

The **WITNESS**

CHICAGO, ILL., MAY 17, 1934

A TURNING POINT

by

WILLIAM TEMPLE

The Archbishop of York

WE ARE now confronted with a turning point in human history. Man has, through most of his existence, been under the necessity of expending the greater part of his time and energy in obtaining the bare means of subsistence. This is no longer true. And Christians must recognize that the change is a work of God and a challenge of God to our consciences. We are persuaded that this should be a dominant concern of religious people and religious organizations at this time. The vital religious question of our age is that of relating in practice the revelation in Christ to a new phase of human history; it is the problem of maintaining the spiritual life of mankind in the age of machinery and of world economy. And the spiritual is only actual when it is predominant.

MESSAGE OF THE WEEK

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THE TEST OF FAITH

An Editorial by
BISHOP JOHNSON

THERE are two ways of looking at institutions. If you are studying this republic, you may approach the subject from your immediate locality. You may visualize the ward and the ward politician; then the state legislature and its blunders; then Congress and its mistakes; and before you reach the President and the Supreme Court, you will probably have a very sordid idea of democracy and a very critical attitude toward the United States.

There is another way of studying the subject. First of all consider the political abuses of the 18th Century; the injustice in the courts; the brutality in prisons and on ships; the disregard of the common man. Then you can enter into the efforts of Washington and his helpers; next you can study the constitution and the progress from the ignorance of those times and the possibility for still greater progress. In this way you can be an idealist and realize that the failures of the instruments at any one time or place are incidents that we ought to correct, and that we have every cause to be thankful for the contrast between the past and the present.

In the same way you can approach your study of the Church. If you begin with the parish and the shortcomings of the minister; and then look up the diocese and the foibles of the bishop; and then appraise sectarian religion throughout the country, you will probably be censorious of it all and dissatisfied with your lot. But if on the other hand you study the world under Nero, the idealism of the martyrs, the lives of the saints; the sacrifices of the missionaries; the benefactions of the Church, you will see that the failure of human instruments is no bar to your own efforts to serve your Master. Moreover whereas zeal may have slackened, charity has increased and on the whole there is a steady progress in the number of people who are trying to be faithful. After all, which is the more sensible approach to the subject—to compare what is with what has been or with perfection?

ANOTHER difference in approach is that of your basic assumptions. If you assume that religion is in the same bracket as science and law, then you will demand that it must be a matter of observation and

analysis and you will accept nothing until it can be predicated in a syllogism. This approach demands demonstration before experiment. If you pursue this course you will be dependent upon the water in your own cistern and you will find it rather flat and insipid, not satisfying your thirst nor refreshing you in your pursuit. The Christian religion is essentially an experiment in faith and the fundamental attributes are a capacity within that hungers and thirsts for God and for righteousness, as well as a confidence that if we ask bread God will not give us a stone. As you start in faith, you will go on in experience, and if you play the game according to the rules, you will discover new values. Of course if you reserve the right to transgress certain moral laws or to neglect certain spiritual exercises you will end in disillusionment and doubt.

The difference in progress might be illustrated in the case of Cardinal Mercier and Talleyrand, apostate bishop of Autun. Both of them lived at a time when the circumstances of life were very hard; each of them reacted in accordance with such interior resources as they possessed; the one became a saint and the other a libertine. Both of them had to solve difficult problems, but the difference in their final attitude was due to their personal reaction to similar evils. One followed the Master because that was his desire; the other tried to accommodate religion to his own desires.

There are three steps in religion which are vital to any satisfactory conclusion:

1st—Does one really want righteousness?

2nd—Does one have confidence in Christ's leadership?

3rd—Does one actually follow the Master's commands?

It is only thus that we really try something which, from the nature of the thing, cannot be tested by the reverse process. We cannot prove the results by an academic syllogism. Christ promised a way of life which should end in love, joy and peace. It is permissible to seek these eventualities in some other way than that which the Master pointed out, but if the issue is to be judged by a pragmatic test, then I think it is fair to say that individuals who have followed Christ devotedly are satisfied with the results. I fully realize

that certain highly cultivated intellects who have the leisure and ability to pursue philosophy, do attain certain results which give them satisfaction, but they have always been unable to affect the common people in any adequate way. They have neither the motive nor the ability to raise savages to any high culture or to alter the habits of folk in general. If any one thinks that the doubts of the intelligentsia are peculiar to this time and place it is interesting to note that about one hundred years ago Bishop Meade of Virginia said that in his youth (about 1810) whenever he met an educated young man he expected to find him a skeptic; and we know that a hundred years before that infidelity was general in academic circles.

I AM of the conviction that a far larger per cent of educated people today are professing Christians than at any other period in the past three hundred years, which would seem to indicate that education is no bar to an acceptance of the gospel providing the approach to the subject is one of sympathetic endeavor and humble reverence. It was the Christ Who said that those who did His will should know His doctrine, which would indicate that those who would demand proof of the doctrine before they try to do His will are on the

wrong track. It was a curious confirmation of this statement that He should thank His Heavenly Father that God had hid these things from the wise and prudent but had revealed them to babes. After all you must accept the Master upon His own terms if you deem Him worthy of any consideration at all, and you cannot fairly import your own demands into His system and label it as His religion.

I have no particular objection to men having any philosophy which they choose to select, but I do think it strange that when they have imported an entirely new principle into it that they should be willing and anxious to call themselves Christians, or regard themselves as ministers of Christ.

Fundamentally, one must choose between love and hate, liberty and force, faith and cynicism, for if the way of Christ be not the way of life, then there is no other system which offers itself that has any standing in the world's history.

After all the supreme test is to be found in what you are really seeking and whether you will follow Him because you love Him rather than in the opposite method of demanding proof before you will try the experiment.

CASSOCKS AND CHARACTER

By

JOHN R. CROSBY

SOMETIME ago I was driving through a peaceful town in Pennsylvania when I was hailed from the sidewalk, and descending, found myself engulfed in a crowd of my professional brethren, all clad in cassocks and birettas, seemingly all smoking large pipes, and all loudly addressing each other as "Father." At first I thought that I had stumbled into a clerical gathering of another Church, but remembering that there was a decree of the Synod of Baltimore forbidding the clergy to excite ribald comment by appearing "in pontificalibus" in the public streets, I surmised, what turned out to be the fact, that I had run into a conference of our Anglo-Catholic brethren. I went on my way with a certain smug sense of superiority, and indulged in certain profitable meditations on the old Mahomedan proverb that "Allah diverts himself in the diversity of his creatures."

But I have just discovered in the course of my meditations that I myself am suffering badly from the same complaint as my biretted brethren, and that ecclesiastical millinery plays a good deal larger part in my spiritual make up than I realized. As usual I was brought to the realization of my parlous state by one of the children of the congregation. Owing probably to an unfortunate sympathy with the eccentricities of human nature, and a regrettable tendency to forget at critical moments that I am a leader of the community, a professional rebuker of the infirmities of human na-

ture, and being (say it in a whisper) not altogether a model of human perfection myself, I have developed the habit of clothing myself in the full panoply of my office when rebuking sinners, lecturing the candidates for holy matrimony, presiding at vestry meetings, and making myself generally unpleasant in the execution of my pastoral office. The other day I had occasion to chastise an altar boy for a heinous offence. I had reason to believe that he had dodged the sermon in favor of smoking cigarettes in the churchyard, and had sent for the young gentleman to present himself at the bar of justice. I then overheard the following illuminating conversation. "Doctor Crosby wants you in the sacristy, and you'd better hurry up. He's got his church hat on." "Tell him I've gone home. I'll see him after school tomorrow when he's got it off." Now when innocent children realize that you are one man in a cassock and another in the coat and pants of common humanity, there is something radically wrong somewhere, and yet there is something in human nature that does make us put on appropriate sentiments with suitable clothing.

This hitherto unrecognized fact is the explanation, excuse, and justification for the ritualistic practices so generally condemned by the more liberal Church papers. In this article I venture to advance the thesis that this condemnation is philosophically untenable, and, further that we are all tarred with the same brush. In

other words that our extreme brethren who believe that they can only reach heaven in a Roman collar and entirely surrounded by candles, are precisely on a par with the liberal brother who wears red ties and plus fours as a symbol of his rebellious attitude to all established creeds, and who regards beeswax as the outward and visible sign of the Athanasian Creed, medieval superstition, and possibly the fires of Torquemada.

SO THEN do not let us become too humorous at the expense of our ritualistic brethren. It is an excellent thing for the morale of the underpaid, overworked rector, worried by vestries, and dominated by lay popes, for one glorious day to mingle with his fellow sufferers, and, clad in the full panoply of his office, show himself publicly to his fellow men in all his glory, as the priest behind his altar rails. It is excellent psychology for the generous young liberal to feel that in refusing to deck himself in the garments of a priestly caste he is proclaiming that he is essentially one with the man in the street, and a partaker in our common humanity. Let us remember, however, that both the dogcollar and the red tie are the basic sacramental expression of real and deep seated beliefs, and have both a very real place in the psychological make up of society, the Church, and the individual.

So with the cross and ring, the cope and mitre, the purple cassock and the pastoral staffs of our much maligned Episcopacy. We were told the other day to ask ourselves if we had ever seen anything so funny as a bishop in a cope and mitre. While I admit that the spectacle of a five-foot-two bishop in a two-foot-six mitre is perhaps a source of joy to men and angels, I fail to see anything humorous in a bishop attired in the full pontifical glory as a protest against the perpetual and continued jibes at the Episcopal order by this Episcopal Church of ours. If I were a bishop, after reading a few of the more lurid articles in the Church press, I would go out and buy episcopal rings by the gross, until I had rings on my fingers and bells on my toes like the lady of Banbury Cross.

There is another point of view. Are the clergy to be considered as exempt from ordinary human vanity? Nobody attacks the laity for dressing themselves up as High Potentates, Grand Masters, Honorary Colonels, or Knights of the Mystic Shrine. Is a suffragan bishop in a magpie any more humorous than a Kentucky Colonel? Setting aside the effect of the wearing of ecclesiastical regalia on the psychology of the individual, why should we not feel a modest pride in our enhanced beauty when clad in the full panoply allowed by the Church. Something is due to the laity, and if I can enhance my own attractiveness and give them innocent pleasure by crowning myself with the ceremonial biretta, why not? Because we are virtuous, are there to be no more cakes and ale?

Let the laity be as proud of the beauty of their clergy as they are of the beauty of their churches. Why should not the clergy be decked to match the pulpit? The poet couples the feast of beauty with the flow of soul. We clergy seem to have exhausted every possible method to popularize the services of the Church—except possibly

the preaching of the Christian religion. Why not use art? "Ars pavonis," Martial called the ritualistic appeal of the priests of Jupiter. "The art of the peacock"—and why not?

I understand that during an acrimonious discussion as to the merits of the various denominations in the third grade, the Episcopal champion silenced all argument by the simple statement, "Our minister wears skirts." Tails were given to peacocks for some wise purpose, possibly to distract attention from their raucous voice. Clergy are frequently referred to as crows. Why should not this reproach be removed, and fine feathers make us all fine birds?

Future Farmers

By

JAMES M. STONEY

Rector at Anniston, Alabama

I ATTENDED a meeting of a unit of the F.F.A. (Future Farmers of America) a few nights ago. The group consisted of about twenty-five young men between the ages of 16 and 20. All of them were high school boys taking the course in agriculture under the direction of the Alabama Polytechnic Institute. They had a fine debate on the subject "Why an Ambitious Boy Should Be a Farmer." These were lads who had grown up on the farm and were preparing to make farming their life's work,—a selected group who had reached high school in spite of short school sessions and hard times. Tremendous interest was shown both in their problems and their objectives.

Problems facing them were mainly these: low prices for products and no reduction in taxes, so that the income from the farm was all paid out, with absolutely nothing left for clothes, improvements, pleasure,—or even "a new calico dress for Mother every two years;" farm land drifting into the hands of bankers, lawyers, business men, doctors and all sorts of people who want it only to rent; loss of ownership because of inability to pay off mortgages worth only a fraction of the value of the farm; unwillingness of landlords to do anything by way of improvements; drudgery on the part of the women, to the point of breaking at an early age because of lack of any sort of equipment to lighten burdens; unwillingness to attend school and Church because of shabby clothes,—and not a nickel to put in the collection.

The objectives of the F.F.A. are largely as follows: ten years after graduation from school to own a ninety acre farm located near a school and church; a mule, five cows and heifers, a hundred hens and a sow; a convenient home, including running water and electric lights; an intelligent wife, trained in home economics in a good high school. These objectives are really worth while and very moderate. One young man, having put in two full crop years, reported that he had \$167.50, a heifer, a sow and his chickens. He had lived at home, had spent no money at all for clothes or amusements, walked or rode a mule to everything he attended, had spent his money only for fertilizer, seed,

equipment and chickens. He had borrowed only once, —fifteen dollars from his big brother.

The "home economics" girls were present and told of their training,—in more than cooking and sewing. Their work consisted of community relations, home furnishing with materials at hand, child training, balanced meals from farm products, canning and year-round gardens.

There was no foolishness about these young people. They were intelligent, wide awake and apparently eager to get to work. The boys frankly were preparing themselves in a business like way to be worth-while providers, husbands and fathers, while the girls just as frankly were getting ready to be wives, mothers and intelligent house-keepers.

An interesting note was struck by the constant reference to the loss of independence on the part of the farm population because of government regulations forced upon them by economic conditions. Six hundred thousand farmers in America are being helped and dictated to by politicians "who don't know duck eggs from grind stones." "No farmer needs to starve, and we can manage the rest if we don't borrow and if the government doesn't offer an easy way out and tempts us to sell our birth-right."

It was an interesting meeting. God, Church and citizenship were constantly in the air. How amazingly different from the usual howl of frivolity, fun-seeking, wild-acting young people as they are presented by those tackling the problem from the angle of the well cared for city youth! I have moved my family from town to the farm, and how I am praying that my boys will get the spirit as it was set forth by the members of the F.F.A., in place of the make-believe reality of town life.

Let's Know

By

BISHOP WILSON

INTENTION

A LETTER comes as follows: "Will you please explain in THE WITNESS what is meant by 'Intention' in connection with the Holy Communion. I have heard this mentioned many times and I think it is used a great deal in the Church but do not believe our ministers are explicit enough about it. If you will tell all about it—history, origin, application to Holy Communion, value to the laity etc.—I shall be obliged."

That's a big order. It might well take a whole issue of THE WITNESS, for it carries back into subtle discussions on the validity of the Sacraments running back at least as far as St. Augustine sixteen centuries ago.

The Church then had to face the same question as it does now. There may be a priest of doubtful moral character administering the Sacraments to pious people. Is such a man properly qualified to do it? If not, how can the innocent laity ever know whether they are receiving valid Sacraments or not? We are all sinners. Just where does a priest become enough of a sinner to

disqualify him from administering the Sacraments? Volumes have been written about it but it all boils down to something like this:

It is Christ who gives effect to the Sacraments, not the priest. The personal character of the priest cannot interfere with the efficacy of the administration so long as he does what the Church gives him to do. As an old medieval illustration has it, "water is conveyed through a leaden pipe as well as through a silver one." The Church makes the sacramental offering and the priest, representative of the people, by using the form and the means provided for that purpose carries out the intention of the Church. The question concerns not the individual priest but the Church for which he acts.

Thus in the Holy Eucharist the Church is making the commemorative offering of the sacrifice of Christ on Calvary. That the priest's intention is to carry out the intention of the Church is witnessed by the fact that he uses the means provided by the Church for that particular purpose.

Out of this comes the further development of "special intention." An offering may be made for a special purpose. I may put money in the alms basin designated for Missions—and to Missions it must go. So the commemorative offering of Christ's sacrifice may be made with special intention for some specific need. It becomes the channel of approach to God through which my special prayers and intercessions may travel. The priest may announce that the Holy Eucharist is offered today with special intention for Such-and-such a parish. This simply means that our Lord's blessing is being especially directed toward that particular parish. Recognizing the frequent blunderings of our own prayers, we use the devotional intention of the Church, sinking our petitions in the purer offering which the Church provides.

Intention is an act of the will. Part of our preparation for Holy Communion should be the fixing of our intention on some particular objective, keeping our devotions centered there as we share in the sacred offering. Thus—I make my Communion with special intention for God's guidance in the problem which now confronts me. So I appropriate the spiritual power of the Church's offering and concentrate it at the point where I need it most by "special intention."

Just Souls

By

C. RUSSELL MOODEY

WE HEAR so much about people breaking the Sabbath. More ought to be said about keeping the Sabbath. And can you tell me why the sins of omission always receive more attention than the virtues of commission? We do not seem to realize that "doing" is a priority and "not doing" or undoing is simply a matter of default. Consequently the whole attitude toward this important day is such that six days of the week are considered positive and Sunday represents mere negations. This position can partially be account-

ed for in that the Sabbath which the Jews observe comes at the end of the week, and the title given the day simply means "rest from labor." How difficult it is for Christians to get away from this point of view! Our Sunday commemorates the resurrection, and is the first day of the week. The resurrection of the Christ along with the crucifixion had nothing to do with omission. It was based on commission—doing things. The Master died and rose again that we might live and find the abundant life.

If on Sundays we should do—then what should we do? Well, I like to divide the day up into two parts—the first half applied to the enrichment of the soul through concentration on the Christ program. At noon, or there about I try to shift to a broader policy which favors relaxation. But Sunday is not Sunday without some contact with the sanctuary, and worship is slowly coming into its own. My heart needs it. So does yours. And watch those morning hours in the home—don't let some cheap radio broadcast mar the atmosphere of reverence, but tune in to those programs which assist the soul. There is a lot of religion in inspiring music. And what about the Sunday papers? Well, if you think you have a right to read them in the morning then the children also have a right to see the funny pages, and the "funny" sheet, at least, is not conducive to the spirit of reverence. Remember this is God's morning. It does not belong to you. It is alarming how our young people are becoming "funny-page minded"—they would rather see them than eat! Why not save the paper for the afternoon or evening? What you do your children will do. And then what about relaxation? A man or woman is justified in doing what is pleasant providing this does not militate against the sacred element in the heart. We must not lose sight of the Christ at any time. Let Sunday be a different day from the other six, and given over to something positive in terms of holiness. Let us worship with God in the mornings and then ask Him to join us in the hours of relaxation and harmless diversion. He who loses sight of the Christ also loses the great contribution that the Sabbath can make toward real happiness.

Casual Comment

By

BERNARD IDDINGS BELL

FIVE clergymen—middle-aged, successful for God, and reasonably humble, talked yesterday of what a parson owes to his wife. All admitted their own debt. Two were of the opinion that if a parson did his whole duty by his people, he must so neglect his spouse as to make it cruel even to have taken one. All agreed that, in their observation, more clerical careers (in the best sense of the word) had gone on the rocks because of unfortunate wives than for any other reason. Obviously, it is important that, if a priest marry, he choose a suitable woman; but how is he to know the right sort?

The five decided to draw up a list of prerequisites, in form of such questions as any Rev. John Doe might ask of any lovely Mary Ann. Here is their list. Have

our readers any comments, or further suggestions? Especially, I should like to hear from the parsons' wives themselves.

Tests

1. Is she really religious without introspection or sentimentality? Is her faith and practice capable of surviving the disillusionments of a rectory atmosphere?
2. Is she neat, clean and orderly about her person and her possessions?
3. Can she sew, cook and keep house with competence?
4. Can she make every dollar do a full dollar's work?
5. Does she understand that she must, from the beginning and forever, have nothing whatever to do with running the parish or its societies?
6. Does she by habit abstain always from gossip? If she does not *now*, she will not later on.
7. Is she free from illusions about a parson *per se* being of more noble clay than others? In other words, does she understand that you, like all men, need a wife who will contend with you for your own good? Is she properly maternal toward you?
8. Has she money of her own? If so, it is a detriment, which should at least give pause. It is hard to be independent and dependent at the same time.
9. Is she thick-skinned enough not to mind the nasty things sure to be said about her?
10. Is her mother the sort of woman you would like in the rectory? Daughter will almost certainly grow like her as years go by.
11. Has she an unconquerable sense of humor?
12. Does she love children and wish speedily to have some of her own—desire it enough to make the necessary sacrifices?

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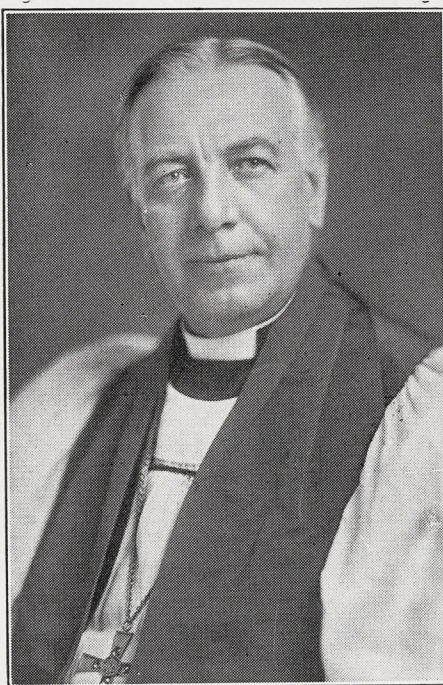
PICTURE BOOKS BECOME THE VOGUE WITH PUBLISHERS

By GARDINER M. DAY

I imagine that many radio listeners suppose that Dr. Cadman must spend most of his time looking up answers to foolish questions, but this is far from the truth. Indeed it would be impossible to list here even a part of the enumerable activities of this incomparably, versatile, servant of the Lord. When he isn't ministering in his own church or speaking at some important civic occasion, or meeting with a Church board, or raising money, he evidently puts in his spare time writing books. In his last one, entitled *The Prophets of Israel*, published by Macmillan (\$3.25) Dr. Cadman gives, in his customary flowing style, a brief history of the work and thought of each of the prophets of the Old Testament beginning with Moses and concluding with Daniel. Perhaps the most conspicuous features of the book are the pictures of the prophets in color by Frank Salisbury. It is a stunning group of pictures and Mr. Salisbury has certainly caught the mighty fervor of the prophetic figures. Strangely enough Mr. Salisbury evidently forgot that his subjects were Jews, consequently, hardly one of them looks like a Jew. Surely if Hitler could see these Aryan prophets he would feel more kindly toward the Old Testament.

No argument is needed to prove that pictures speak louder than words; tableaux and the screen prove this every day. Could sermons be delivered in pictures, sextons would have to make signs saying "Standing Room Only". Consequently it is not surprising that more pictorial books are coming and every day, not meant for children, but for adults. *The American Procession* (\$2.75) is the history of America from 1860 to 1917 in photographs. The photographs have been assembled by Agnes Rogers, and with them is a running comment by Fredrick Allen, the author of *Only Yesterday*. Opening with Brady's photographs of the battle fields of the Civil War, we are carried through the era of the bustle and the bicycle, and the automobile and the automat, to close with a view of Woodrow Wilson delivering his message to Congress on April 2, 1917, which resulted in our declaration of war. Among other pictures is one of the youthful and cheerful F. D., the assistant secretary of the Navy.

The most impressive picture book we have seen is *The First World War* by Laurence Stalling. (Simon Shuster \$3.50). It is a large volume giving actual photographs of scenes in connection with the great war. Mr. Stalling first shows the pictures of



BISHOP FREEMAN
Calls Church to Action

the gay soldiers marching off in their brand new uniforms with wives and sweethearts waving fond farewells. He shows also, pictures of the cartoons, posters, and newspaper ballyhoo headlines which were used to persuade men to join the army. He takes "the looker" into the training camp, onto the transport, into the trenches, and finally into some of the (s)hell holes in which so many of these brave young lads passed with excruciating agony out of all pictures. No pacifist speech will cut as deeply into a man's heart and mind as will these pictures.

Few living Americans are more widely known for their writing in the field of religious thought than is Dr. Rufus M. Jones, the Quaker professor of philosophy in Haverford College. For years he not only edited *The American Friend* and contributed to Quaker and other religious periodicals, but he has also given us a long shelf of beautiful and helpful books on various phases of religious life. Consequently, the large portion of his autobiography, which appears this year under the title *The Trail of Life in the Middle Years* (Macmillan, \$2.00), will appeal to many people who would like to know more about the personal life of the man whose books they have been reading. Like all of Dr. Jones' books, the autobiography is extremely readable and dwells alike on the outer life and the inner life. Probably the most significant experience of his life occurred in 1903. During Dr. Jones' absence in England, his son Lowell died. Of

(Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Bishop Freeman of Washington delivered a call to the Church for action before the convention of his diocese, meeting on May 15th. "Too often", he declared, "the Church has been justly criticized and condemned for its supineness and inaction where vital issues were at stake. It has been content to pursue its policy of narrow disinterestedness or unconcern for the weal of the many by assiduously cultivating the popular favor and patronage of the few. For the sake of an imaginary and ephemeral advantage it has been strangely silent when its voice should have been strong and insistent in seeking to arrest practices that were baleful and destructive of great elements in our social and industrial order. It cannot be silent today else its candlestick may be removed and its sphere of influence be seriously curtailed."

He went on to declare that the Church must be prepared to apply the principles of Christ to life at every point. "The application of the teachings of Jesus to our economic and social life requires that we shall be fully and consistently informed, equipped and made ready to espouse the cause of those who are the victims of injustices and abuses that deprive them of living conditions commensurate with the security of health and happiness. That a large proportion of our people are not so safeguarded has never been more conspicuously evident than in the recent days. That a very large body of men, women and children are living below the poverty level (it is estimated that there are forty million so situated in this country today) is an indictment of our boasted Christian system and witnesses to the breakdown of our social and economic order." Bishop Freeman went on to describe housing conditions and denounced in no mincing words a system which allowed the few to live lives of indulgence while millions are deprived of the necessities of life.

"Are these conditions the concern of the Church", he asked, "or are they solely the concern of agencies that profess no allegiance to Jesus Christ? Only now and again in widely scattered places is the voice of the Church heard, and all too frequently it is as a voice crying in the wilderness, a voice unsupported by any general or corporate action". He declared that he was not appealing to the Church to enter politics but did give it as his opinion that the Church should give fearless and unqualified support to programs and measures that are designed to make more

equitable and just living conditions, and he pointed to the Russian Church as an example of what happens to a Church that neglects to do so.

Bishop Freeman was even stronger in his denunciation of munition manufacturers who promote strife between nations for their own profit. "They are as guilty of a malign conspiracy against all that has to do with human interests as was Judas Iscariot who basely sold his Lord for thirty paltry pieces of silver.—There is no more deadly, and seemingly no more powerful, enemy arrayed against what the Christian Church stands for than these malevolent disseminators of hatred and suspicion who darken our fair skies with their ominous and dreadful predictions. Theirs is not patriotism, it is selfish and relentless greed, the promotion of a conscienceless propaganda designed to satisfy their lust for gain, with no reckoning of the terrible cost to human anguish and suffering." He concluded his great convention address by calling upon all Church people, clergy and laity alike, for "freshened determination so to speak and to act as disciples of Christ that every influence we have, every opportunity that is ours, shall be zealously and consistently employed to the suppression and overthrow of evils; evils that nailed the Son of God upon a cross, and that unrestricted and unchecked will ultimately crucify His Church. Courageous preaching, supplemented by consistent Christian living, a powerful and practical exhibition of Christian discipleship, these more than creeds or pious phrases are needed in our world today."

* * *

Bishop Manning Deals With Vital Issues

Bishop Manning likewise in his address before the convention of the diocese of New York, meeting May 8th and 9th, dealt with current economic problems. He called for the "permanent and nation-wide elimination of child labor and the protection of our workers by some form of unemployment insurance.—The way can be found and must be found to end the wrong and the shame of child labor and to relieve the workers of our land from the uncertainty and insecurity which now hangs over them and their families through the fear of unemployment". He declared that it was not the function of the Church to prescribe economic systems or forms of government, "but it is the function of the Church to bring in the reign of Christ in this world, and Christ's reign is not reconcilable with war, or sweatshops, or slums, or racial prejudice or persecution or with a blind and selfish nationalism". The convention adopted unanimously a resolution expressing agreement

"with that part of the Bishop's address dealing with social questions".

* * *

Reopen Parish House at Grand Rapids

A party was held at St. Mark's, May 9th, to celebrate the reopening of the parish house which was badly damaged by fire in December of last year. There was a supper and speeches, with Bishop McCormick present to make one of them.

* * *

They Don't Know When They are Licked

In Rhode Island they have a clergy baseball team, famous now chiefly because it never wins. It was organized four years ago and won its first game. Since then they have wandered over three New England states in search of a team they could lick. Finally at the very close of last summer they persuaded the Methodist parsons to get up a team. They fell for it, and we licked 'em. Well the boys are still at it with their first game of 1934 scheduled to be played in the presence of the Presiding Bishop on Decoration day against St. Andrew's School, Barrington. Other games are scheduled with Pomfret School and the Cambridge Seminary. The Rev. W. A. Lawrence, rector of Grace Church, is the captain of the team, and has been ever since it was organized but he has announced that he is to retire from the game, along with Babe Ruth, at the end of the present season.

* * *

Manning for Cutting Departmental Work

Bishop Manning of New York, in dealing with the subject of the National Church deficit at the convention of his diocese, declared that if cuts in the budget were necessary they should be made by reducing the expenditures of departmental work—social service and religious education and other work centered at the Church Missions House. "These departments," he declared, "are in able and efficient hands but the work of some of them is only supplemental to the work which our dioceses and parishes exist to do, and must do themselves. The work of religious education, for example, is done and must be done, by the clergy themselves. No other agency can do this for them. It is for this that our parishes exist. These departments should if necessary be wholly discontinued before we give up or curtail our missionary work, for the missionary work is the essential work of the Church. I hold also that the National Council was bound by the explicit instructions of the General Convention not to involve the Church in debt, and that the debt of one million dollars which now confronts the

Council ought not to have been incurred."

The convention voted down a motion to give women a place on vestries. Resolutions on elimination of profit from the munitions business and one calling for a crusade against movies depicting crime were referred to the social service department to study carefully. A resolution condemning war was passed, but the convention refused to pass a resolution calling for the support of conscientious objectors during war time. The following were elected deputies to General Convention: clergy; Frederic S. Fleming, W. Russell Bowie, Howard C. Robbins and E. Clowes Chorley. Laymen: Stephen Baker, Samuel Thorne, R. W. B. Ellitt and Edward R. Finch.

* * *

Churchmen Discuss the New Deal

Church men and women gathered in Charlotte, N. C., on Monday and Tuesday of this week for a conference on social and industrial reconstruction, under the auspices of the social service department of the National Council. The speakers and their subjects were as follows: Distribution of Economic Power and its Causes by Prof. E. W. Zimmermann of the University of North Carolina; The New Age of Plenty by Spencer Miller Jr.; The Textile Industry and the Recovery Program by Kemp P. Lewis, president of a cotton mill; Labor and the New Deal by Fred Hewitt, editor of the machinists' monthly; The Consumer and Social Reconstruction by Frank P. Graham, president of the University of North Carolina; The Federal Constitution in a Period of Change by Judge Parker of Boston; Regional Planning by Professor Howard W. Odum of the University of North Carolina; The Church and Social Reconstruction, with Spencer Miller Jr. speaking for the laymen and the Rev. Joseph Fletcher Jr. for the clergy. A Sociologist Looks at the Church was handled by Professor G. Croft Williams of the University of North Carolina and the Rev. C. Rankin Barnes closed the session by talking on Christian Sociology. Bishop Penick opened the conference with an address.

* * *

Georgia Church on the Air

Trinity Church, Columbus, Ga., the Rev. G. C. Hinshelwood, rector, began broadcasting over WRBL on April 8th and reports that the results have been most satisfactory.

* * *

Children at Albany Service

Six hundred children from the Church schools of the Albany, N. Y.,

district attended a service on May 5th to present their Lenten Offerings. The address was by the Rev. W. H. Bierck who has just returned from service in the Philippines.

* * *

Young People Meet in West Michigan

The spring rally of the YPF of the diocese of Western Michigan was held in Grand Rapids on May 5 and 6 with over 150 attending. There were addresses by the Rev. H. R. Higgins, rector of St. Mark's and by Bishop McCormick.

* * *

Convention of Rhode Island

Bishop Cook, assistant to the Presiding Bishop, was a headliner at the convention of the diocese of Rhode Island, held in Providence on May 14th. He spoke on the missionary work of the Church. The convention took action in regard to the deficit of the National Council, and discussed the report presented by Bishop Bennett on the work of the missions of the diocese.

* * *

Clergy Meet to Discuss Economics

Flocks of ministers of all denominations met last week in New York to discuss war and peace and the present economic order and what is to be done about it. It was a follow-up conference of the questionnaire business which you read about in these pages a couple of weeks ago. Reinhold Niebuhr said that capitalism was dead and that it was the churches job to point this fact out to people and to do what it could to prevent them from going fascist. He defined fascism as "the delirium into which a social order falls before its death." Apparently most of the clergy present, and there were a good many, agreed that the churches should have something very definite to say about economic matters.

* * *

Convention of Bethlehem

The convention of the diocese of Bethlehem met at St. Stephen's, Wilkes-Barre, Pa., on May 8th and 9th, one of the best attended in years. Bishop Sterrett in his address pointed out the duty of the Church to deal fearlessly with social and industrial problems, and he also urged full support for the missionary work of the Church. The Rev. Charles H. Collett of the National Council staff gave an address on the present financial situation of the National Council, and the diocese immediately set up laymen's committees on the Everyman's Offering campaign. Dr. Larkin Glazebrook gave an address on evangelism and Bishop Hulse of Cuba told of the work of the Church in his district. The following were

elected deputies to General Convention: clergy; Howard W. Diller, Frederick L. Flinchbaugh, Rodney A. Brace and Robert P. Kreidler. Laymen: R. P. Hutchinson, H. D. Deemer, Edward W. Warren and R. S. Ruddle.

* * *

Plans Announced for Conferences

Now that we are well into May I should give you a bit about the summer conferences. We have already had things to say of the Wellesley Conference, considered by many the top of them all. It meets this year from June 26th to July 6th and will again be a grand affair with its varied and thoroughly alive program. The Sewanee Training School is to celebrate its 25th anniversary this year and is to make the occasion a home-coming reunion. The adult division is to meet from August 7th to the 21st and the young people's division from the 21st to September first, with all sorts of special events at both conferences to mark the anniversary. Bishop Green is the director of the adult division and the Rev. Alfred Loaring Clark of the Young People's division. Among the notables on the faculty are John W. Wood, secretary of foreign missions; the Rev. Theodore A. Wedel and Miss Dorothy Fischer, both of

"281"; Bishops Green, Mikell, Juhan, Gailor, and Gribbin; Dean Wells, the Rev. Homer Starr, Dean Nes of Los Angeles, Professor Colbery of the University of Wisconsin, and of course the Rev. Gardiner L. Tucker.

* * *

Conferences for Evergreen Announced

Announcement has been made of the conferences to meet this summer at Evergreen, Colorado. Rural work, July 16-27; Church Workers, July 30 to August 10, with a faculty consisting of Dean Philbrook of Davenport, Miss Mabel Lee Cooper of the department of religious education, Miss Alice van Diest, director of relief for the state of Colorado, the Rev. Frederick P. Houghton, general secretary of the National Council, and the Rev. K. L. A. Viall, Cowley Fathers, of San Francisco. The school of the Prophets meets from the 13th to the 24th with Father Viall as chaplain and Canon Douglas and the Rev. Harold Bowen of Chicago doing the lecturing.

* * *

Conference at Shrine Mont

A conference for Church workers is to be held from June 18 to 22nd at Shrine Mont, Orkney Springs, Virginia, with a faculty consisting of Miss Elizabeth Frazier, the Rev. Nat

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* * *

Conference of Province of New England

The Concord Conference, held each year at St. Paul's School, Concord, N. H., is to meet this year from June 24 to July 2. The faculty; the Rev. James S. Neill of South Manchester, Conn.; the Rev. E. A. Dodd of Exeter, N. H.; the Rev. Malcolm Taylor, secretary of the province; the Rev. D. K. Montgomery, West Roxbury, Mass.; the Rev. James T. Addison of the Cambridge Seminary; the Rev. Gardiner M. Day of Williamstown; the Rev. Robert R. Carmichael of Providence; Miss Dorothy Fischer of the staff at the Church Missions House; Dean Glasier of Portland, Me.; the Rev. C. P. Trowbridge of Salem, Mass.; Mrs. Eric A. Weld of Holderness School; Miss E. B. Blaydow, Brookline; Miss Lillian M. Boyd, field secretary of religious education of the diocese of Massachusetts; Mrs. Maude Copley, of the same department, and Mr. Rowland Halfpenny, organist at All Saints', Brookline.

* * *

Conference of West Virginia

The conference of the diocese of West Virginia is to be held at Jackson's Mill, June 18 to 23. Bishop Gravatt will give a course as will also Bishop Strider. Others on the faculty are the Rev. Edwin R. Carter, the Rev. C. W. Brickman, Miss Edna Eastwood of South Orange, N. J., Rev. Eric Tasman of "281", the Rev. C. C. Roach of Bexley Hall, the Rev. E. E. Piper of St. Bartholomew's, New York and the Rev. H. L. Doll of Washington, D. C.

* * *

Summer School for Clergy

The Shrine Mont summer school for clergy is to meet from July 2 thru the 13th. On the faculty are Bishop Tucker of Virginia, Bishop Lloyd of New York, Bishop Booth of Vermont, Professor C. B. Hedrick of Berkeley Divinity School and Professor W. L. Wood of Cambridge Seminary.

* * *

Social Service School in Western New York

A school of social service is to be held in the diocese of Western New York, under the direction of the Rev.

Niles Carpenter, professor at Buffalo University. There will be lectures and also practical work along social lines.

* * *

Dr. Franklin Feels Better

Dr. Lewis B. Franklin, treasurer of the National Council, reports that in April the Council received from the dioceses \$178,026, as compared with \$118,187 in April of 1933. "The fact that Easter was 16 days earlier this year probably made it possible to remit a larger share of the Church school Lenten offering before the end of the month. More than 90% of the amount due to date on expectations has been remitted and we actually paid off one loan at the bank. Only a few dioceses are still asleep. Let us keep up the good work and avoid that deadly summer slump."

* * *

Brooks Hits the Pacifists

The Rev. Roelif H. Brooks, rector of swanky St. Thomas Church on Fifth Avenue, New York, lit into pacifists in his sermon last Sunday afternoon, preached before 700 officers and men of the Seventh Regiment of New York, who marched into the church in all their military splendor. Dr. Brooks declared that pacifists were fostering a "pernicious movement" and were inoculating youth with "the virus of disloyalty". Disloyalty to what, which seems to me to be the important point, Dr. Brooks did not make quite clear. He declared that "no one nation can or should disarm without regard for what other nations may do. In the

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world today an adequate military and naval defense is necessary for each country". He concluded by asking the members of the regiment to be "real he-men" in their loyalty to their country.

This stressing of loyalty reminds me of that story about the great Studdert-Kennedy. He preached a sermon a year after the war in Albert Hall before many thousands. A few days later he received a letter from the King's chamberlain demanding an accounting for his treasonable re-

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marks. "If your address was correctly reported", the letter read, "you have been disloyal to the King of England." Whereupon Studdert-Kennedy penned a brief reply as follows: "I do not know whether my remarks were disloyal to the King or not. I do know that they were loyal to Jesus Christ and if they were not also loyal to the King of England, then that is for the King to worry about and not Studdert-Kennedy."

When the King was shown the preacher's letter he laughed and said; "If you had told me of the sort of letter you were writing Studdert-Kennedy I would have told you the sort of answer you would get."

* * *

Activities in Diocese of Springfield

The Young People's Service League of the Diocese of Springfield held their annual convention at Decatur, May 4-5, with large numbers present. The acolytes festival was held at Bloomington on the eve of Ascension Day, the Rev. Joseph S. Minnis of Joliet preaching. The diocesan synod is meeting this week, May 16th, at Bloomington, preceded by a diocesan dinner the night before. Archdeacon Deis of Chicago and Bishop McElwain of Minnesota have been recent preachers at the University of Illinois. Bishop Stewart is to be the preacher at the baccalaureate service there.

* * *

A Record for Baptisms

Large confirmation classes are rather the order of the day but here is something new in the way of records for baptisms. The Rev. Joseph Groves of Western New York visited South Olean recently and baptized 39 persons, most of them adults.

* * *

Church Comes to the Rescue

A committee of women in Dover, N. J., thought it would be a good

idea to have a meeting to discuss the merits of birth control. They tried first of all to get the Woman's Club to sponsor it. Nothing doing. Then they turned to the American Legion and got permission to use their hall. But the commander received objections and so he cancelled that arrangement. Next they secured the Y. M. C. A. headquarters. A meeting of the board of directors of the Y. M. was called hurriedly and they decided that the meeting would set an "unwanted precedent". So the ladies went to the Rev. Theodore Andrews to find out if they might meet in the parish house of St. John's Church. "Why not", was the answer, and so the meeting was held—with a bully crowd of course since the meeting had been thoroughly advertised by that time. Professor Dawson, Dean of Drew University was the headline speaker, Mrs. Hugh B. Reed told of the work of the maternal health center in Morristown, N. J., and Mrs. Marion Andrews, rector's wife, welcomed the group to the parish house.

* * *

Evanston Parish Celebrates

St. Mark's, Evanston, Illinois, celebrated its 70th anniversary last week. Among those taking part were

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Bishop Stewart, Bishop Longley of Iowa, a former rector, the Rev. E. Victor Kennan of Freeport, Illinois, former assistant, and of course the present rector, the Rev. Harold Bowan. St. Mark's was a pioneer parish on the north shore, and was instrumental in the establishment of Christ Church, Winnetka, St. Augustine's, Wilmette, and St. Matthew's and St. Luke's, Evanston.

* * *

Convention of Southwestern Virginia

The convention of the diocese of Southwestern Virginia was held at Staunton on May 15-16, with a meeting of the laymen of the diocese the evening before at which Mr. Randolph Bias, layman of the diocese, was the speaker.

* * *

Congressman for Hobart Commencement

James W. Wadsworth Jr., Congressman from New York, is to be the headline speaker at the 109th commencement of Hobart College, June 11th.

* * *

Missionary Speaks at Convocation

The Rev. Robert A. Magill, five years a missionary in China, preached at the opening service of the James River Convocation which met at Amherst, Va., April 30-May 1. There was also an excellent paper on "The Religious Problems of Youth Today" by the Rev. Thomas Wright, formerly acting secretary of college work for the National Council. Bishop Jett spoke on the deficit of the National Council and it was decided to have a Trinity Sunday offering to apply toward the deficit.

* * *

Getting Set for World's Fair

Contracts were signed last week for operation of the Hall of Religion at the Chicago Fair during 1934. As now arranged the 1934 exhibit will include all of the major denominations and communions, including the Roman Catholics who had no part in the fair last year. Bishop Stewart is to appoint a Chicago committee to supervise the exhibition for our Church.

* * *

Convention of Northern Indiana

The convention of the diocese of Northern Indiana, meeting at Kokomo, planned to push the Church-Wide Endeavor, to cooperate with the Ohio laymen in the "Hold the Line" campaign for the National Council deficit, and to inaugurate a Bishop's Pence plan, similar to the one of the diocese of Chicago. Deputies to General Convention; clergy: Lawrence C. Ferguson, James Foster, J. Mc-

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* * *

Philadelphia Rector Visits Williamsport

The Rev. Howard B. Weir, rector of Holy Trinity, Philadelphia and Bishop Brown of Harrisburg were the speakers at a recent meeting of the archdeaconry of Williamsport, diocese of Harrisburg.

* * *

Bishop Gray Addresses Boys

Bishop Gray of Northern Indiana was a headliner at the 5th annual convention of older boys of the diocese of Michigan which met at Jackson on May 11-13. Bishop Page also addressed the convention. And what do you think they did for recreation on Saturday afternoon—took a trip through the state prison.

* * *

Rector's Residence was Destroyed

The home of the Rev. T. A. Daughters, vicar of St. Mark's, Ritzville, Washington, was destroyed by fire on April 27th, with everything lost, including a precious library. Mrs. Daughters was severely burned. The home, owned by Mr. Daughters, was without insurance.

* * *

Young People to Meet

The 2nd annual spring rally of the Young People's Fellowship of the Bronx, New York, is to be held on May 19th, with the groups of Manhattan and Westchester invited. The Rev. Horace W. B. Donegan, rector of St. James, is to give an address.

* * *

Maine Holds Annual Convention

The convention of the diocese of Maine is meeting this week in Portland. The Rev. Alan Whittemore of the Order of the Holy Cross, a missionary to Liberia, was the preacher at a missionary meeting on Tuesday evening. In the afternoon the Rev. D. A. McGregor, professor at the General and secretary of the department of religious education of the National Council, conducted a forum on educational methods. He was also the speaker at the convention dinner.

* * *

New Dean is on the Job

The Very Rev. J. T. Heistand, formerly of Bloomsburg, Pa., took charge of St. Stephen's Cathedral, Harrisburg, on May 1st.

* * *

New Rector for Detroit Parish

The Rev. Gilbert Appelfhof Jr., St. Mary's, Detroit, has been called as rector of St. Thomas', Detroit, and

is taking charge this week. He succeeds the Rev. Irwin C. Johnson, recently called to St. John's.

* * *

Cathedral Canon is Entertained

Canon and Mrs. Clifford W. French were guests recently at a luncheon given in their honor by the guild of St. Stephen's Cathedral, Harrisburg, Pa. A purse was presented in recognition of his work as priest in charge of the cathedral for the past four months.

* * *

Nurses Service in Detroit

The Guild of St. Barnabas for Nurses sponsored the 11th annual Florence Nightingale service, held on May 6th at St. Paul's Cathedral, Detroit. The Rev. Charles H. Myers,

Congregationalist, preached at this service which was attended by about 600 nurses.

* * *

Churches Hold Peace Demonstration

Churches of the New York area are to stage a "No More War" parade and demonstration on May 19th. It is expected there will be fully 10,000 church people marching, with banners.

* * *

Inter-Seminary Conference Held

More than 200 students from the six largest seminaries in New York held an inter-seminary conference on May 3rd, meeting at the Jewish Theological Seminary. There were addresses by Kirby Page, Rabbi Sidney Goldstein, Reinhold Niebuhr and

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.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 A.M., Junior Congregation.
11 A.M., Morning Service and Sermon.
Holy Communion, Thurs. & 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 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon.

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.

Leo Jung. The conference, at which the General Seminary was represented, went on record as favoring the following proposals: 1. "We look upon all modern wars as a disease growing out of the capitalist system of economy with its struggle for profits for the benefit of a small minority. Therefore we, as religious teachers, to make war impossible, pledge ourselves to aid in changing our social system to minimize the danger of war and ultimately to make war impossible. We urge all religious groups to cooperate with peace organizations and labor groups which strive to make peace possible by building a society based on service and not profit." They also favored government control of the munitions industries; opposed the use of public funds for militaristic purposes; favored the establishment of a department of peace in the cabinet; declared that they would not serve as official chaplains in the army; recorded their opposition to civil war (revolution) as well as international war. A committee to make the conference permanent was appointed with the Rev. Wendell Phillips, our chaplain at Columbia, as chairman.

* * *

Bishop Brewster Opposes Lotteries

We had a bit in here a while back saying that lotteries would be legalized unless church people got busy in opposing them. Later I discovered that Bishop Brewster of Maine has given vigorous opposition to an effort to raise state funds through a lottery in Maine, and was largely instrumental in defeating a bill that was introduced into the state legislature to legalize this form of gambling.

* * *

Negroes to be Welcomed

Negro Church people are hard at work with preparations to welcome members of their race at General Convention, meeting at Atlantic City.

* * *

Convocation in Oklahoma

The 40th annual convocation of the district of Oklahoma was held at Tulsa, May 2-3, with hundreds of communicants present. Bishop Spencer of West Missouri was the preacher at the opening service, and a great mass meeting was held with Dr. John W. Wood, secretary of foreign missions, Bishop Frederick Bartlett, secretary of domestic missions and bishop of North Dakota, Bishop Quin of Texas, and Bishop Seaman of North Texas as the speakers. A dinner closed the party, with Bishop Capers of West Texas, Dr. Wood and Bishop Casady of Oklahoma as speakers. It was announced that \$50,000 toward a million dollar endowment

fund had been raised. Archdeacon Morris and Mr. Bruce McClelland Jr. were elected deputies to General Convention.

* * *

Tough on the Salesgirls

The Rev. John H. Wright of Pontiac, R. I., was invited to lecture before the Auxiliary of St. Martin's, Providence. They suggested that he talk to them on the lives of great Churchmen. Instead he went to the managers of the Providence department stores and asked them for illustrations of unchristian acts of shoppers in dealing with salesgirls. He used these to illustrate his lecture—many of them rather shocking

stories. The newspapers gave him a great play. Mr. Wright, incidentally, is off now for a three months vacation. He will spend it at Oldbury, Shropshire, England, where his grandfather was vicar for 51 years, followed by his father who was vicar for 49 years—between them completing a century.

* * *

Thousandth Service in Trinity Chapel

The 1000th service was held in the chapel of Trinity College on May 5th. Ever since the consecration in June, 1932, the chapel has been a center of devotion not only for the students but for the community as well. Seventy-five services were held

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for the workmen during the construction, and many services were held for the dedication of windows, the organ and appointments of various sorts. Then the vesper services on Sunday have become increasingly popular with Hartford people. The physicians of the city have an annual service there on St. Luke's Day, services are held from time to time for boys from nearby preparatory schools and corporate communions are held regularly for the various fraternities. There was a special service on May 6th for the students who have acted as servers in thanksgiving for the completion of the 1000th service. The Rev. Remsen Ogilby, president, entertained at breakfast afterwards.

* * *

Pennsylvania Young People to Meet

Bishop Taitt and Judge Charles L. Brown of the Municipal Court are to be the speakers at the banquet held in connection with the convention of the Young People's Fellowship of the diocese of Pennsylvania, meeting on May 19th.

* * *

Experts go to St. Luke's Hospital

It was recently announced that two of Japan's greatest medical and surgical experts have resigned from

the medical school of the Imperial University to accept positions at St. Luke's Hospital, Tokyo.

* * *

Liberal Evangelicals to Meet

We have already presented you with the program of the second annual conference of The Liberal Evangelicals, to be held at the Philadelphia Divinity School, June 4th and 5th. This is merely to remind you of it again and to tell you that they are to present a top-notch program, with notables galore assigned to read papers on lively topics.

* * *

Rector is After the Whole Town

St. Paul's, Mayville, N. Y., is located in a town of about 1500 people. The rector, the Rev. Ansel Morrell has presented 80 for confirmation during the last two years. Since becoming rector he has presented seven per cent of the entire community.

* * *

Albany Rector Has Anniversary

The Rev. Charles C. Harriman celebrated the 22nd anniversary of his rectorship at St. Peter's, Albany, N. Y., on May 6th. There was a special service at which was used the historic Queen Anne communion ser-

vice which two hundred years ago was sent to "her gracious Majesty's Indian chapel of the Onondagas". The church was founded as the chapel of the English garrison in Albany in 1715.

* * *

Papa Gets Up and Gets Breakfast for Mama

At St. Paul's, Leavenworth, Kansas, the men's club were on hand bright and early last Sunday, Mother's Day, and had a steaming breakfast ready for the women of the parish following the early service. No casualties reported.

PICTURE BOOKS BECOME THE VOGUE WITH PUBLISHERS

(Continued from page 8)

this he writes: "I had in some sense been fortified and prepared just before it happened, by a remarkable conscious experience of being brought up into direct contact with God. This experience came suddenly, spontaneously. There were no stages of ascent, no steps of preparation for it. I had no words. I saw no light. I was impressed only with a sense of invasion, a new tide of life coming in as from some mystic ocean, and with it I had the consciousness of being taken up into boundless love."

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