Wins a Case in Court

St. Luke's and Trinity, Tacoma, Wash., merged a number of years ago. Some of the members of St. Luke's, which had been built as a memorial, didn't like the idea so they started a law suit to restrain the vestry and Bishop Huston from disposing of St. Luke's property. They lost their case in the county court, but then raised cash to carry it to the state supreme court. A decision was handed down the other day upholding the power of the Bishop, and permitting the united parishes, now called Christ Church, to dispose of the St. Luke's property.

* * *

What Do You Mean—Cold?

On the morning I went shivering into New York with the thermometer at 14 below, a letter came from Bessie B. Blacknall, missionary at St. Mark's, Nenana, Alaska, that warmed me up considerably. In the first place she was full of praise for THE WITNESS using such adjectives as readable, human and spicy. Then she said that the chief topic of conversation up there was the cold weather, with the thermometer registering from 30 to 65 degrees below zero nearly every day since Thanksgiving, with no day warmer than 40 below for the past two weeks. "It is really terrible, and the thing that worries us most is that Bishop Bentley is on the trail somewhere, Mrs. Bentley has not heard from him since the eleventh and he was supposed to have left Circle on the fifteenth for Fort Yukon, a three days' journey. We feel sure that he is held up in a cabin some where waiting for the weather to moderate—it is entirely too cold for man or dog to travel. We are worried for fear that he hasn't enough food to last either for himself or his dogs."

"Bishop and Mrs. Bentley make their home here at St. Mark's Mission, and until a month ago they have lived in the house with us—

with thirty-seven wild Indian children and four maiden ladies! We thoroughly enjoyed them and feel that it was a great privilege to have them, but I can well imagine that it has not always been so easy for them; they had only one small bedroom to call their own, and the Bishop's desk was a table with two

egg crates on the side for books! The Bishop's Lodge was at last finished—Bishop Bentley did most of the work himself,—and they moved in a month before he left for his three months on the trail. Mrs. Bentley is with us.

"We have an interesting family here—a boarding school for Indian

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 156th 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. 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.

boys and girls, all ages from six to sixteen, good, bad, and indifferent! One becomes very fond of them and enjoys working along with them, and for them, from year to year being happy over the successes and distressed over the failures.

"May I pass on to you an interesting little story of a small boy in Nenana whose mother was a former missionary here.

"George was in the habit of speaking of saying grace at meal time, as, 'Bless O Lord to Thy service'. One morning he did not come to the breakfast table and when he came in later he said, 'Mother, did you and daddy say Bless O Lord to Thy service?' his mother said 'No George, we did not,' whereupon George replied 'What was the matter, did you think that God was asleep?'"

* * *

Honor Negro Priest Of Georgia

The Rev. J. Henry Brown, Negro priest of Savannah, Ga., was honored recently on the 15th anniversary of his rectorship at St. Augustine's. In addition to being in charge of this flourishing parish he is an archdeacon and has done notable missionary work in the diocese. He is also a leader in civic and social service work among his people.

* * *

Preaching Mission At Detroit Parish

St. Thomas', Detroit, inaugurated its Lenten program with a preaching mission from the 18th through the 25th, with the Rev. W. F. Jerome, formerly general missionary of the diocese, as missionary. A feature of the mission, of particular interest to non-Episcopalians, was the question period when emphasis was placed particularly on questions of religious polity and doubt, all submitted anonymously.

* * *

Many Confirmations in Georgia

Records for confirmations were established in Georgia last year—anyhow the largest number for ten years. A class of 23 was confirmed the other day at St. Paul's, Albany, Rev. Harry Cobey; and nine at Thomasville, where the Rev. W. Northey Jones, of Perth Amboy, N. J., is in temporary charge.

* * *

Tourists Learn of Church-Wide Endeavor

Tourists, far from their home parishes, will none the less be enlisted in the Church-Wide Endeavor through at least one of the Florida parishes, whose rector writes:

"This is a tourist congregation in the Winter. Last Sunday there were 1300 in the church and a number were turned away. At Easter there will be from 1500 to 1600 com-

munion. Every effort will be made to have the tourist return the enrolment card of the Church-Wide Endeavor to his own home parish."

* * *

Congregationalists Like Our Church-Wide Endeavor

A group of Congregational ministers who are associated with one of the Episcopal Church clergy in Ohio have been discussing with him the Church-Wide Endeavor and have requested copies of the literature. They report that it contains the kind of message they have long wanted.

* * *

New York Parish Makes Progress

Since the coming of the Rev. J. E. Reilly to Grace Church, Hastings-on-Hudson, N. Y., several months ago, 75 families have been added to the

parish. New contributors have increased over 100% over 1933, and the rector has been rewarded for it all with a handsome increase in salary.

* * *

Omits Reference to Hebrews in Psalms

The latest attempts of the Nazis to tamper with Jewish and Christian sacred literature concerns an attempt to reduce the Psalms to a book of "God Songs," an "aryan" version of the psalms rewritten by Wilhelm Teudt for German citizens in the Third Reich. By industrious selection and omission Herr Teudt has reduced the 150 original psalms to 75 "God songs". The omitted psalms include virtually all that contain references to Hebrew history or mention of the Hebrew people.

CHAOS IS NOT INEVITABLE

Christianity does not exist to make men content with want and injustice here by promises of happiness in a future life.

THE CHURCH'S REAL WORK IS TO PRESENT CHRIST AS THE LORD OF ALL LIFE

and to bring Him into all departments of our affairs; into the factory, workshop, government and international relations, no less than into the homes and private lives of mankind.

THE CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY is about this task. Of this organization Mr. Maurice B. Reckitt in FAITH AND SOCIETY said: "The Church League for Industrial Democracy exercises an influence out of all proportion to its numbers, both in the Church and in the Labour Movement, and pre-eminently in interpreting the one to the other."

Mr. Spencer Miller Jr. in his book, THE CHURCH AND INDUSTRY, says: "The C. L. I. D. stands almost alone today as an organization in the Church which is facing the economic problem armed with the commands and promises of Christ."

WE NEED YOUR SUPPORT AND GIFTS

If you feel that this task is important won't you please aid the work.

THE CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY
154 Nassau Street New York City

MARY VAN KLEECK PRESENTS PROGRAM FOR CHRISTIANS

(Continued from page 9)

One can only hope that those aware of the pressing importance of the subject may avail themselves of the opportunity to read it.

Miss van Kleeck was followed by the Rev. Norman Nash, professor at Cambridge Seminary, who in a witty address lauded her for a brilliant analysis with which he could agree only in part. He saw little hope for a classless society, maintained that there was privilege in Russia today—the privilege of power and prestige—which he felt those in the saddle would do everything possible to perpetuate. All civil liberties and freedom of discussion, said Mr. Nash, is denied today in the Soviet Union and it was his opinion that they would continue to be denied if such denial is necessary to maintain the existing rulers. He therefore declared himself to be a liberal who recognizes the inevitableness of classes and he contended that the social job of Christians is to maintain a critical attitude and a freedom of expression in order to keep rulers in check when they seek undue power or abuse that which they already have.

Mr. Alfred Baker Lewis, vestryman and executive secretary of the

Socialist Party in Massachusetts, expressed the conviction of that party that power can be won for the workers by using the ballot and pointed to the fact that the communist technique had failed, at tremendous cost of life, everywhere it has been tried except in Russia. There, he pointed out, they succeeded solely because a starving army, exhausted by an unsuccessful war, rebelled.

The meeting adjourned at 3:30 but half of those present refused to go and went on with the discussion until five o'clock, with the Rev. Julian Hamlin, Miss Vida Scudder, the Rev. W. L. Wood, Mrs. Mary Simkhovitch, Miss Adelaide Case, Deaconess Lloyd, Rev. Smith Owen Dexter, Miss Florence Converse, the Rev. George Paine and many others contributing to the discussion.

At the morning session, following a corporate communion, there was a discussion of "The Function of the C. L. I. D.," led by the executive secretary and the Rev. Julian Hamlin, rector of the Advent and chairman of the Boston Branch of the League, with Mrs. Simkhovitch in the chair. The marked difference of opinion on the subject which many expected to find between the two speakers did not reveal itself. Fr. Hamlin delivered a stirring appeal for the

Church to follow out the social implications of The Incarnation; to hold fast proudly to the great truths the Church possesses and to proclaim them both to those inside and outside the Church.

The dangers of Fascism was brought to the attention of the conference by several speakers and the secretary was urged to do everything possible to combat it, particularly in the Church which, because of its middle class constituency, is a fertile field for Fascist agents.

At the business meeting, with Miss Scudder in the chair, reports were presented by various committees and plans were outlined for future work.

THE WITNESS FUND

We wish to acknowledge with thanks the following donations to THE WITNESS FUND. This Fund is used to enable us to send the paper to many who otherwise would be without it. We invite those who can possibly do so to contribute, since there are many these days highly appreciative of the paper who nevertheless will have to be without it unless others help.

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