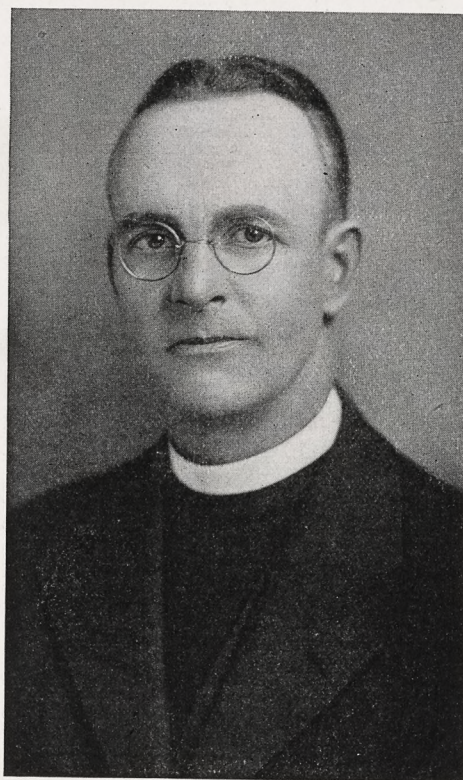


The **WITNESS**

CHICAGO, ILL., APRIL 26, 1934



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THE WITNESS

A National Paper of the Episcopal Church

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

Vol. XVIII. No. 34.

APRIL 26, 1934

Five Cents a Copy

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

THE CHURCH AND THE NRA

A Church Congress Paper

By

WILLIAM B. SPOFFORD

THERE are people who find fault with everything when the fault is really with themselves. But I am, I hope, critical of the present state of affairs not because I am a natural born fault-finder but because, accepting the Christian religion, I am for something which I think we should have, can have and must insist upon having, The Kingdom of God. God has a purpose for this world and for us men. He did not wind up this universe as a child winds a toy and then sit back to watch it run down.

This purpose is revealed to us by His Son, Jesus Christ—"God so loved the world that He sent His only begotten Son." In Him we find the revelation of God's Purpose which is summed up in the phrase that appears over a hundred times in the synoptic gospels, The Kingdom of God. It is a central idea in His teaching and by it He undoubtedly meant a new social order which it is God's purpose to establish in this world. Certainly there is nothing in the gospels to indicate that our Lord meant by "The Kingdom" anything different from what it meant to the men of His generation, the outward manifestation of God's sovereignty and the overthrow of the evil powers which held the world in thrall.

In Christ too we find revealed the principles to guide us in the building of the Kingdom; the revelation of the Kingdom values. First and foremost He proclaimed the priceless value of each human being. As Maurice Reckitt says: "the created being whom Christ came down to redeem must clearly be of precious significance to God to demand such a stupendous condescension. What God has chosen as of final and sufficient significance, the individual personality, society can never be suffered to treat as instrumental."

Yet that is precisely how man is treated by society today under the profit system, and it is inevitable that he will continue to be so treated as long as the profit system remains. And because of this fact I believe that the Church, standing for a society in which God's will shall be done, must seek the end of that system.

We are living in an age of plenty. We have an abundance of natural resources and we have the machinery and the technical capacity for converting these natural resources into such quantities of goods and

services that would make possible a hitherto undreamed of standard of living for all people; a standard that would make possible the fullest development of our cultural and spiritual capacities. Yet amidst this actual and potential plenty we find misery; warehouses bursting with goods yet millions of people destitute for the want of them; millions undernourished and underclad when we can produce food and clothing in abundance; millions without the conveniences of our machine age; millions, fortunate enough to have jobs, given wages under NRA codes which are just about one-third the sum the government itself states is the minimum for health and decency. 15,845,000 today unemployed, according to a study just made by the Labor Research Association, and thus unable to consume at all except for a pitiful dole; with millions of others on part time. Schools shortening their academic year; two million children not in school at all; 2,000 rural schools in 24 states failing to open in the fall of 1933. Why? Is it because we haven't the wheat and pork to feed the teachers and the coal to keep the buildings warm that our children must be denied the right to an education?

Not only is it the manual workers who share this misery but a large and important section of the middle-class, so-called, as well. A survey recently made by Columbia University showed that 98% of architects, 85% of engineers and 65% of chemists were unemployed, with the chemists possibly faring better since many of them are busy perfecting instruments of destruction for use in the war which wise men say is imminent since the capitalist nations must find an outlet for surpluses which they will not allow their own suffering people to consume. Unemployment, like a monstrous epidemic, is ravaging the lives of our people in spite of the fact that the perfection of automatic power machinery and the technique of mass production has given man such mastery over nature that we can produce goods in abundance. Thirty hours or less of work a week by our adult population between the ages of twenty and forty-five, under a system of production for use, would mean the end of beggars and breadlines, of city slums, of child labor, of want and worry and of grinding toil. But do we put our knowl-

edge into operation? We do not. Instead, as Stuart Chase says, we allow the ghost of economic insecurity to stand behind the shoulder of every man and woman, whispering day and night; "How long is your job to last? What is going to happen to you in your old age? When will a machine or a merger displace you?"

Why? Why this indescribable misery in the midst of almost unbelievable plenty?

THE answer is the traditional profit system which has no other purpose than to put the direction of society into the hands of money makers. Its purpose is not to supply human needs but to accumulate money. It is a system which gives to the workers an amount which will enable them to purchase but a percentage of the goods produced—and it is worth noting, an ever decreasing percentage due to technological advances. The surplus is retained by owners as a reward for ownership. What are they to do with it? They cannot consume it themselves—as General Johnson said recently, "God has so created man that it is impossible for him to eat \$150 worth of ham and eggs for breakfast." We found our answer for a time in world markets. As long as we could ship our surplus overseas everything seemed well. We converted our surplus into cash and with the cash built still greater machines to create still more goods. But gradually foreign nations have become industrialized so that instead of taking our goods they are themselves seeking markets. Markets for surpluses, mind you, while their own people are kept at a subsistence level.

When an end came to the prosperity that was based upon foreign markets the owners of our economic system hired high-pressure salesmen to sell people goods for present use for which they were to pay at some future time. Calvin Coolidge was the ballyhooer of this ingenious method of saving capitalism, and had either the brains or the luck to step out just before the bubble burst, leaving it to his friend Hoover to mop up the mess. Billions of dollars of private debt piled up until the people were so hopelessly in debt that they could buy nothing beyond the minimum for existence. Goods could not be sold so factories were closed, millions were laid off, purchasing power all but disappeared and misery stalked the land. The Profit system, Capitalism—there you have it. And that is why it must inevitably be superseded by a co-operative society based on production for use, where the workers by hand and by brain can get the full value of the goods created, thus making for a balanced economy. Capitalism has solved the problem of production. The job now is to distribute the goods created. That the profit system can never do.

THE Church is for the Abundant Life. This life is denied by the profit system, and no amount of patching, by the very nature of the system itself, can make it any different. The Church therefore must oppose and seek the end of that system. Mr. Roosevelt and his associates on the other hand quite frankly are doing everything they can to perpetuate the profit system. They contemplate no basic change either in

the profit system or in the system of disbursing purchasing power. Nothing is further from their minds, on their own statements, than to disturb in any serious way the foundations of capitalism. So instead of recognizing the fact that we are living in an age of plenty and creating an economy based upon that fact, the present administration is doing everything within its power to turn us back to the economy of scarcity in order that the profit system may be saved. Hence business men are not only encouraged but compelled by codes to limit production and to fix prices with a view of maintaining profits. Wheat is burned, cotton is plowed under, little pigs are killed before they can produce any more of their own kind—all for the purpose of creating that scarcity which will enable the profit system to carry on. In the face of tremendous human needs the government gives us a program based upon the assumption that we are suffering from overproduction. We have produced more goods than we can sell at a profit. The administration therefore curtails output in order to establish prices that will restore profits. It is a program that has been well described as one which would solve the paradox of poverty in the midst of plenty by removing the plenty. "Industrial revival," as was pointed out the other day by Prof. Wilcox of Swarthmore, "is to be achieved through sabotage. Prosperity is to be restored by mutual frustration."

We are told that the present administration is to usher in an era of economic and social justice. Big business is being made to behave. Big business is not being made to behave—they are running this show—but even if true I would maintain that what society has to regulate so elaborately society might well own. Why should workers, professional and manual, in a world of actual and potential plenty accept their meager wage—or more likely a pitiful dole—while the government protects and perpetuates the profits of those whose only contribution is ownership?

We are reminded that minimum wages have been established. The fact is that workers today receive less in real wages than when General Johnson began his ballyhoo. During the last six months of 1933 there was a rise of 3.7% in money earnings per worker and a rise of 5.2% in his cost of living. The minimum wage inevitably tends to become the maximum, with those receiving more either being fired or cut. Where higher wages are successfully established through a strong labor union, they have the effect of inducing that particular industry to substitute machines for men. The very effort of NRA to reduce hours while preserving or increasing wages has put a premium on mechanization, which in turn has made for greater unemployment.

We are told that sweat shops have been eliminated and that child labor is a thing of the past. Well, investigators of the department of labor report that the shirt industry in Pennsylvania employs hardly anyone but children, and to quote Miss Perkins, "we found almost general wages of \$2 and \$3 a week." She adds, "I dare say the same conditions exist in Delaware and New Jersey," and I would say, if there then doubt-

less everywhere else also. The New York state department of labor reports the average wage of women in the manufacturing of underwear for November, 1933, to be \$4.29 a week. If you are interested in more details on wages and sweat shops I would suggest that you study up a bit on the plight of the Negro under the NRA. "Negro Removal Act" they call it, while a colored worker the other day at a labor meeting said that there was nothing new about the Blue Eagle to his people—it was the same old Jim Crow. NRA he said stood for Nuts, Raspberries and Applesauce, and the laughter that greeted this sally indicated quite clearly that his working class audience understood thoroughly what he meant.

Again we are told that NRA has given labor the right to organize. Yes, the right to organize into company unions, completely dominated by the employers so that they are ineffective in protecting the rights of workers. There are today five million workers in company unions, with a large percentage of them having been organized since the New Deal got under way. The National Industrial Recovery Act is supposed to give the workers the right to organize under leaders of their own choosing and to compel employers to bargain with them collectively. What actually happens was described the other day by Matthew Woll, an ultra-conservative labor leader. He said:

"The act is not a labor magna carta. It is merely a pious declaration of the right of labor to organize and to bargain collectively. Then it goes on to assure the right of every employer to determine his own course as he will, regardless of the wishes of the workers. It means that the employer can say, 'All right boys. Come in and we will talk it over;' hear the demands for higher wages and say, 'Sorry we can't pay more.' If the men object he can answer, 'We've had our collective bargaining. The act doesn't say anything about reaching an agreement'."

This view of the matter is supported by the interpretations of Section 7 of the Act rendered by the administrator and by the chief council of the NRA. Workers today, as always, can win recognition for their unions in just one way, by striking. It is the only effective weapon they have. Yet strikes have been discouraged, to put it mildly, by the government on the ground that they "tend to impede the purposes of NRA." On the other hand when employers defy the government by refusing to comply with section 7a of the NIRA, nothing whatever is done about it that I can see, in spite of General Johnson's talk of cracking down.

When company unionism, which means no unionism at all, fails to nullify genuine collective bargaining, because workers are not sufficiently docile to submit to it, the strong arm method is used. A recent study of 57 New York strikes showed that in at least 35 instances extreme terror and intimidation were used. The New York Sun reported in November that 1,176 policemen were on continuous strike duty, the highest number in the history of the department. In the steel, coal and automobile industries of the Pittsburgh area the companies have struck back at their

workers with armed thugs, with barrages of tear and bombing gas and with lead. In the coal fields there have been beatings and lawless raids by armed men. In New Mexico the state militia has been used to smash a union, supposedly given the right to exist by the NRA, with their leaders tried by drumhead court martials. In the Imperial Valley the workers in an effort to organize have been terrorized by night riders and threatened with the bull pen and deportation, with leaders kept in jail for weeks without trials and then their cases dismissed for want of evidence when the American Civil Liberties Union got on the job. Fifteen strikers have been killed, hundreds have been injured and still more hundreds have been thrown into jail during the past few months—all of which seems to be an effective answer to those who maintain that the NIRA is a labor magna carta.

MEANWHILE banks, railroads, mortgage loan companies, insurance companies have been kept alive by federal appropriations, and the unemployed have been kept quiet by hundreds of millions of dollars being handed out in the form of dole of one sort or another. How adequate these doles are you can judge for yourself. In Baltimore a destitute family of five persons, fortunate enough to get anything, has been granted (has been, for there is no assurance that it will be continued) \$5 a week; in Chicago, \$5.76; in Detroit, \$3.85; in Philadelphia, \$4.66; in Pittsburgh, \$3.42—\$3.42 to feed and cloth a family of five for a week.

Billions of dollars in debt piled up for the purpose of preserving the outworn profit system. In the meantime the toll of human wreckage mounts. Homes are broken, with hundreds of thousands of evictions—which is a good thing to keep in mind when you have to prepare a sermon on the sanctity of the home. Broken health, with figures available to show that the rate of disabling illness in the families of the unemployed is 39% higher than in families of full time workers, and 25% higher than in families of part-time wage earners. One-quarter of all our children are suffering from mal-nutrition according to the federal children's bureau, while the Neurological hospital in New York reports that a new peak has been reached in cases of mental illnesses resulting from a sense of insecurity.

All this takes place in a country administered by a government that bases its program on the assumption that we are suffering from overproduction. It is a program widely hailed as a courageous experiment in economic planning, without many yet realizing apparently that when we plan for the scarcity which the profit system demands we plan for poverty and misery.

Christianity demands the Abundant Life. If we are going to get it we must bring to an end a world in which people are ruled and exploited for profits. President Roosevelt may succeed in restoring sick capitalism, by establishing a capitalist dictatorship, which is fascism. But even so the causes that led to the present state of affairs will inevitably lead to a still more destructive collapse. He can do no more

than perpetuate for awhile longer the misery of the people. For to me it is unthinkable that the American people will continue for long to live under an obsolete industrial and economic system when the abundance for the Good Life is within their reach.

To me the role of the Church is clear. Christ formed His followers into a comradeship, the Christian Church, for the purpose of aiding men to live the full and abundant life and for warring against any tyrannical systems which deny life to men and condemn them to mere existence or worse. The revolutionary character of His teaching united against Him the powerful reactionary forces of His day. He was an outlaw, hunted by the police and finally suffered the death

reserved for rebels, crucifixion. So the Church, if true to Him, must in the midst of anti-Christian systems of society, be a revolutionary Church, determined to bring to this earth the Divine Society in which "the earth and the fullness thereof" are made accessible to all the children of men.

God's will is to be done on earth. It is for us to see that the torch He placed in our hands is not allowed to grow dim. For as surely as it does another torch, in other hands, will be held aloft. God's Will will be done. To quote Father Paul Bull, "the flame of Pentecost must not be trimmed to illuminate a garden party of respectability. The bride of Christ must not become the concubine of Caesar."

EVANGELISM—ITS AIM AND METHODS

By

MALCOLM S. TAYLOR

Director for the National Commission on Evangelism

THE ground covered by "evangelism" is so extensive that it is only by considering first, the exact aim and purpose of evangelism and secondly, widely differing and numerous ways and methods whereby this aim can be carried out that we can have any clear idea of what the work of our National Commission on Evangelism really is.

The aim of the Commission is two-fold: (1) To promote evangelism, that is the proclamation of Christ as the Way, the Truth and the Life—that men may be brought into union with Him through His Church, and (2) to quicken personal religion within the Church and to lead every member to become a witness for Christ.

For the last two years, the Commission has had before it constantly certain definite means for carrying out its two-fold purpose.

In preaching and teaching missions, the Commission has realized that it has a splendid method for the proclamation of the "good news" and one which will always be a most valuable agency in evangelism. Our communion has never stressed "mass-evangelism" but consistently good and effective work has been done in the matter of parochial missions. The Commission has in the past cooperated with bishops and parish clergy in suggesting names of missionaries and supplying literature for the preparation and the follow-up of parish missions and has directly taken a hand in the conducting of preaching and teaching missions in the person of various members of the Commission and chiefly through the efforts of Dr. L. W. Glazebrook, our lay field worker.

The cause of evangelism has also been furthered by the National Commission on Evangelism through conferences. This includes several different kinds of conferences: summer conferences where the director of evangelism and members of the Commission have taught courses and given addresses on various aspects

of evangelism; week-end conferences, chiefly for laymen, in which connection the work of the College of Preachers in this line during Advent and Lent gives opportunity for activity by our Commission; conferences for diocesan clergy wherein the director of evangelism has an unusually fine opportunity to bring various aspects of evangelism to the attention of the Bishops and clergy of the dioceses. Conferences with diocesan Commissions on evangelism by the Director also constitute an ideal opportunity for our Commission to function.

Retreats for the clergy and for the laity are also an evangelistic activity, the importance of which cannot be over-stressed. Surely there never was a time when individuals needed more the spiritual house-cleaning which a retreat offers them. The retreat movement in our branch of the Church is neither strong nor organized but improvement in both of these points has been noticeable during the last two or three years and we confidently expect to see the movement grow steadily. One reason for this confidence is the fact that the College of Preachers of the Washington Cathedral is now holding an annual training conference for retreat conductors. The lack of trained conductors has been one serious hindrance to the progress of the movement. Within a few years now, through such training conferences, we should have an ample supply of clergy well qualified to conduct retreats in addition to the members of religious orders.

Special attention is being given this year to the subject of evangelism of childhood and youth. The National Commission on Evangelism is continuing to co-operate with the Brotherhood of St. Andrew and the Daughters of the King in this very important field and is also working with the College of Preachers in the matter of a special conference of clergy to be held in the near future on the subject of "Programs of Evangelism for Childhood and Youth" to be led by

the Rev. Charles Gomph and the Rev. Theodore Wedel. The emphasis on this subject which is being increasingly given in various summer conferences, notably at Lake Kanuga, N. C., is very gratifying.

Probably the one line of thought and activity which has received most emphasis from the National Commission on Evangelism during the last two years has been the formation and promotion of Schools of Prayer in parishes. This is the particular way chosen to carry out the second aspect of the Commission's double aim; namely that of quickening personal religion. Prayer is both an art and a science and therefore it necessarily has a technique, however much we may dislike the use of the word in this connection. Methods of prayer, particularly of private prayer, receive little attention either in our seminaries or in our parishes and yet it is obvious that if one is to develop along this line, he must know something about method in the development of the interior life. Through leaflets and conferences with parish groups and with the clergy, the National Commission on Evangelism is trying to make a contribution to this all important subject. It has published during the last two years two leaflets on this subject—"What is a School of Prayer" and "How to Make a Meditation." (These leaflets may be had without charge from the Director of Evangelism, 3510 Woodley Road, Washington, D. C.).

Although the office of the Director of Evangelism is only a half-time position it has been possible during the last two years to set forward the interest of evangelism by contacts with colleges and theological seminaries. In the immediate future the Director will visit Trinity College, Hartford, Conn., and also St. Augustine's, Raleigh, N. C., where he will conduct a weekend conference for the student body.

Our own Commission on Evangelism is always glad to cooperate with other evangelistic bodies. This takes the form of working with the department of evangelism of the Federal Council of Churches, chiefly through furnishing speakers to represent our Communion on evangelistic teams sent out by the Federal Council's department to hold conferences on evangelism in various cities throughout the country.

We stand ready as a Commission representing the whole Church and appointed by the General Convention, to aid the provinces and dioceses of the Church in the creation of commissions on evangelism and to assist them by making suggestions as to appropriate evangelistic activities, helping them to secure missionaries and in any other way possible.

Let's Know

By BISHOP WILSON

UNIATS

AFTER the formal break between the Eastern Church and the Western Church, which occurred in the year 1054, numerous attempts were made to effect a reconciliation but none of them was success-

ful. Failing in these efforts for definite re-union, the Roman Church adopted a policy of persuading small groups of Eastern Orthodox Christians to accept the Papacy by granting them special concessions.

This began as early as the year 1182 when a group of Syrian Christians called Maronites fell out with their neighbors and affiliated with the western Roman Church. It was during the Crusades when the Latin Kingdom of Jerusalem was still in existence. Other groups followed at intervals for the next four or five centuries. The name "Uniat" is applied to all of them, the word coming from the Russian "uniyatu" which derives from the Latin "unus," referring of course to their union with Rome.

These Uniats accepted the supremacy of the Pope but refused to be Latinized in their habits. Special concessions were therefore made to them, allowing them to use their own languages in their public services instead of Latin, permitting their priests to be married, granting the use of leavened bread in the Holy Eucharist, where desired, and the administration of the Sacrament in both kinds (that is, both the Bread and Wine to the laity instead of the Bread alone which is the Roman custom), the election of their own bishops, and various special privileges in their internal discipline depending partly on canons from the early Church Councils and partly on decrees from Rome. Various papal bulls have been issued guaranteeing these rights and in 1862 a special Congregation was set up in the Roman Curia to look after them.

The Uniats present a curiously mixed picture because of their various racial origins. Some of them are pure Greeks and use the Greek language. Then there are Italo-Greeks living in and around Italy. There are the Georgians or Armenians. There are also Greek-Arabs, called the Melchites, who live in Syria and use the Arabic language. The Ruthenians are found in Hungary, Poland, and Russia, and in parts of Jugo-Slavia. There are Bulgarians, Rumanians, Copts in Egypt and Abyssinia, and a few other scattered groups. All together there are five or six million of them in these several countries.

Immigration inevitably brought all descriptions of them to the United States where they have settled in many quarters, particularly in the industrial sections. The special arrangement with Rome worked fairly well as long as these people stayed at home in their own lands. But since they have come to the United States many complications have arisen and they are very restless under the Roman regime. It has been mildly horrifying to the Irish Roman Catholics in this country to find perfectly good Roman priests coming here from eastern Europe and bringing their wives and families with them. Pressure has become increasingly strong to break down these old privileges of long standing but the Uniats are unwilling to relinquish their guaranteed rights. There are something more than half a million of them in the United States today and they are very staunch in maintaining their historic position. It is a question whether an impasse has not been reached and whether something is not likely to break before long.

CHURCH CONGRESS HOLDS SESSIONS IN PHILADELPHIA

Reported by W. B. SPOFFORD

The attendance at the Church Congress, meeting last week in Philadelphia, was far from what it should be for some reason or other, but it did improve as the gabfest progressed, with those attending warming up to their opportunities also, so that discussions became more animated during the closing days. Friday morning was perhaps the liveliest session when the boys debated whether we have a Protestant or a Catholic Church. The Rev. Ralph S. Meadowcroft of Rye, New York, presented the Protestant point of view with the Rev. W. M. V. Hoffman, Jr., of the Cowhey Fathers, reading a paper on "Why we need the Catholic emphasis." The contributions from the floor were predominantly Protestant due to the fact that the Anglo-Catholics stayed away from the Congress in great droves, but those who did have a word to say did it ably. The high spot of the show was the Congress dinner on Thursday evening when three able speakers read papers on the relationships to each other of the clergy, the general physician and the psychiatrist. The Rev. Percy G. Kammerer of Avon School spoke as the clergyman, Dr. William Darrach of the College of Physicians and Surgeons in New York was the general physician and Dr. Helen F. Dunbar of New York was the psychiatrist. It was all very practical and enlightening and certainly gave the clergy present a better idea of just what their job is in dealing with illnesses of various sorts.

The Congress opened on Tuesday evening when the subject was "What should be the relation of the Church to the NRA?" The Rev. Floyd Van Keuren of the social service department of the diocese of New York led off. He seemed to feel that the present administration was doing a fairly good job, though probably more could be accomplished if Mr. Roosevelt had the good sense to remove the college professors who are in high places. As for the criticisms from the Left he showed very little patience with the bunch and made it quite clear that the world in general and the United States in particular would be better off without them. The other paper was mine, and it is presented to you in this paper—rather presumptuous to print it, I am aware, but I did think the Congress rated emphasis in this issue and it was the only paper I could get by press time in spite of persistent efforts. In previous years,



DONALD ALDRICH
Church Congress Speaker

I believe, those presenting papers have been required to have them in the hands of the secretary days in advance so that they could get to the papers for publication. But this year, I rather gather, the boys did their bits over the week-end. Anyhow, don't feel badly about what I had to say. Few indeed agreed with it, with many taking the opportunity for discussion period offered to say that I was completely cock-eyed, suffering undoubtedly from glandular trouble. I comforted myself by skipping the next session to go to the baseball game and watching Babe Ruth knock the ball through a window on 20th street.

The Congress corporate communion was held on Wednesday morning at St. James's Church, with Bishop Taitt as celebrant. The sermon was preached by Bishop Penick of North Carolina who maintained that the disquietude prevailing in present day life could be met only by impressing upon people that they are sons of God, created according to a sublime pattern and that they have a destiny that transcends imagination. He stressed the social note by pointing out the value of human beings and said that there was a great need today for the preaching of the "uncomfortable gospel of Christ." One of the high spots of the sermon was his remarks about war: "During the world war I spoke from pulpits and in camps, vehemently protesting the high idealism of our righteous cause and in justification of our share in that recourse to violence. And the pathetic feature of this confident apology was that I imagined that I was rendering service to my Lord. I did not realize that what I was offering

to the crucified Christ was vinegar on a sponge. I can see now why He turned His head at such disloyalty and would not drink."

The subject of Church unity was discussed on Wednesday afternoon. The first paper was presented by the Rev. Robert S. Chalmers who contended that the essence of Christianity is the union of God and man through the mediation of the God-man, Jesus Christ. Catholics, he declared, believe that the Church is a divine organism rather than an organization. They see the Church as the body of the Incarnation of which Christ is the head and all Christians are members. Our problem is not of re-uniting separating churches. The Catholic Church is now, as it has always been, one, holy, catholic and apostolic. The essential and real unity of the Church therefore exists now simply because it has never been destroyed. The problem is not to re-create unity but to realize the existing unity in a living experience. The unity that Catholics desire is the unity that results from our union with the Head of the Body. "When we shall more nearly approach being one with God that unity will of itself prevent us from being at enmity one with another. Most present attempts at re-union do not aim at unity at all. They aim at some kind of external uniformity arrived at through mutual agreement as to what are called essentials, and a wide latitude as to non-essentials."

The Rev. Theodore R. Ludlow, rector at South Orange, N. J., on the other hand contended that there must be a vital unity in which all the members openly and definitely share in a common life. "If we are to be loyal to our Master's purpose we must seek and establish such unity of organization as will convince the world that it is the outward expression of an inner organic life which welcomes and utilizes the unique worth of every personality." The Church is failing today because she is not really a Church. The first cause of failure is broken fellowship. We must take the risk that comes from actual fellowship in work and worship instead of first trying to prepare some intellectual formula upon which all of us can agree before practicing fellowship. "Unity will be achieved," said Dr. Ludlow, "only under the pressure of a great experience of fellowship."

One of the high lights of the discussion which followed these papers was the statement of the Rev. George A. Barton of the Philadelphia Divinity School that the churches must either unite or die. "The Church," he declared, "is in danger of becoming one of the greatest obstacles to the realization of the Kingdom of

God and may have to be blotted out, as it was in Russia. The so-called sects are in many ways doing more in reaching people and bringing in the Kingdom of God than we who sometimes think we have a pipe-line to the Holy Spirit through the historic episcopacy."

The Rev. C. Rankin Barnes, executive secretary of the department of social service of the National Council, presented a paper on Wednesday evening in which he developed the thesis that the Church is today making a vital contribution to social change. He quoted resolutions galore showing that the churches are in the lead in dealing with social and economic questions, and rather intimated that we could move a lot faster if the laity would only catch up with the clergy in these matters. "The bishops have led the way. The laymen have lagged in the rear. The priests saunter somewhere in between." The Rev. W. Spear Knebel, rector at Woodside, Long Island, on the other hand contended that the Church is merely adjusting itself to social change. "The Church first opposes change, then adjusts itself to it and finally claims the credit for the change." He presented an able paper which was largely one grand illustration of his thesis, based upon the attitude of the Church on the issue of slavery. He made out an excellent case, though I rather have an idea that had there been anyone in the pews who was well grounded in the history of the abolition movement that he might have given the speaker an argument. Of course the point of the illustration was that the Church is now doing exactly the same thing—opposing change, adjusting itself to changes after they are forced upon us by secular groups, and then later claiming the credit. It is a strong indictment and we had better see to it that it is not true.

Two of the speakers for the session on Thursday morning did not show up, though their papers were there. The Rev. Joseph Titus of Jamaica, Long Island, read a paper on the admission of men to the ministry, written by Bishop Washburn of Newark, who was unable to be present because of illness. Our canons are adequate but we are lax about enforcing them. As a result, as was clearly shown in a study recently made in the diocese of Central New York, many men are ordained who "fail to justify their own or others' expectations." The chief responsibility, he contended, rests with the bishops, with rectors, vestries, examiners and standing committees also having definite responsibilities which they must take more seriously. He made just one recommendation about the canons, a recom-

mendation which has been previously made by Dean Fosbroke of the General Seminary, namely, that the canons be revised to make the normal period of candidacy two years instead of three so that the first year in the seminary may definitely be a term of probation.

The paper by the Rev. B. H. Reinheimer on clergy placement was read by the secretary of the Congress, the Rev. John W. Suter, Jr. He quoted figures showing that only 15 per cent of our congregations are numerically strong enough to maintain fully trained ministers and yet 61 per cent of our men are fully trained. The problem therefore is a difficult and in many ways an impossible one. He said that records about the clergy are entirely inadequate; that there was no correlation between the man and the job; that bishops have "horse trading ethics" when it comes to placement. It is not a problem that can be handled by independent dioceses; a national agency is required. This should be created by General Convention and should function independently of the National Council, since the charge would undoubtedly be made that the Council was using its power to place men to promote the Church Program. Bishop Capers of West Texas presented a paper on clergy retirement. He advocated the setting of a definite age when a rector would be compelled to retire, and he said that the rule should apply to bishops also, many of whom remained on their jobs long after their usefulness had ended.

The final session of the Congress was held on Friday afternoon when the Rev. Donald Aldrich, rector of the Ascension, New York, presented an excellent devotional paper on "The Awareness of God."

RELIGIOUS ORDERS IN OKLAHOMA PARISHES

In Trinity Church, Tulsa, an organization for men, known as the Order of St. Martin, has operated effectively for several years. It is a secret fraternal order, modeled after the religious orders of the middle ages, with three degrees—oblate, esquire, and knight. Recently twenty-five members visited St. Thomas' Church, Pawhuska, for the purpose of inaugurating a chapter of the order there. Thirteen men were initiated into the first two degrees, and nine into the degree of knighthood. The rectors of these two parishes heartily commend the Order of St. Martin to clergy seeking a plan for the organization of the manpower of the Church along distinctly religious lines, which puts the responsibility upon the laymen rather than a further burden of management upon the clergy.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Church Life Insurance Corporation is making a survey of national economic and business conditions, a questionnaire having been sent to 700 leading clergy, laymen and officials of the Church. The questions asked cover recent changes in the trends of business and opinions as to the causes of the change, the names of the specific industries which are advancing or lagging in various sections being requested. The questionnaire also asks what permanent effects prolonged unemployment has left upon the country, and what, in the opinion of the answerer, is the principal obstacle remaining to complete recovery.

* * *

Rhode Island Seeks Mission Funds

The diocese of Rhode Island is distributing envelopes on the outside of which appears: "I vote to continue the missionary work of my Church and enclose this amount as evidence of my earnest wish that the work be maintained." It is hoped that a large sum will be raised in this way to make up the National Council deficit. The campaign is in the hands of a committee of laymen and will wind up with a presentation service on May 14th at the Cathedral.

* * *

Canon Bell Sails for England

Canon B. I. Bell sailed for England on April 25th to spend two months visiting British Theological schools and preaching in London and elsewhere. He is to occupy the pulpit of St. Augustine's, Kilburn, during June, returning in time to preach at the Cathedral of St. John the Divine, New York, the first two Sundays of July.

* * *

Bishop Davis Is Council President

Bishop Davis of Western New York was elected president of the Buffalo Council of Churches the other day. He accepted with the statement that "the religious forces should get together and express their views in one unanimous voice."

* * *

Many Attend Conference in Portland

Forty leaders from the dioceses of Oregon, Washington, Idaho and Montana attended the regional conference of the national field department, held at Portland, Oregon. The leaders were the Rev. B. H. Reinheimer and the Rev. David Covell. Bishops Fabor, Fox, Cross, Huston,

Remington and Sumner were on hand.

Reception for Petersburg Rector

A reception for the Rev. J. B. M. Gill to mark the 10th anniversary of his rectorship was held at St. Paul's, Petersburg, Va., on April 17th. He was in the Chinese mission field for fifteen years before that.

Philadelphia Professor Resigns

The Rev. George C. Foley, the little man with the big corn-cob pipe, has resigned as a professor at the Philadelphia Divinity School after serving on the faculty for 29 years and after nearly 60 years in the ministry. He is soon to be 83 years of age. But don't let that fool you. He was a very lively member of the Church Congress this past week.

Bishop Spencer Attends Celebration

Bishop Spencer of West Missouri was the headliner at a banquet which brought to a close the celebration of the 60th anniversary of the founding of St. Philip's, Joplin, Missouri. Other speakers were the Rev. Charles A. Week of Kansas City and the Rev. Henry Neal Hyde of Portsmouth, Ohio, both former rectors. The Rev. Alfred L. du Domaine is the present rector.

Oldest Church in America

St. John's, Hampton, Virginia, is the oldest Episcopal parish in continuous existence in America, having been founded in 1610. They had a great Easter this year, with the usual procession, headed by the rector and choir, through "God's Acre." There were carols and prayers at the graves of former rectors and parishioners.

Bathrobes for Merchant of Venice

New woolly bathrobes sent by the Woman's Auxiliary supply department to St. James Hospital, Anking, China, arrived just in time to be used first as quite ideal costumes for the men players in a production of the Merchant of Venice given by the student nurses. The play was translated into Chinese by the Hospital

chaplain, the Rev. R. H. M. Chang. The provincial Governor's brother was in the hospital at the time, as a patient, and the Governor attended some of the festivities with him.

The same mail brought word of a production of The Merchant at the True Sunshine Chinese Mission in San Francisco, translated by a teacher there, Mr. Chui.

Eggs Pay for Hospital Treatment

Two thousand eggs, 2,017 to be exact, were among the gifts received last year at the True Light center of work carried on by Sisters of the Transfiguration in Wuhu, China. The poor people bring offerings of the best that they have, in thanksgiving for free treatments received at the True Light Dispensary. Besides the eggs, the Sisters received 24 chickens, 2 geese, 8 ducks, 10 dozen bananas and 16 dozen oranges.

The dispensary, which is supported largely by the True Light Industrial Work, gave 18,381 treatments during the year and cared for 224 ward patients and 13 new babies.

Nineteen persons were baptized here last December, and thirteen confirmed. There are now four Chinese Sisters in the Community.

State Catching Up With Church

The Church will wipe out that million dollar deficit, but it will be the poor communicants who will do it. And that will be all to the good. The reason we are now in such a critical state is that the rich are not giving. They haven't the means. But when they had, many of them gave for ulterior motives, to keep the Church quiet in the face of crying needs for social reform.

This was the gist of a large part of the hard - hitting address Canon Bernard Iddings Bell made before the Providence convocation on "Christian Economics." The Canon said that whatever may be the deficiencies of the details of the New

Deal he was for it because it put first things first. It placed "the forgotten man" ahead of business. Not long ago a wealthy man sharply criticized the administration of endless regulation for industry, the Canon said, "but I told him that the principles now being applied are exactly those set forth in resolutions passed twelve years ago in General Convention. It has taken all these years for the State to catch up with the Church."

West Virginia Has Program for Missions

The diocese of West Virginia is working out a program to re-stimulate the missions and parishes in the Northwestern Convocation. The committee in charge consists of Bishop Strider, Dean C. W. Brickman and the Rev. W. G. Gehri. A meeting of the convocation was held at Elkins on April 10th at which the Rev. Warren H. Stuart, former president of Hanchow College, China, and the Rev. Robert H. Gamble of Fairmont were the speakers.

Oxford Groups Visit Albany

Representatives of the Oxford Group, under the leadership of the Rev. Samuel M. Shoemaker and including ten of his associates, visited Albany at the invitation of Bishop Oldham, holding a public service in the guild house of the Cathedral of All Saints, Sunday evening, April 15. Nearly four hundred persons from the Episcopal and other churches of

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the vicinity attended the meeting, some of them coming from places many miles distant. Fifty clergymen of the various churches from Albany and surrounding towns attended a meeting on Monday morning held for the clergy only. The Oxford Group members demonstrated their work and discussion followed.

* * *

New Bishops Have Tough Time

There are twenty-two Bishops who have been consecrated since 1929 and so have never yet known anything but depression conditions in their fields. More Bishops (12) were consecrated in 1930 than in any previous year except 1925 when there were also twelve. However, the twenty-two include such conspicuously undepressed personalities as Bishop Littell and Bishop Stewart, to name only two, and the rest appear to be far from down-hearted.

A New York city rector, reading about the Church's progress in Nevada, remarks in his parish paper: "Bishop Jenkins of Nevada is one of those who though oppressed by depression yet has missions as an obsession. Nothing daunts him!"

* * *

Millions of Pennies Come to Chicago

Bishop Stewart of Chicago announced last week that the Bishop's Pence, begun last October, had brought in over \$12,000. "That means over a million pennies. And nearly \$6,000 has been sent back to the parishes and missions, a Godsend to many a place." He spoke over the radio, with his message addressed primarily to Church people.

* * *

Called to Large Detroit Parish

The Rev. I. C. Johnson, rector of St. Thomas', Detroit, and director of young people's work in the diocese of Michigan for many years, has been called as rector of St. John's, succeeding the Rev. R. W. Woodroffe who resigned recently.

* * *

Bishop Bartlett Reports on Church

Bishop Bartlett, as head of the National Council's domestic missions department, has had occasion to see the Church's work in many parts of the country. He writes in his diocesan paper:

"I have just completed a journey of 12,000 miles visiting the missions in the western, southwestern and southern sections of the United States. If one could accompany me on a trip like this he would be impressed with the great value of the work done by the Episcopal Church to make America Christian. Your

offering on the red side of the duplex envelope makes this work possible."

More baptisms and confirmations in North Dakota in 1932 and 1933 than in any previous year.

* * *

Oxford Groups Hold Meeting in New York

A luncheon meeting of the Oxford Group (Buchmanites) was held in New York on Saturday, April 21st, for those interested in social problems. The speakers were Mrs. Janet Binns of London; Mr. George Light, chairman of the Warwickshire, England, Unemployed Association; Rev.

John Hunter Watt, former chaplain of Edinburgh prison and Mr. Stephen Foot, housemaster at Eastbourne College.

* * *

Erie-Pittsburgh Summer Conference

The 21st annual summer conference of the dioceses of Erie and Pittsburgh is to be held at Saltsburg, Pa., on June 24th to 29th. Courses are to be given by Bishop Mann of Pittsburgh; Bishop Ward of Erie; Dean Blodgett of Erie; Spencer Miller, Jr., consultant on industrial relations of the National Council; a course on pageantry by the Rev. L.

CARDINAL MANNING

defended Life Insurance during the controversy in his day as follows:

"God's providence comes in no sense as a supervision of man's duty to himself ... As much say he shall not harvest his crops or put by food for the winter ... It would appear that Assurances, Annuities and the like are measures of this nature—and being so, I would to God that not some, but all men, should engage their protection and beneficence against the contingencies of our common lot. ... by removing apprehension for the future."

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L. Perkins, and Church school courses by the Rev. Thomas H. Carson, Rev. C. Ronald Garmey, Rev. F. F. Haworth and Miss Elizabeth Avery. The Rev. F. O. Johnson is to give a course on the Auxiliary study book and the Rev. E. L. Gettier is to be the dean of young people.

* * *

Plans for Communion of Brotherhood

Presiding Bishop Perry is to be the celebrant at the corporate communion of the Brotherhood of St. Andrew at its triennial national convention to be held at Atlantic City, October 5-9. The service is to be held at the Ascension on October 7th.

* * *

Sunday School Does Fine Work

The Church school of Trinity Church, Elmira, N. Y., worked under a definite schedule during Lent. The first week, valentines for the mission school where the Christmas box was sent, were made; second week, letters written and gifts sent to children in foreign countries and mission schools; third week, late magazines for the unemployed and the sick; fourth week, hobby exhibit at parent-teachers' meeting; fifth week, fruit for distribution to the sick or the reconstruction home; sixth week, preparation and sending out of scrap books; seventh week, clothing for distribution by the relief committee of the parent-teachers' association.

* * *

Lenten Offerings in Pennsylvania

Commencing last Sunday and continuing for a number of successive Sundays upward of 30,000 children of the diocese of Pennsylvania are holding their Lenten offering presentation services. The first service was held on April 15th at Old Christ Church, with Bishop Taft officiating. On the 22nd three services were held, the Germantown convocation meeting at Mt. Airy, and at Frankford, and the Chester Convocation meeting at Media. On the 29th

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services are to be held at White-marsh and at Cynwyd. The children's Lenten offering had its origin 57 years ago when the children of St. John's, Cynwyd, presented an offering of \$200.

* * *

Active Work at Student Center

Steady constructive work has been under way at the chapel of St. John the Divine at the University of Illinois for the past six months. Attendance at services has shown a steady increase and there has been lively and helpful work done at the student centre next door, with a dramatic club one of the interesting features of the work. They put on "The Rook" as a Lenten play and are now rehearsing "Revolt" for May presentation.

* * *

Clergy Conference at Gambier

A conference for the clergy is to be held June 25-29 at Gambier, Ohio, the seat of Kenyon College. The Rev. McVeigh Harrison of the Order of the Holy Cross is to be the chaplain; there is to be a course on "The Minister: His Message and Method" given by Dean Emerson of Cleveland; and a course on the "Parish at Work" by the Rev. Eric Tasman of the field department of the National Council. Bishop Rogers of Ohio and Bishop Hobson of Southern Ohio are to lead the sunset services.

* * *

From Worm to the Altar

A Churchwoman aged eighty-two, who lives in the Transvaal, south Africa, has just made and presented to her new church an altar frontal embroidered with silk spun by silk-worms raised on her own farm.

* * *

Church Schools Lose Class A Rating

Three of the largest schools of the American Church Institute for Negroes, St. Augustine's, Fort Valley,

and Voorhees, in recent years have been proud of their Class A rating in the Southern Association of Schools and Colleges, a classification which reflects the high educational standards maintained by the schools. They have had to lose it this year, due chiefly to the fact that their salary scale is below the minimum approved by the Southern Association.

* * *

Rosemont Parish Has Anniversary

The Good Shepherd, Rosemont, Pa., held a week's observance of its 65th anniversary from April 15th to

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the 22nd. The anniversary sermon was preached by the Rev. Charles Townsend, now of Providence, who was rector of the parish for eighteen years. The Rev. William P. S. Lander is the present rector.

Bishop Calls at Algiers

Algiers is one of the many ports of call for the Anglican Bishop in the extensive diocese of Gibraltar. On his recent visit to Algiers Bishop Buxton confirmed two boys and three girls. The priest of the Russian colony and several of his compatriots were present, together with a number of Roman Catholics and Presbyterians.

Ain't Those Englishmen Smart

When a man at Oxford received a Doctor of Divinity's degree the other day, a distant friend sent him a telegram of congratulation in correct and witty Latin, which the telegraph office delivered by telephone without an error.

Negro Boys Present Classic

To the remarkable assortment of dramatic performances which have been given in mission schools may be added a spirited production of Sophocles' *Antigone*, by African boys of an English mission on the Gold Coast. With a beautifully simple Greek stage and costumes worn with grace and dignity, the young actors responded quickly to the greatness of the play, a classic which few Americans of their age would ever think of giving.

Chinese Help Canadian Needy

Out of their poverty the people of a mission at Chengtu in far western China have sent to a Toronto parish a gift of money for "the poor and needy" in Canada; this was in gratitude for gifts the Chinese mission had received from Toronto in the midst of a bad famine some time ago.

The Black-Coated Man of Leeds

When the Archbishop of Canterbury was a mere Mr. Lang just out of Oxford and aspiring to a political career, he went one day to make a political speech and on the way, while his train was delayed outside the station at Leeds, he looked down on the dreariest collection of slums and hovels he had ever seen, and watched a black-coated man moving among them. He thought, "There is a poor devil of a parson."

Within less than two years, he was himself the black-coated parson in

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charge of those very slums. He used to look up at the passing trains and think how some superior young politician was probably looking down to pity him, but, he says, "Those were the very happiest days of my life."

* * *

Saul Parish Church, Ireland

From Downpatrick, County Down, Ireland, comes word of the new stone church for which an appeal was made, as may be remembered, in 1932, to commemorate the fifteen-hundredth anniversary of St. Patrick's coming to Ireland in 432. The new church has a steeply pitched roof and a slender round tower, in the spirit of church architecture existing in Ireland between the fourth and fifteenth centuries. It is known as Saul parish church. It is in the Anglican communion; the Anglican church has been at Saul these fifteen hundred years.

* * *

Bishop of Calcutta Has Close Call

Later reports of the earthquake that took place in northeastern India in January show it to have been one of the most severe of which there is record. It did a good deal of damage among little village churches in the diocese of Calcutta. Besides the loss of life among the people, much suffering was endured by the survivors as cold weather and heavy rains followed the total destruction of their houses. The Bishop of Calcutta was staying at a place where the earthquake was severe and escaped from his bungalow less than a minute before it collapsed. At least three English women were killed, one of them when she returned to her house to let her dog loose.

* * *

Chinese Honor Dr. Pott

Friends in Shanghai made a three-day celebration of the seventieth birthday of the Rev. Dr. Francis H. L. Pott, head of St. John's University. The mere list of guests and gifts occupied about three columns in the North China Daily News. Among the gifts was the first 1934 Ford sedan to be delivered in Shanghai. Among the guests and those from whom messages were received were many of the leading men in Chinese governmental and educational life. The Spirit of Missions for May has an account of Dr. Pott's earlier years in China.

* * *

An Authority Speaks on Our Work

The man who is probably the greatest authority on American rural life said the other day, referring to

his fellow students, "We all feel that the Episcopal Church is especially qualified to work in rural communities. Apparently the only people who don't realize this fact are the Episcopalians."

* * *

Large Classes at St. Paul's

St. Paul's University, Tokyo, graduated 254 young men in its various departments this spring, and 200 more from the Middle School.

* * *

Spanish Speaking Auxiliary Branch

The first and so far the only Mexican and Spanish-speaking branch of the Woman's Auxiliary in the United States, it is said, is made up of women from the Alhambra and Golden Gate Mexican missions near Phoenix,

Arizona. The enthusiastic Mexican women have for their leader Miss Isabel Beauchamp, a Puerto Rican graduate of St. Catherine's Training School, Santurce, Puerto Rico.

* * *

Working Towards Self Support

The missionary district of Anking received last year through the National Council \$105,306.12, and received from local sources in contributions and school and hospital fees \$112,528.82.

* * *

Canadian Young People Organize

The Anglican Young People's Association of the Church of England in Canada has organized 35 new branches in the last six months, and now has 985 branches in all, scat-

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
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.
Junior Congregation, 9:30, 11 A. M.
4 P. M. Holy Comm. Thurs. and Saints' Days 10:30 A. M.

St. Paul's Church

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

St. 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.

Trinity Church, New York

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

St. Paul's Cathedral

Buffalo, New York
Sundays: 8, 9:30, 11, 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.

tered from the maritime provinces to Vancouver.

* * *

Plans for Pacific Synod

The synod of the province of the Pacific is to be held from May 2 through the 4th at La Jolla (La Hoya to you), California. Among those on the program are Bishop Huston of Olympia, Bishop Littell of Honolulu, the Rev. David Covell of the national field department and the Rev. G. Warfield Hobbs, head of the national publicity department. The synod is to elect a provincial representative to the National Council to succeed Bishop Sanford who is ineligible for re-election.

* * *

New Haven Rector Resigns

The Rev. William O. Baker has resigned as rector of Christ Church, New Haven, where he has served since 1913.

* * *

Convention of South Florida

The convention of the diocese of South Florida was held at Tampa on April 10th, all four parishes of the city uniting as hosts. Bishop Cook, assessor to the Presiding Bishop, was the headliner, speaking at two meetings, and there were addresses

by Bishop Wing and the Rev. Harry L. Taylor of DeLand. General Convention delegates: clergy: Francis S. White, Edgar L. Pennington, Charles R. Palmer, Harry G. Walker. Laity: W. E. Tylander, M. O. Nace, H. W. Caldwell, Charles M. Gray.

* * *

Records Broken in Long Island

The diocesan paper of Long Island presents the figures for attendance at Easter services in 45 churches in the diocese. There were 15,327 communions in these parishes with the total number of communicants being but 18,182, thus showing a percentage of 84 per cent receiving on Easter.

* * *

New Assistant at Brooklyn Parish

The Rev. George D. Hardman, now at the Chapel of the Intercession, New York, is to become the assistant at St. Ann's, Brooklyn, on May first.

* * *

C. L. I. D. Conference in Long Island

A regional conference of the Church League for Industrial Democracy was held at Grace Church, Jamaica, N. Y., on April 21st, attended by about two hundred, with a large number of young people on hand. There were addresses by Mr.

Cleveland Edwards, the president of the union of the Edison Company, the Rev. Joseph Titus, rector of Grace Church, the Rev. J. Howard Melish, rector of Holy Trinity, the Rev. W. Spear Knebel, rector at Woodside, the Rev. Paul T. Schultz, rector at Sheepshead Bay, the Rev. Lawson Willard, rector at Elmhurst, Rev. Bradford Young, assistant at Holy Trinity, and the Rev. Robert Smith, field representative of the League.

THE WITNESS FUND

WE ACKNOWLEDGE with thanks the following donations to the WITNESS Fund, which is used to pay for the subscriptions of those who otherwise would be without the paper:

Friend, Vicksburg, Miss.	\$2.00
"G"	2.00
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Mr. George Foster Peabody	1.00
Rev. B. C. Chandler	2.00

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