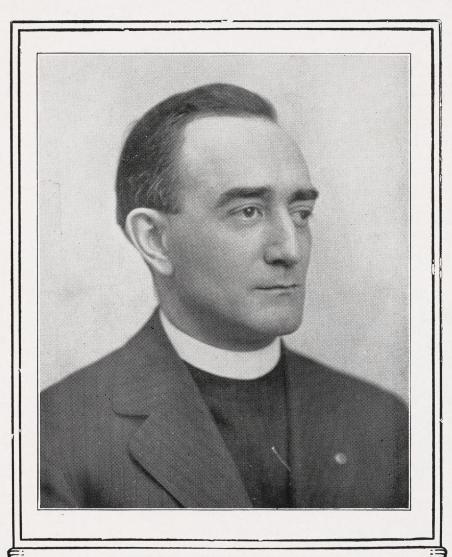
WITNESS

CHICAGO, ILL., JUNE 7, 1934

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CHRIST AND THE CHURCH

An Editorial by BISHOP JOHNSON

THE gospel of Christ is either the most important factor in men's lives or else it is the most gigantic falsehood which has ever deceived mankind. If it is a lie then men are right in attributing the present social chaos to its false emphasis on human values. If it is the truth then men's failure to appreciate and appropriate it is responsible for our miseries. Whichever view we take, Christ is the most imposing figure in human history either for good or for evil.

It is folly to straddle the issue and to claim that He was a good man but a mistaken one. His utterances of "verily, verily I say unto you" were so dogmatic, that if His premises were false then He must have been either mentally unbalanced or morally insane.

When He bade His disciples to endure martyrdom and to suffer death rather than to deny Him, He became directly responsible for the miseries of thousands who put their whole trust in His assurances.

As St. Paul said, "If Christ be not risen from the dead then we Christians are of all men most miserable." He was so confident of His mission that He Himself endured suffering and death as an example to His disciples.

In a very real sense, He led them to the slaughter and manifested His absolute sincerity by His own attitude toward persecution. Better to die than to lie was the keynote of His gospel.

The influence of Christ upon nineteen centuries of history is such that it is cowardly to evade the issue, and the implications of His gospel are such that it is folly to approach the subject in the spirit of petty prejudice. "What think ye of Christ?" is a question which is put up to each of us by the magnitude of the testimony.

We can no more avoid putting Him on trial than could Pontius Pilate and we do not justify ourselves by washing our hands of the matter.

We live in a time when critics seem to think that the ability to censure is a vindication of self. The mob may pull down an edifice which it has not the wit to replace. The critics of yesterday have destroyed many venerable traditions but have left in their place a vacuum in which youth wanders listlessly and bewildered.

Much of this criticism is levelled at the Church as though Christ should have given us a mechanical device which would produce heat and energy by an automatic stoker. Instead He gave us an institution in which human effort must accompany divine inspiration.

That is true of everything that man has received from the Creator. God gave the raw material and man's intelligence and industry must create the finished product.

He called us to be partners in making this world in which we now live and wherever men have refused to develop the capacity they have been denied the power to appreciate and appropriate the hidden treasures from the superficial.

"Verily thou art a God that hidest thyself" said the prophet and all of our culture has come from developing hidden resources. To expect the Church to be an exception to this rule is to alter the processes of creation. God's spirit is not given us to supplant our resources but to supplement them.

If this estimate of human responsibility is correct then the institution devised for our spiritual progress will be as much dependent upon our efforts as it is upon His gifts.

It is as though a man travelling in an auto should blame his engine when the machine stops, regardless of the fact that his fuel tank is empty.

For men to stay out of the Church and complain that the Church is a failure is to deprive the Church of the only fuel that would enable it to go, and then censure it for not going. For the one thing that can make the Church effective is that it is composed of human hearts aflame with the love of God and men. When this is lacking the Church is as static as an automobile without gasoline.

For after all, the Church is a gift to humanity. Men may take it or leave it, but if they leave it they have deprived the instrument of the greatest essential to the accomplishment of its purpose.

It all comes back to the same premise, "What think ye of Christ?" If He was a deceiver then the instrument which He conceived is bound to fail, but if He spoke the truth then this instrument can become the

greatest boon to society, but only with the conditions on which it is offered.

It is true we do not have to accept His gift, but if it should happen that it is an instrument for man's blessing, then we are foolish to reject it. In any event we ought to face the issue and decide after mature reflection whether Christ is the world's greatest benefactor and whether His Church is the instrument through which we may appropriate the blessing.

ADVENTURES IN QUESTIONNAIRING

By John Carey

Church Life Insurance Corporation

TO EXTEND a carte blanche invitation to hundreds of business men and social observers to give their views on the changing industrial and economic scene is to court diversity, and diversity of opinion is not the usual objective of a business survey. Yet that is exactly what the Church Life Insurance Corporation did. The usual "yes" and "no" kind of questionnaire, while easier to tabulate, does not give so accurate a picture of point of view, of the *feeling* of progress or failure. The Church Life Insurance Corporation did not want merely a vote on business conditions; it wanted, and it got, a canvass of the *attitude* of those who are close to affairs.

It fell to my lot to examine the replies as they came in, and to assist in drawing up the composite conclusion from the whole survey. Any composite conclusion does some violence to the units which go into the making of it, particularly so in the case of the present survey, where clerical and lay leaders of prominence and influence paused to give considerable thought and effort to their replies. The questions asked were ten in number, and were so phrased as to be mere guides to a discussion on business and economic conditions. Many of the replies themselves represented composite opinions, the questions having been submitted for discussion to groups of vestrymen or friends of those to whom the questionnaire was addressed. Many of the responses deserve verbatim quotation, both from the point of view of the authority of the writer and the carefully thought out answers. The questions were as

What is the trend of business in your diocese this year compared with last?

Is the trend a decided one?

To what do you attribute the change, if any?

What industries are picking up most quickly? Probable reasons.

What industries are lagging? Probable reasons.

Is unemployment lessening? (Indicate estimated change).

Have you noticed any social or economic effects attributable to the unemployment and depression?

Have the experiences of the past few years lessened or intensified the feeling of nationalism in the country?

What in your opinion is the principal obstacle remaining to complete recovery?

As far as tabulation goes, over nine-tenths of the questionnaires answered that business is on the up grade, three-fourths of these affirming that the upward trend is a decided one. In other words, the tone is decidedly optimistic. At the same time, no one was backward in naming obstacles to further recovery. Prospects are better than they have been, but there is plenty to be done before things are really firm. Very few interpreted the ninth question,—"What in your opinion is the principal obstacle remaining to complete recovery?"—as meaning the obstacles to our return to a 1929 basis; indeed, one of the reasons frequently given for the upward trend is that the people as a whole are no longer hoping for any such eventuality. The essence of the whole return to the questionnaire was: recent business improvement proves that we have the reserves of strength to meet the innumerable obstacles that undoubtedly lie ahead.

Certainly not least among the promising characteristics of many of the questionnaires are the healthy symptoms of doubt of long established prejudices. As one writer said, "This whole district is so profoundly orthodox!" He meant a little more than conservative;—that the generally accepted way of business procedure is so firmly implanted that changes, or unusual variations are not easily accepted. "Men here, as you probably realize, do not have *opinions* about either industry, or social forces, or politics, or the hereafter—they have deepseated convictions!"

THE temper of the replies to the ninth question I shows an advance over a year ago. The obstacles named were for the most part specific ones; they indicated that the "panacea era" is past, and that no one patent medicine will cure the patient. Further New Deal experimentation is needless; the spirit of "try anything once" which carried the President through the first year is on the wane, according to the majority of questionnaires. The time has come "to consolidate gains", to stabilize policies so that long-term plans can be laid and embarked on with some reasonable assurance of carrying them through. "Uncertainty" is the bugbear of business now. Petty politics and selfish interests are impeding the determination of a settled course; one St. Louis banker recognized the difficulties of the administration by saying that "this is not

intended as an adverse criticism of the federal experiments, where uncertainty may be necessary at this stage of the efforts towards economic recovery." Whenever President Roosevelt was mentioned it was with faith in his judgment and plans. The Brain Trust is permitted too strong a voice; Congress is allowed too many gyrations for the sake of votes; but personal confidence in Mr. Roosevelt's balance remains.

One - fourth of the questionnaires gave employment statistics showing improvements ranging from ten to fifty per cent. Half of the others stated simply that the unemployment situation was better. In large part, however, this improvement depended upon federal schemes of providing work, while the cessation of the CWA, which took place after the majority of the questionnaires were filled out, might have resulted in a different picture. The money put in circulation by this employment has had an obvious effect upon retailers. The sudden rise of the automotive and allied industries demands another explanation, and perhaps the terse remark of one respondent may be the truest statement of the situation: "Most of the CWA money appears to have been paid to grocers, either on old accounts to restore credit or for present needs. 'hoarders', not having been denied the necessities of life, have tended to think first of their pleasures upon recovering from their fear; hence, the purchase of new motor cars." On the whole, employment rises are more visibly attributable to PWA, CCC and CWA than to NRA.

All of this, however, does not account for the frequency of the phrase "returned confidence." An economic analyst, perhaps, should seek further for the cause which brought about the "returned confidence," but our questionnaires showed that, with or without reason, a renewed faith in the future, even with its uncertainty, can be counted on in the reconstruction period of the next decade. With a backbone of business courage and ability such as the opinions in our questionnaires represent, not many need fear the future. Radical and far-reaching changes may take place—many advocated them as a necessary prelude to further progress—but there will be steady hands to guide the developments at least for the present.

NE curious and unexpected fact was turned up from the replies on the question of nationalism. Well over a third understood the word "nationalism" to mean an interest in the welfare of the nation, and not in the usual sense as the antonym of internationalism. Sectionally, the South and the Middle West more commonly took the former meaning of the word than other districts, indicating that problems in these areas were considered largely in their local aspects. Using this meaning, it was indicated that there is a more alert responsible interest in national affairs as a result of the last few years of trial and change. Where "nationalism" was considered in the sense commonly interpreted, it was indicated that it had intensified, many adding, "regrettably"; some further qualified their replies by saying that nationalism had increased among

the employed classes, but had lessened among the ememployer class whose dealings had brought them more into contact with world affairs during the past few years.

Among the effects of the depression, the most notable are the increased dependence on public aid, broken morale in the face of difficulties, discouragement and demoralization of youth, and the break-up of family life in metropolitan centers because of unfavorable conditions of housing. On the other hand, many found important gains from the depression years; a prolonged lesson in thrift and simpler living, a tendency to seek simpler amusements. For many others, the example of fortitude and courage which people have shown in meeting their difficulties has been the chief value of our recent experiences.

What of the value of the survey to the Church Life Insurance Corporation? It has given a fairly accurate picture of the attitude throughout the Church, and has supplied an important commentary on present day affairs. Conducted under the auspices of a business organization within the Church, it has canvassed as important and influential a body of men as the structure of the state has to offer, and its result must have a recognizable bearing on the progress of the country through a crisis. Moreover, from the standing of those who contributed opinions, the thoughtfulness of their analyses and the care with which they were set down, the survey illustrated the valuable role which the Church has played in national economic and social developments.

Should Bishops Retire?

By
WILLIAM McDOWELL
The Bishop of Alabama

WE USUALLY think of human progress in terms of periods; or rather, because those periods are observed to rise and decline, we call them cycles. Each cycle has its dominant ideas or characteristics, and progress depends on how well the leaders of the day apply these ideas to life. In other words, leadership is vitally important to progress. In the Christian philosophy of life it is held that God furnishes the ideas for every advance in human progress, and the leaders are those who react most dynamically to those ideas. When one ceases to respond actively to the mind of God for his day and generation, be he leader or follower, progress for him is over; new minds take up the task of setting forward the Kingdom of God. We all now face the coming of a new cycle; what may be its ruling ideas is still hid in the mind of God, but it may well call for new leadership and new vision.

As regards episcopal leadership, observation and experience confirm my conviction that the ecclesiastical authority should not remain too long in one man's hands; it is a sad thing to see a bishop who for ten or fifteen years has been wise, effective and beloved, continue in authority when circumstances have changed, till all he has done to build up the Kingdom is undone and the diocese impatiently awaits the intervention of God. I pray constantly for grace to escape that fate. If the Church is to remain democratic in principle and in fact, there must be a suitable way in God's Providence to pass on the authority at proper intervals to new hands and fresh minds, not waiting for disability or death to bring relief. Few bishops who put their whole soul into their work can remain effective for more than twelve or fifteen years as ecclesiastical authority; high pressure uses up their stock of ideas and burns up their energies; they tend to fall into a routine and become sensitive before suggestion or criticism. The very experience that makes them valuable conservators of that which is good makes them also reluctant to try out new ideas and new methods to meet changes conditions. There should be some way to use this experience without letting it block progress.

In my own mind it seemed feasible to have a younger man as coadjutor, to whom should be given the ecclesiastical authority as rapidly as he could be trained to use it. Then the older bishop could assist the younger without hampering him.

The same principle obtains in all the work of the Church; it is true also of diocesan and parish organizations that authority should not remain so long in the same hands that it becomes stale and ineffective. There should be a steady policy of developing fresh leadership among our men and women, especially the younger ones, that will enable the Church to use new energies and fresh vision whenever a new time comes in sight. The Woman's Auxiliary and the Young People's Service League are working to discover and train leadership; but the men of the Church in the main are letting secular organizations monopolize their energies and vision and leadership, and the Church is vastly poorer because a faithful few among the men must hold on to office and responsibility beyond their time. I welcome the laymen's organizations that are coming into life as a sign that the men of the Church are preparing to come into their own and furnish a real leadership for the challenging times just ahead.

Hearts and Spades

By
CAPTAIN B. FRANK MOUNTFORD
Church Army

"WHY should not the clergy all have trades?" asks the Editor in the issue of May 24.

"Why should not the clergy all have trades, doing their priestly work as an avocation?"

The best answer this layman can offer to that ques-

tion, Mr. Spofford, is that found in the Service for the Ordering of Priests.

"We exhort you that ye have in remembrance in how high a dignity ye are called: . . . to be Messengers, Watchmen and Stewards of the Lord; to teach . . . and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

"Have always, therefore, printed in your remembrance, how great a treasure is committed to your charge . . . ye have clearly determined, by God's grace, to give yourself wholly to this Office. . . ."

That, Sir, does not leave much room for clergy to "all have trades". There are people like Rev. Geo. B. Gilbert of Connecticut, and Church Army Captain Geo. Wiese, who seem equally successful as pastors and as plowmen, but it would seem to be a step in a wrong direction to multiply the number of clergy having dual jobs. As it is, negligent laymen are allowing the clergy to "serve tables" to an unnecessary extent.

Let us not lose sight of the fact that our clergy have been called, chosen and separated for specific tasks. They are priest-shepherds. Their first concern must ever be with people and not with places.

In India and Rome and Japan the priest is the servant of the sanctuary, but in the Episcopal Church his first work is to be with people. We do not diminish the importance of the work of the sanctuary but we do urge that the pastor should be constantly in and out among his people, making friends, and wrestling with the tiresome problems of their day.

Clergy, having trades, would gradually find themselves removed from the very people they were ordained to serve

Is not one of the weaknesses of much present-day ministry just this, that we will tell people what the Good News is, if they will come to the proper place.

The Ordinal urges that a man is a priest for nothing less than bringing the good news of Christianity into homes and lives where its true import is but little understood.

I may be wrong, but looking at this question through the eyes of a Lay-Evangelist it seems to me that in this day, neither the priestly office, nor the prophetic is quite as important as that of the pastor.

This land needs, not clergy with a trade on the side, but more CUREates, men having the shepherd-instinct. The true Cure of Souls will bend all his spiritual energies to entering into the lives of his people, learning their interests, as a Pastor and not as a Tradesman.

We are in a day when many have abandoned regular and systematic visitation. Pastoral visitation is a duty that inheres in the Christian ideal of the priestly office, and it is still true that a house-going parson tends to produce a church-going people.

Not parsons with trades, but spare-time laymen with missionary instinct is what we need. Of that, I will write in another paper if I have not already out-stayed my welcome.

Let's Know

By
BISHOP WILSON
STRAW MEN

ONE of our readers has sent me a handful of clippings from a southern newspaper written by a man who likes to call himself a Freethinker. He inveighs heartily against all religion and especially against Christianity, marshalling up the usual arguments in full force with which most of us are familiar.

This writer tells us that Christianity has all gone to pieces. Indeed in one article he says "there has been no Christianity since the first century." Yet he spends endless effort belaboring what he himself calls a dead horse. Either he is committing the folly of arguing violently against something which is already disproved or else he really does not believe his own declaration that the Christian religion has gone by the board. In either case his readers will mark him down as some sort of fanatic.

He derides Christian people for swallowing what is told to them. Religion, he says, "is belief in what somebody says about what is called the Supernatural." Then he goes on in column after column to quote what other people have said against Christianity. Apparently it is all right for him to swallow what other people have told him but it is all wrong for Christians to do the same thing. He would respond by saying that he swallows nothing—that he only accepts statements of others with which his own intelligence agrees. Of course, that is what Christians do too. It is all a question of where you want to pin your faith. We prefer to pin ours upon Christ and upon His apostles who knew Him and interpreted Him.

What troubles me most about these men is their total misconception of what the Christian religion means. They have taken certain aspects of rigid Calvinism, usually exaggerated and distorted by hell-fire evangelists, and out of them have constructed a straw man which they proceed to demolish. They make great capital out of the "total depravity of man", which was a Calvinistic abberation unknown to most of the Christian world. They ridicule the literal, verbal inspiration of the Bible, which is a Fundamentalist peculiarity unrecognized by most of Christendom. They make much of the angry God, the Puritan Sabbath, the burning lakes of hell, the superstitious worship of amulets (whether worn about the neck or discovered in a book called the Holy Scriptures)—just as though they were really parts of the Gospel of Christ. Over and over again I have talked with people of this kind and have astonished them by agreeing with most of what they say, further amazing them with the reminder that it is not the Christian religion they are talking about. I have met my share of people who have forsaken an early religious training and have turned their backs on the Church and in nearly every case I find, upon inquiry, that they are holding out against certain Calvinistic excrescences which they think are parts of Christian doctrine. I suggested once to a young man working for a degree that he write a thesis on the evil effects of Calvinism.

I wonder if it is not the peculiar privilege of the Episcopal Church to correct these misapprehensions by the steady, persistent, positive presentation of the love of God, the divine goodness of His incarnate Son, the sustaining power of the Holy Spirit—without the prohibitory entanglements of evolution, card-playing, dancing, tobacco, which Christ never heard of during His ministry? Few people really object to Christian principles. Many people are irritated by the rigid rules of righteous religionists.

Casual Comment

By BERNARD IDDINGS BELL

UPON my arrival in England I find Church people talking widely about some late remarks of Dr. Goudge, Regius professor of divinity at Oxford; remarkable as coming from a man who holds one of the greatest appointments in a state Church. Dr. Goudge has said, in an address entitled "Anglo-Catholicism Today", well reported in the press:

"In the fourth century, we abolished the God-made distinction between the Church and the world; we let the world into the Church on its own terms, and on its own terms it has stayed there. The Church has tried almost every method of dealing with the situation. It has tried holding to its standards and trying to enforce them, and the world resisted and won the battle. It has tried holding to its standards and not trying to enforce them—only gently chiding the world, as Eli did his sons—and the world smiled and went its way. It has tried lowering the standards, only to find them made lower still.

"But what is happening is this. The world which came into the Church with no sincere conviction is now leaving it, or has left it; and the Church rapidly, whether it likes it or not, is becoming once more a comparatively small body. This state of things seems to fill some with alarm; but should it not fill us with hope? If only our authorities have the courage to revive discipline, and insist that communicant members of the Church must be "triers," even if not yet very successful ones, there is no reason why the necessary distinction between the Church and the world should not be brought back, and the Church be free to answer to the divine purpose. There is nothing new in this suggestion; it is what Bishop Gore steadily pressed upon us: but the Church of England paid. and as yet pays, little attention to his counsel."

Well, we have no state Church in America; but we have one that has blinked the distinction between the Church and the world, for all that. And the world has left the Church—with pews half-empty and a million dollar deficit. Have the bishops waked up to that yet? Until they do the rest of the folks can not do anything much about it. The days of a Church which seeks to serve God and money at the same time are

THE STORY OF WAR MAKES A NUMBER OF LIVELY BOOKS

By GARDINER M. DAY

A couple of weeks ago I came in from a lesson very tired and threw myself down on the bed without undressing. I fell asleep and had another of those nightmares. I remember no imagery except that I was struggling with God in order to get free to save society. My struggle was so real that it woke me up and I found myself writhing on the bed, still in my clothes, and with the lights on. It was a moment or two before I came to myself and realized where I was and what had happened. In one form or another this thing has been repeated night after night. As yet I have not found a vocabulary to describe what has happened nor have I found anyone who can help me. As nearly as I can describe it, it is the birth of a social self. - Thus wrote Harold Studley Gray, to his father, on June 17, 1917, from England where Harold was engaged in Y. M. C. A. work among the German prisoners in the British prison camps. The cause of his terrific inner struggle, which manifested itself in this physical way, was the necessity of his deciding whether, as a follower of Jesus Christ, he could conscientiously participate in maiming and crushing, wounding and killing, other human lives like his own.

Harold Gray finally decided that the only position which his Christian conscience would allow him to take was that of a conscientious objector. We gain an insight into the thing that led him to this position by the following episode. On his return to America Gray was asked to accompany a wounded American soldier who had joined a London regiment and had been paralyzed so badly by his injuries that he was practically helpless. Gray learned that the young soldier, a sergeant in his regiment, had "had as his special duty the leading of a squad of men after each charge of the company, for the purpose of braining the enemy's wounded. For this purpose they were equipped with clubs set with steel cogs. This practice was a savage measure employed by both the Allies and the Germans to prevent an attack from the rear, when the soldiers had advanced, by those feigning death." The sergeant remarked to Gray: "Of course, you get spattered with blood and brain but you soon get used to it." With these words burning in his mind "Gray returned to hear from his American friends of the 'inhuman Hun' who had stooped so low as to brain the wounded of the Allies in



ARTHUR R. McKINSTRY Leads in Social Work

unspeakably savage fashion, making use of a heavy club set with steel cogs." The charge was undoubtedly true—but it was a half-told story.

Character "Bad" (Harpers—\$2.00) is the name of the story of the conscientious objector, Harold Studley Gray, from which the above incidents are taken. This story of how a boy brought up in a normal Christian home, a graduate of Exeter Academy and an undergraduate at Harvard, faced the question of his own participation in the last war, is the narrative of a thrilling moral and intellectual struggle. The tale is so well told in Gray's own letters, which have been edited by Kenneth Irving Brown, that the reader is led vicariously to feel again the overwhelming clash between war and the Christian conscience, in the life of this young boy. The book appears with singular appropriateness at this time when a thinking person realizes that at almost any moment in the future he may have to decide whether his conscience will allow him to participate in war; whether his conscience will allow him to say that war is really the lesser of two evils, and that he can explode men into the life beyond and maim them for the rest of their lives here, and still call himself a follower of the Prince of Peace. The reading of this book is an education for anyone.

It is my belief that we shall not be rid of war until the possibility of men's making profit out of war is absolutely eliminated. If anyone does not believe this, let him read any of the many articles on the munitions industry which have been appearing in magazine and book form during these past few months. It is the first time in history that an

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Here is a letter about an editorial that ran in this paper a couple of weeks ago. Since the author, the Rev. David Johnson of Towanda, Penna., employs a refreshing literary style in putting me in my proper place, I am sure you will be glad to see it.

"The editorial page of your May 24 issue begins with—'The rural clergy should themselves be farmers, and should maintain themselves on their own farms, and by their own labor.'

"Some years ago, a member of my family subscribed for a Chicago weekly, something like The Witness in intention. Because of its interesting cartoons, I hid the magazine as soon as the postman brought it. It was called the *Ramshorn* and in one of its issues there appeared a picture still vivid in my memory, of a young man plowing diligently in a field, while above him in the heavens, in cloud-like form, drifted these letters, P. C.

"It is the opinion of the writer, that the rural church already has too many plow-corn'ers preaching Christ, and that their yen ought to be, not to divide the time, but to get back into the good old furrow, and stay there till the kine come home.

"The present epistoler has lived close enough to nature in the past, to get sunburned in the harvest field, and chilblained while walking miles against the icy arrows of a January sleet storm, with a coal-oil can in one hand, and a slab of side-meat in the other, and if he wanted to do it again, he certainly would not want to be further handicapped with the ever pleasant thought of 'getting ready for next Sunday.' In other words, and not in the language of the Psalmist, it would be whole hog, with him, or none.

"There may be some choice spirits among the rural clergy who can carry a plow on one shoulder, and a pulpit on the other, but I have never seen one, and if one exists, he ought to go further, and with this impedimenta, walk Niagara Falls on an exceedingly slack rope, for the adulation of a public that unconsciously perhaps is saying, 'I hope he doesn't make it, for what will we do with him on the other side.'

"The clergyman who goes into rural work with the thought of dividing his time between preaching and plowing, is, as a rule, not equipped to make a success of either venture, and will soon be out of both jobs. The Mississippi rector who made use

of this dual personality thought in his Rogation Sunday sermon, may want to try such an experiment, but the chances are that he, like myself, (and how oneself does intrude on occasions like this) is a synthetic farmer, and will likely remain so until the end of his active life.

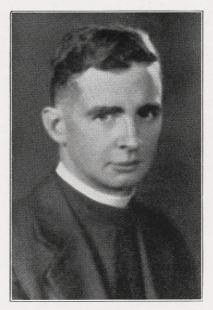
"It is a fine ideal for a clergyman to talk about winning the respect of his people by living on a small model farm, and cultivating it himself, but model farms are few and far between, and usually cost the owner a darn sight more than he ever gets out of them.

"Years ago one of my relatives, a lawyer of unusual ability and with a large and lucrative practice, bought and operated a farm. It was amusing to visit him, and have a conversation pass like this-'I wish that you would try another glass of that buttermilk, it is the product of a jersey cow that cost me three thousand dollars. I have quite a herd, and figure that each glass of buttermilk costs me two dollars' or perhaps at dinner, 'Here is spinach out of our own garden, we could import it from Paris for much less than it costs to raise this, but O the joy of having your own vegetables.' Or, 'It's a good thing that business is as it is in the city, or we could not afford to live on this model

"But putting all jokes to one side, model farmers in this country are as scarce as hens-teeth, and most of them are writing articles for farm periodicals, lecturing on agriculture for the government, (and how) or acting for the moment, as priests in the Holy Catholic Church. It is my opinion that the rural clergyman who can not find enough to do in his field, in the practice of his profession, ought to get into another field, perhaps a plowed one, and forget all about 'pastoral work in the evenings and preaching on Sundays.'

"There is another thought on this problem of the farmer-preacher. Why not have the rural doctor do likewise? It might be a good way for the young Saw-Bones to keep toughened up, so that when the time comes, as it will come, he can collect his own bills, even if he has to take it out of his patients' hides, for farmers, including the Model-Ones at least around here, never seem to have money for doctor bills, or any other kind, and it takes more than gentle persuasion, many times, to break them loose from the few ones and twos that are pretty well sweated up in their old overalls.

"Speaking of avocations, let's turn it around, and making the Holy Priest-hood a vocation, even at the risk of offending the clerical gentleman of Mississippi, let's suggest



CHARLES E. CRAIK, JR. Leader at Boys' Camp

other things than farming for the 'Cloth.'

"This other job thought, I hope without irreverence, may even extend to the bishops of the Church. Some of the Western ones seem to find the going rather hard, and since most of them get over even more territory than the usual traveling salesman, why not have them act as advance agents for say, dog and pony shows, or as advertisers of new brands of tobaccos, since most of them are addicted to the weed, or they might even carry along a hardware or clothing line for the retail trade. They could do their bishoping and their preaching in the evenings, or at other odd times like Sundays, and while they might wear out faster through the hustle and the bustle-O the Joy. O the Thrill of it

"Out of all these facetious words of mine may come this thought and with it I leave you. No priest will have failed in his high purpose; no priest will ever put a low concept on his great commission to be a faithful dispenser of the Word of God, and of His Holy Sacraments, if his life is signed with the sign of the Cross, if like a tree planted by the rivers of waters he bringeth forth fruit in due season, for his leaf shall not wither, and what soever he doeth shall prosper."

Six Men Ordained at Garden City

Bishop Creighton ordained the following men to the diaconate at the cathedral at Garden City on May 30th: R. Thomas Blomquist, Harold G. F. Courtney, Samuel D. Rudder, John E. Large, Ardys T. Dean and

George W. Parsons. The men are to work in various parishes and missions in Brooklyn. Bishop Larned preached at the service.

Convocation of North Dakota Indians

The convocation of Indian Churchmen of North Dakota met at Nishu from May 24th to the 29th, with a large attendance. Bishop Bartlett writes of it: "A real powwow on religion. Our white church folk might be inspired by the devotion and loyalty of their Indian friends. Again this year they are making a heroic effort t: pay in full their missionary obligation to the General Church. It is a mystery how they do it."

Ordination at Jamaica, Long Island

The Rev. Eugene M. Chapman, assistant at Grace Church, Jamaica, and in charge of St. John's, Dunton, was ordained priest on his 24th birthday, May 11th, by Bishop Creighton.

Convention of Minnesota

The convention of the diocese of Minnesota was held at Rochester, May 22 and 23, with "Hold the Line," both in the General Church and the diocese, being the keynote of the addresses of Bishop McElwain and Bishop Keeler. There was a convention dinner at which Dr. Walter Judd, medical missionary from China, was the speaker. He declared that the problems of war and peace, race relations and economic problems cannot be solved without taking foreign countries into the picture, and he based his plea for support of missions on that. Dean Grant of the Seabury-Western Seminary was present and reported on the results of the merger of the two seminaries. General Convention deputies — Clergy: A. E. Knickerbocker, Austin Pardue, Guy C. Menefee and V. O. Ward; Laymen: W. H. Lightner, oldest deputy in General Convention in point of service, this one being his 15th, John R. Van Derlip, Herbert C. Theobold and E. H. Foot. Delegates to the Auxiliary Convention: Miss Margaret Densmore, Mrs. David R. West, Mrs. C. W. Scott, Mrs. Harold Chard and Mrs. G. A. N. King.

A Pilgrimage to General Convention

The diocese of Pennsylvania is now working to enroll 20,000 communicants of the diocese to make a pilgrimage to the General Convention in October. The diocese is commemorating this year the 150th anniversary of a series of notable

events that took place in Philadelphia in 1784, which led to the establishment of the Episcopal Church in the United States. This pilgrimage is a part of the year's anniversary program.

Ordination in

Central New York
The Rev. Robert H. Moore was ordained priest at Holland Patent, N. Y., on May 19 by Bishop Coley.

Dr. Wood Addresses Woman's Auxiliary

Dr. John W. Wood was the speaker at the annual meeting of the Woman's Auxiliary of Central New York which met May 24 at Cortland.

Ordination in West Virginia

Kenneth W. Cameron was ordained deacon at St. Luke's, Wheeling, W. Va., on May 29th by Bishop Gravatt. Mr. Cameron is to be a student at Yale next year, working for a doctor's degree.

Young People Rally in Central New York

Bishop Fiske was the preacher at an open air service held on the grounds of the diocesan house, Utica, N. Y., on May 26th as a part of a rally of the young people of the diocese. There were youngsters present from throughout the diocese.

Indiana Dioceses Have Joint Conference

Indianapolis and Northern Indiana are joining forces for a summer conference to be held at Howe School from June 24 to the 29th. Bishop Gray is to be the chaplain and the round table conference for the clergy is to be led by the Rev. E. A. Powell, with courses on various subjects given by diocesan leaders.

Brooklyn Parish Celebrates

St. Matthew's, Brooklyn, N. Y., celebrated its 75th birthday on May 23rd with a dinner attended by Bishop Larned, Judge Mortimer W. Byers, Mr. Raymond Barnes, treasurer of the diocese, a number of diocesan clergy and about 200 members of the parish. The Rev. John H. S. Putnam is the rector of the parish.

Educator Visits Michigan

Miss Adelaide Case of Teachers College, Columbia University, spent three days in the diocese of Michigan last week addressing the following Church groups: the diocesan department of religious education; a group of clergy, Church school

teachers and leaders; the Girls' Friendly; the parents of the children in the Church school at Bloomfield Hills; the Detroit clergy meeting and the diocesan Woman's Aux-

Young People Want Reality

Young people want reality and a program that will work, declared Miss Dorothy M. Fischer, in charge of young people's work of the national department of religious education, in addressing a group last week in Chicago. "Within the comparatively near future," she said, "I believe we will see in this country a

great youth movement which will touch young people of all classes and creeds." Young people are interested in religion and not in dancing or social functions—at least they want religion and not parties when they come to church.

General Synod of Chinese Church

The General Synod of the Chung Hua Sheng Kung Hui, the Anglican Church in China, brought together for a week in April thirteen of the 17 bishops (three American, three Chinese and seven English). Eighty of a possible 90 clerical and lay delegates were on hand, with 60 of

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them Chinese. The House of Bishops incidentally used English at its sessions but the House of Deputies used Chinese, so the report runs. As a matter of fact I have attended sessions of our own General Convention when the speeches seemed to be largely in Chinese. The synod dealt with pretty much the same things we deal with in General Convention; finances; missionary work; budgets; Prayer Book revision. Then there was a Board of Missions Day that was particularly notable since an episcopal endowment fund has been successfully raised in full (\$26,000) so they elected a Chinese priest as the first missionary bishop of Shensi. Rev. Shen Tze-kao, chairman of the lower house of the synod, was elected amid cheers-if that is what the Chinese do to show their enthusiasm.

Bishop Graves of Shanghai was absent for the first time in the history of the synod (illness). The Chinese House of Bishops, as we announced here a couple of weeks ago from a cabled report, nominated the Rev. John W. Nichols of Shanghai as assistant bishop and he will be voted upon by the General Convention meeting at Atlantic City.

Commencement at Virginia Seminary

Bishop Thomson of Southern Virginia, the Rev. James Thayer Addison of the Cambridge Seminary and the Rev. Karl M. Block of St. Louis are to be speakers at the commencement of the Virginia Theological Seminary being held this week.

Accepts Call to Newton Parish

The Rev. Tage Teisen has resigned as rector of St. Paul's, Troy, N. Y., to become the rector of Grace Church, Newton, Mass. He is to take charge of his new parish in September after a summer abroad.

Bishop Wilson Heads Foreign Born Work

Bishop Wilson of Eau Claire has been appointed by the Presiding Bishop in charge of plans for caring for foreign-language groups seeking closer relationship with our Church. In order to carry out such plans he asked his diocese for a Suffragan Bishop to act under his direction in this special field. The Rt. Rev. John W. Torok was elected

SEWANEE CONFERENCE

THE HOME-COMING YEAR Clergy School, August 7 to 17. Adult Division, August 7 to 21. Young People, Aug. 21 to Sept. 1. Details from

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to the office, with the understanding that ratification of the election should be asked of General Convention when a full explanation could be offered. About Dr. Torok: back in 1921 he was received into our Church as a priest by Bishop Murray of Maryland. A few years later he was consecrated in due and proper form by Eastern Orthodox bishops in Vienna for the particular purpose of shepherding these people in the United States within the Episcopal Church. The complexities of the situation have caused delays, but now, with the sympathy expressed by the House of Bishops in Davenport last fall, we are in a position to complete the plans laid some years ago. During the past six months the whole matter has been very carefully explored and laid before the commission ecclesiastical relations, receiving their approval for preliminary action which will be presented to General Convention. Dr. Torok is unusually qualified for this special work which ought to open up a new and interesting field for the Church. The Presiding Bishop has appointed Bishop Wilson in charge of these plans which he hopes to work out through Dr. Torok's knowledge of these foreign-language people.

Meanwhile Bishop Torok has been appointed archdeacon for special work among foreign-language people, pending the ratification of his election by General Convention. Deputies elected to General Convention by Eau Claire; clergy, Dean Victor Hoag, Robert Vinter, Guy L. Hill and Henry E. Chase. Laymen: R. W. Owen, Roland Rodman, O. W. Moehle and S. Van Steenwyck.

Miss Cooper Visits Chicago

Miss Mabel Lee Cooper of the national department of religious education has been spending several days in Chicago conferring with

Church school leaders and addressing various groups.

San Antonio Parish Takes Lead in Social Hygiene

Dr. Valeria H. Parker, director of community organization, American Social Hygiene Association, New York, recently held a three days' institute on public health in the auditorium of the educational building of St. Mark's Church, San Antonio. Dr. Parker spoke on "The Part of the Home, the Church, the School in Sex Education," "Prob-



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lems in the Field of Family Relationship" and "The Community and Its Youth." In addition to the institute, Dr. Parker addressed the high school assemblies, the health committee of the chamber of commerce, the women's auxiliary of the Bexar county medical society and other groups. She also held conferences with the mayor and city commissioners of San Antonio about the conditions of the city. Dr. Parker made a deep impression. Following her visit, steps have been taken to form a permanent social hygiene committee. The institute at St. Mark's was fostered by a committee of forty, assembled by the rector, the Rev. Arthur R. McKinstry, including prominent ministers, educators and physicians. The response of the people in answer to the lead taken in this matter was most encouraging.

Long Island Presents Thank Offering

The Auxiliary of Long Island met at Garden City on May 24th for the presenting of the United Thank Offering. There were about 1000 women present. The addresses were by Bishop Cook of Delaware and Dean Kinsolving of the Garden City cathedral.

* * *

Rector Chaplain Resigns as Protest

The convention of the diocese of Western New York passed resolutions on the subject of war that had teeth in them, reported here last week. The Rev. James C. Crosson, rector of St. Mary's, Buffalo, who also is the chaplain of a regiment of the national guard, didn't like this action so he resigned his parish as a protest.

Ordinations in

George Wells, Harold C. Whitmarsh and Edwin F. Underwood, all recent graduates of the General Seminary, were ordained deacons on May 30th at Emmanuel Church, Newport, R. I., by Bishop Perry. The Rev. Edgar H. Yeoman, curate at St. Stephen's, Providence, was ordained priest at that church on May 24th by Bishop Perry.

Auxiliary Officers Have Conference

Diocesan officers of the Auxiliary in the first, second and third provinces held a conference at the

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New York

Church Missions House, New York on May 25th, with 47 of them present. The treasurer of the Council, Mr. Franklin, explained the present financial situation and Miss Grace Lindley, executive secretary, outlined the program of the Auxiliary for General Convention, while Miss Edna Beardsley spoke on the place of the Auxiliary in parish life and Miss Margaret Marston discussed the need of educational work.

Convention of Montana

Bishop Remington of Eastern Oregon, Mrs. Remington, and the Rev. David Covell, secretary of the field department, were headliners at the convention of the diocese of Montana held at the cathedral at

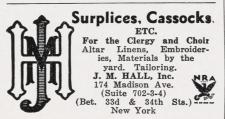
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Providence Parish Seeks Fund

Grace Church, located in the heart of the business section of Providence, R. I., is seeking \$45,000 to take care of its deficit.

Prize Winner a Parson's Son

Samuel Rogers, the first American to win the Atlantic novel prize of \$10,000 for his "Dusk at the Grove", is the son of the Rev. Arthur Rogers, former rector of St. Mark's, Evanston, now the chaplain of St. George's School, Newport, R.





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I. Young Rogers was born in Newport in 1894 close to the grove which is the scene of his novel.

Ordination in Indianapolis

The Rev. Ivor G. Hyndman, formerly a Methodist minister, was ordained priest on May 23rd at St. John's, Crawfordsville, Indiana, where he is in charge.

Music to Promote Good Will

Station WLW of Cincinnati has initiated fifteen minutes of hymn singing each morning at which Protestant, Catholic and Jewish hymns are sung. The purpose of this program of "Hymns of All Churches" is to help create better understanding between the followers of all religions.

The Parish Paid The Balance

The Rev. C. C. J. Carpenter, rector of St. John's, Savannah, Ga., owed a balance of \$300 on a new car he bought last month. Members of the congregation heard about it and when Mr. Carpenter went to make another payment he was handed a receipt marked "Paid in Full."

Refresher Week At Berkeley

Berkeley Divinity School will conduct a Refresher Week for the clergy from June 11-15th. This venture, which was begun in 1932, is being conducted this year at the urgent request of many of the clergy, and with the hearty support of Bishop Budlong. The chief features of the week are two courses which will last throughout the entire period; one will be a course in "The Background of the Barthian Theology" given by Dr. Walter Lowrie who, during his long rectorship of the American Church at Home, came into contact with many of the leaders in European theological thought, and is recognized as one of the leading authorities in this country on the theology of Karl Barth. The other course is one being offered by Professor Hedrick of the school on "The Gospel of St. John." These courses will be offered in the morning.

The afternoons will be occupied by study, recreation, and seminars on the following topics:—recent theological literature, psychology in the parish, preaching, and conduct of services. Each evening there will be a conference and discussion on one of the following topics: Monday, "The Church and Modern Psychology", conducted by Prof. E. V. Emery of the Institute of Human

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Relations; Tuesday, "The Church and the New Deal" by Prof. T. Arnold of the Yale Law School; Wednesday, "The Church and Social Reconstruction" by the secretary of the Church League for Industrial Democracy; Thursday, "The Church's Missions and the Race Problem", by Prof. Loram of the Yale Department of Education. The Refresher Week is open to all. Any of the clergy who are interested are invited to write Dean Ladd for information.

Ordination in Albany

Paul A. Kellogg was ordained deacon by Bishop Oldham at Bethseda Church, Saratoga Springs, N. Y., on May 27th. Bishop Moreland preached. Mr. Kellogg is to be the assistant at the Messiah, Glens Falls. * *

Summer Conference At Bethlehem

The summer conference of the diocese of Bethlehem is to be held at Moravian College June 24 to 29. The Rev. George McKinley is the chairman and the Rev. Stanley V. Wilcox is the chaplain, with the faculty made up of leaders within the diocese.

Summer Conference Of Western Michigan

Bishop McCormick is the chaplain of the conference of the diocese of Western Michigan to be held June 24 to 30 at Montague. The faculty is made up entirely of leaders within the diocese.

Memorials Dedicated at Washington Cathedral

Memorial wrought iron gates in tribute to Melville Weston Fuller, former chief justice of the United States, were dedicated in the Chapel of the Holy Spirit, Washington Cathedral, on May 28th. Chief Justice Hughes was present and spoke, and several of the associate justices were at the service.

Convocation Meeting In Kentucky

The Western Convocation of the diocese of Kentucky met recently at Purchase Parish, composed churches at Hickman, Columbus and Fulton, with Bishop Woodcock leading a discussion on the missionary situation of the Church. There was also a discussion, led by Canon Nelson, on the work of the Church in small town and rural areas. There was a meeting of the Auxiliary also, with an address by Mrs. Harry S. Musson, followed by a confirmation service at which candidates from remote districts, the result of the "Parish by Mail", were presented.

The convocation was marked, so I am told, by large attendance, great enthusiasm and cordial hospitality.

Large Children's Offering in Chicago

The Children's offering for the diocese of Chicago aggregated \$5,500—slightly less than last year but considered satisfactory in view of things generally. St. Paul's, Kenwood, had the largest offering, with the churches at Berwyn and West Pullman having 100% return on boxes.

Chicago Church Celebrates

The funding of St. Ansgarius' Church in the basement of St. James' Church, Chicago; the interest of the famous Jenny Lind in the

*

church, and the part the parish has played in the Swedish work of our Church are being recalled by the 85th anniversary of the parish, now being celebrated. The Rev. Percy V. Norwood of Western-Seabury started off the month of celebrating by preaching there on Whitsunday. The big day will be the 24th of June when there will be an anniversary service and the annual mid-summer eve party, the latter being a Swedish custom which has been carried on for many years at the parish.

Bishops Address Auxiliary

Bishop Gravatt, Bishop Strider, Missionary to Japan J. A. Welbourn and Archdeacon of the Yukon L. F. Kent were the speakers at the an-

Services of Leading Churches

Cathedral of St. John the Divine

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

16th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 9, 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 1:30).

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

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'
avs. 10:30 A M Holy Communi 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, and 8. Weekdays: 8, 12:05. Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

St. Mark's, Berkeley, California Bancroft Way and Ellsworth Street Near the University of California Sundays: 7:30, 11 a. m.: 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

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.; Sp. m.
Week Days: Wednesdays 10 a. m.
While the man and the state of t

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.

nual meeting of the Auxiliary of West Virginia, meeting at Charles Town.

Bishop Stewart Opens World's Fair

Bishop Stewart of Chicago, as last year, delivered the invocation at the opening of the World's Fair.

Massing of Colors Service

The annual massing of the colors service was held in Washington Cathedral amphitheatre on May 27th, with Admiral William H. Standley, chief of naval operations as the speaker. He said that it was necessary to carry forward the banner of liberty, stability and progess. "In this," the Admiral declared, "force has ever been an indispensable ally. Both spiritual force and physical force have been found essential. Our forefathers on this continent put their trust in God and kept their powder dry. Their arms and religion together have made and kept us a nation." There were 10,000 persons at the service and the Admiral's address and the sermon by Bishop Freeman were carried over the nation by radio.

Ordinations in Western New York

The Rev. W. T. Heath, the Rev. Alexander Corti and the Rev. H. C. Kelleran were ordained priests at St. Paul's Cathedral, Buffalo, at a service held in connection with the diocesan convention. The sermon was preached by the Rev. Norman

\$1.50 Does This:

Nash of Cambridge Seminary. "Some Christians still try to make easy the love of God and bow down before the Mammon in the market places," said Mr. Nash. "To teach the law of love is not merely to teach amiable recommendations. To love God with all one's heart means to reject many pleasures of the World." Mr. Nash urged that the priest should not forget that he was called to "cure men's souls."

Boys' Camp in Kentucky

The Rev. F. W. Hardy, assisted by the Rev. Charles E. Craik Jr. the Rev. Humphrey Dixon and John D. Alexander, are to be in charge of the boys' camp of the diocese of Kentucky, meeting at Harrods Creek from June 13th to the 23rd. Bishop Woodcock, after whom the camp is named, is to preach at the outdoor service on the 17th.

Convention Deputies from Springfield

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Deputies to General Convention from the diocese of Springfield (Illinois): Clergy; Jerry Wallace, Edward Haughton, Herbert Miller and Arthur B. Cope. Laymen; C. M. Hathaway, Dan G. Swannell, Henry M. Andre and Robert R. Humphrey.

THE STORY OF WAR MAKES A NUMBER OF LIVELY BOOKS

(Continued from page 8) attempt has been made to "write up" the armament industry. The Living Church ran a series of articles by the Rev. P. E. T. Widdrington which

are now published by Morehouse in a pamphlet entitled The Armament Racket (25c). It is a splendid piece of work and it is only too bad that it was not printed in an even less expensive form. In the March issue of the business man's magazine, Fortune, appeared a write up entitled "Arms and the Men," which was an even more complete account of the various forms of exploitation carried on in that industry. Fortune unfortunately sells for \$1.00 but reprints of this article, minus the pic-

the field, and is also exciting reading. Where to Stay at Atlantic City

tures, may be secured for one cent

through the National Council for the

Prevention of War (532-17th Street,

N. W., Washington, D. C.). A more

complete write up of the munitions

business is given us in a book en-

titled Merchants of Death, by H. C. Engelbrecht and F. C. Hanighen

(Dodd, Mead & Company-\$2.50).

The authors convince the reader

that the title of their book is grewsomely accurate and that the muni-

tion manufacturers are indeed mer-

chants of death. In Iron, Blood, and

Profits, (Harpers \$2.50) by George

Seldes, several chapters deal realist-

ically with this ghastly business,

probably giving more actual docu-mentary evidence than any book in

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A DAILY CHURCH PAPER

DURING GENERAL CONVENTION, The Living Church will sponsor a daily edition so that a detailed view of the General Convention can be presented to all Churchmen and interested non-Churchmen, whether they are able to attend the sessions in Atlantic City, or whether they stay at home.

Publication of THE LIVING CHURCH GENERAL CONVENTION DAILY is not a money-making proposition. It is undertaken with no commercial motives, but solely as a service to the Church. The venture is entirely a constructive and cooperative one. Editors of other national Church papers, and many distinguished clerical and lay leaders in the Church are to aid in the publication of the Daily.

Among those who have agreed to be contributing editors are Bishops IRVING P. JOHNSON, FISKE, WILSON, and STEWART; the Rev. Messrs. WILLIAM B. SPOFFORD, CHARLES SHEERIN, ZE BARNEY PHILLIPS; Mr. CHARLES L. DIBBLE, and Miss GRACE LINDLEY.

THE LIVING CHURCH. 1801 W. Fond du Lac Ave., Milwaukee, Wis. Enclosed is 65 cts. for which please enter my subscription to The Living Church General Con-VENTION DAILY. Please enter my subscription to The Living Church General Convention Daily, and 17 copies of THE LIVING CHURCH, beginning with the issue of September 1st. I am enclosing my remittance of \$1.50. Name Address If you wish the Daily sent to your Convention address, fill in space below: Convention Address

FOURTEEN ISSUES of the Daily are planned. The first will be an advance number, about September 10th. Then, beginning with the first day of the Convention, October 10th, the newspaper will be published every day during the Convention except Sundays. The paper, a morning one, will be similar to other daily papers, though with only five columns instead of eight, and with a smaller tabloid page size. The Daily will be delivered to subscribers at their hotels in Atlantic City, or mailed to their homes, and also will be on sale in Atlantic City.



The Living Church
1801 W. Fond du Lac Ave.
Milwaukee, Wis.