

The **WITNESS**

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THE WITNESS

A National Paper of the Episcopal Church

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THE MINISTRY

An Editorial by
BISHOP WILSON

IN THE June issue of the *Reader's Digest* is an article (reprinted from *The Forum*) written by a clergyman entitled "I Don't Want My Son to Be a Minister." Seven reasons are cited for the "don't want." The curious feature about it is that thru the entire article there is not a single mention of spiritual values. It is all social, economic, and personal. With very few changes the article might just as well be entitled "I Don't Want My Son to Be a School Teacher or a Social Worker." What about the privilege of administering sacraments, of developing and guiding the spiritual faculties of people, of training children to a knowledge of God, of bearing witness to Christ? The Apostles would not even recognize a Christian ministry in the whole article. It is a sad collection of trivialities.

1. Utter loneliness of the ministry. The minister has a flock but no intimate friends for fear of being exclusive. And people never give him a chance to talk or think about anything but religion. All of which is absurd. In twenty-five years as priest and bishop I have always had warm intimate friends without neglecting others and have never found any objections. I often spend an evening at bridge with them or a day on a trout stream without any clerical formalities. Conversation runs the normal gamut of politics, travel, or personal anecdote. Superficial piety need never be a burden.

2. He wants a home where he can return for peace and relaxation instead of perpetual interruptions to his family life. This might just as well be said of the family physician or the school teacher in a smaller community. Sometimes it is irritating but if the minister has a sense of Christian service, he finds it packed with opportunities.

3. The petty and trifling things with which he must be concerned. Ask the merchant about that, as he struggles to pacify unreasonable customers. Ask the landlord about his ever-demanding tenants. Ask the congressman about the ridiculous letters that crowd his desk. That's not the ministry—it is human nature, to be dealt with patiently because God loves people even when they are queer.

4. The Church has need for laymen of strong and courageous faith. This is the most valid of all the reasons noted. But the Church also needs clergymen of vision, spiritual devotion, and Christian perseverance which will not be dismayed by trifles.

5. Restricted self-expression—haunted by fear of what his people will say about him. That sounds like a politician playing up to the public for votes. Anyone in public position is bound to be criticized by someone. I believe there is less of that surrounding the ministry today than ever before.

6. Small salary—limited income. True enough. No man ever enters the ministry to make money. Some are scandalously underpaid—often to a point which ought to make the layman's conscience writhe. But God save the Church, indeed, if the ministry were ever opened up as a field for financial exploitation.

7. Impoverished old age. Who would dare apply that peculiarly to the ministry? How many business men are free from a like prospect? Look at the reports of the Church Pension Fund and see how the Church is setting an example in this respect to the whole business life of the country.

In modern society any business or profession has its difficulties and its hazards. The clergyman is, or should be, concerned with eternal values. The above objections are ephemeral beyond words. Look hard at financial ambition, petty gossip, and tiresome routine—and you get the blind staggers. Look at Christ—and that is something else again.

Avoid Anarchy

An Editorial by
BISHOP JOHNSON

IN THE WITNESS of May 31st was printed the following statement: "I was walking down a side street in New York the other day and I saw chalked upon the side of a building in huge letters this message, 'They won't let us work for it. They won't give it to us. The only thing left to do is to take it.'" The writer goes on to say that he can't find anything the matter with the logic of the statement.

As usual in such cases the fallacy lies in the major premise. Who are "they?" Does it refer to the capitalists who refuse to employ men because there is no demand for goods? Does it refer to the labor unions who will not let any man work unless he is a member? Does it refer to the administration which is sweating blood in an effort to create employment?

Does it refer to the millions of men, women and children who are helpless to remedy a situation which they did not create?

And what is the conclusion? Manifestly that if "they take it" there will be an era in which they and we will have plenty, or else they will destroy the machinery by which four-fifths of the population are earning their living and the other fifth are kept alive by the dole.

The fallacy in the logic is the assertion that there are persons who could remedy the situation if they would and that by substituting chaos for order everybody would be employed and nobody would starve, whereas the direct opposite is the case.

If the unemployed were to "take it" everybody would be unemployed, many would starve and there would be nothing left to take.

It is true that it is distressing to be without food or the means of securing it, but to fix the blame for such a situation is what is baffling the best minds in the world. The answer is not to be found in anarchy.

Casual Comment

By

BERNARD IDDINGS BELL

MR. T. S. Eliot, that poet and master of prose style who has long so ably edited the *Criterion* Magazine in London—born in St. Louis and educated at Harvard before he migrated to Oxford and an English career—has written a poetic pageant drama called "The Rock," which was produced early in June at the Sadler's Wells Theatre in London and, in the opinion of critics, thereby greatly advanced the development of contemporary poetic drama. The work is deeply religious and deals with the building of the Church (which is the rock amid the shifting sands of modern vapidity). It was produced under the patronage of the Bishop of London. Dr. Martin Shaw wrote the incidental music.

The success of this liturgical drama of today, with its medieval beauty and its ultra-modern atmosphere, reminds me of the amusing desertion of Mr. Eliot by his admiring agnostic friends, when he came out of the bewildered despair in which he wrote "The Wasteland," accepted Anglo-Catholicism and became an enthusiastic member of the Church of England. When he was content to be a disillusioned cynic and nothing more, all the chaps who cry aloud that Christianity is dead and even decency decadent sang his praises until one might suppose they thought him the greatest genius of our age. But Mr. Eliot has a mind. He would not stop as they did with negations. He worked his way, logically and inevitably, to Christ and the Catholic faith. Then all these literary cynics turned on him with disgust and even with venom. The *New Republic* discovered he was shallow; the *Nation* mourned his bourgeois degeneration. It was all very funny. Of course Mr. Eliot did not mind in the least.

And another thing this brings to mind, namely that apparently our Church is now more ready to use its literary geniuses than it was a few years back. Would

Gilbert Chesterton and Alfred Noyes have become Roman Catholics if the Anglican Communion had accepted them with joy and put them really to work, as literary laymen, doing creative service to our Church? Possibly they would, but possibly not. Just possibly they felt there was no room for a genius in the Anglican Churches. Let us thank God that there is more room for such persons than was once the case.

Hearts and Spades

By

CAPTAIN B. FRANK MOUNTFORD

Church Army

IT WILL be a great day for the Church when her laity consider themselves to be the normal Church Extension Society.

It should be the primary duty of the laity in every parish to co-operate with the Incumbent in the initiation, conduct and development of church work, both within the parish and outside, and particularly should they be concerned about such church-less areas as are to be found in many of our counties.

But most of us are not really anxious about these "other sheep." There have been, and are, glorious exceptions of course. Such was that missionary-hearted, pioneering layman of Tarboro, N. C., the late Mr. Nash; and others could readily be named.

The tendency of the laity to imagine that aggressive evangelism is the task of Generals and Colonels in the Army of God, is to be viewed with apprehension.

It was not thus that the early Church made its advance. The men in the ranks must be willing in the day of God's Call.

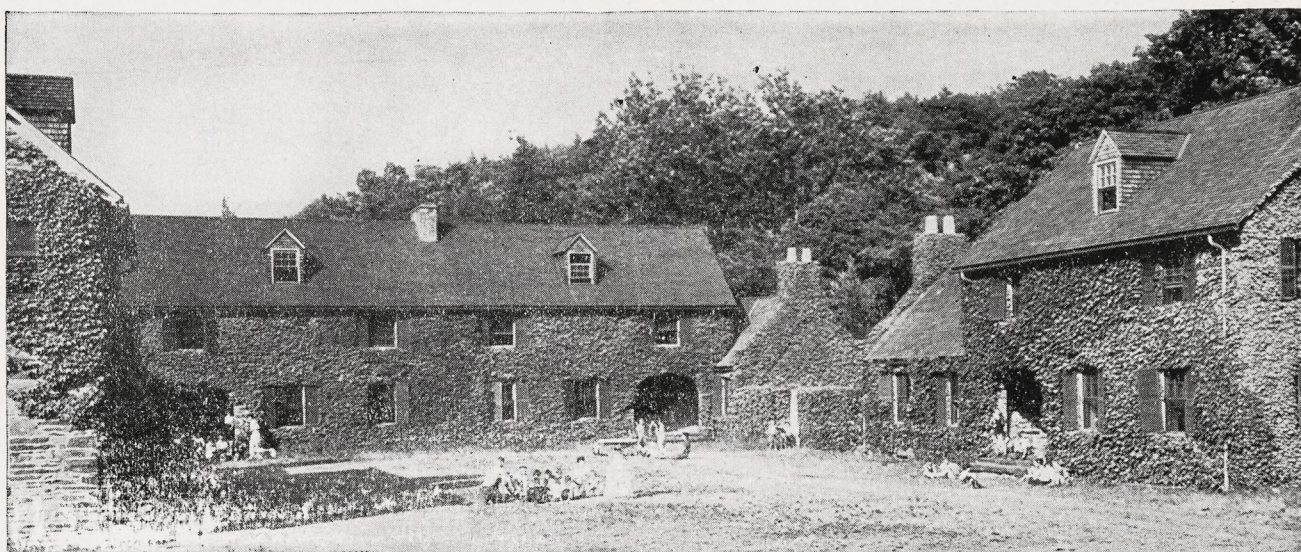
Every man a missionary of sorts, must be our aim. But sparetime missionaries and lay-pastors cannot be produced automatically. The clergy must give us a chance, must teach us how to fulfill our obligations to the regions beyond the parish. The laity, the male-communicants, have been called and chosen (it is charitably assumed), by the Holy Spirit, and by that same power, can be equipped for service, no less than our leaders the clergy.

The gifts of the Holy Spirit are bestowed upon the laity, as upon the clergy, in order that we may have power and courage to bear our witness to Christ.

The witness of the laity is absolutely vital, for there are lots of men and women who can only be won for Christ, by the laity.

There ought to be in most county centers, and in other places too, a small group of men, average, but enthused men ("enthusiasm" really means—*having God inside*), working men, business and professional men who know their Lord, men in whom are the fountains of life; men who have had simple training at their rector's hands; in leadership, in approaching men, in conducting informal services and making articulate their own faith.

There would be no need to sound the "Alarm", if the laity were men of vision. "Advance" would be our word.



A COLONY OF ENGLISH CUT-STONE COTTAGES LOCATED ON THE WEST PARK ESTATE
Where the Smaller Boys Were Billeted Last Summer for Fresh Air Periods

WILTWYCK—A NEW COUNTRY INSTITUTION

By

ELIZABETH B. CANADAY

JUST a year ago last month it was announced that a great estate at West Park on the Hudson, formerly owned by the late Col. Oliver Hazard Payne, had been presented, through Bishop William T. Manning, by Mr. Harry Payne Bingham, nephew of the late owner, to the New York Protestant Episcopal City Mission Society.

This month the Society is rendering its report of the first year's service accomplished toward its relief program through the acquisition of this great holding. Incidentally, the report announces that the West Park estate is from now on to be known as "Wiltwyck," a name given to the territory near Kingston by Peter Stuyvesant in the days of the early Dutch settlements.

This report of projects undertaken at West Park records a concrete effort toward relief that is constructive as well as ameliorative.

Coming at a time when social workers throughout the city were feeling desperately the need for rehabilitation facilities for unemployed men and boys, the gift was a veritable answer to prayer.

Wiltwyck comprises over 500 acres of farmland, virgin forest and landscaped grounds. There is a spacious mansion and over twenty accessory residences, shops and farm buildings, all modernly equipped. As a center for work-relief, work-training, convalescent care and Fresh Air camps for men and boys, it could scarcely have been better equipped, had it been planned for this purpose.

Located among scenes of great natural beauty, it presents possibilities not only for physical restoration but mental and spiritual convalescence as well.

That these possibilities are rapidly being realized, may be judged from the report.

When the estate was accepted, states the report, it had been idle for twelve years. While its buildings were in good condition for the most part, there were certain adaptations necessary for dormitory purposes; certain repairs to be made in electricity and plumbing; much to be done in gardens and farmland and park.

Within a short time after the estate was given, the Society had sent to West Park unemployed carpenters, plumbers, painters, masons, electricians and gardeners, as well as unskilled men in need of out-door work-experience.

Many of the men sent up during the summer had been too weakened physically from months of privation to do anything but light work. But there were others, many of them skilled in their trades, who needed only the mental rest of having work to do.

All turned to the task of making the finely constructed farm buildings and the beautiful little colony of English stone cottages ready for occupancy, and of preparing the vegetable gardens. The skilled trained the unskilled.

On July first, 200 boys, ranging in age from eight to sixteen, arrived in the first summer party from the hot streets of the city, to spend two weeks in the two Fresh Air camps.

Throughout the summer, the men in the work-relief groups continued to equip other buildings for winter use.

As a result of their work, it was possible in the fall to establish a convalescent department for men and to take groups of older unemployed boys and men for training in various trades and vocations in which they were especially interested.

With the beginning of January, more careful instruction was established. Now there are regular classes where are taught the fundamentals of carpentry, farm machinery, electrical trades, farming, plumbing and gardening, as well as the care of trees and automobile repair.

Surveying the year as a whole, approximately 1,300 boys and men have received this healing country experience at Wiltwyck. Of these about 600 boys, most of them under-nourished or convalescent from severe illness, have found health and "a more abundant life."

During the summer the daily average census in the camps and in the work groups was 300. Throughout the wintertime it has averaged 100. Nearly 200 men who had just left hospitals where the City Mission Society maintains its chaplains, or who came from Episcopal families under the care of the organization, have been re-strengthened or re-established in the work-habit, and as a result have been able to return from West Park to find work. About 200 younger men, from seventeen to twenty-two years of age, have been learning the fundamentals of some trade, when they would otherwise have spent these past months in idleness.

"For many people today it is not privation so much as idleness which carries the real curse," states the Rev. Dr. L. Ernest Sunderland, superintendent of the City Mission Society.

"Many of the men chosen to be sent to West Park had been forced to live in idleness for months or even years. Trained hands were losing their cunning, and younger men scarcely knew what it was to be employed. The latter know now as they did not before what is involved in being a carpenter, machinist, an electrician or a farmer. They know what it is to do a good day's work. They understand the pleasure of a job well done.

"Subsistence farming is being talked of as an important aid to self-help for able-bodied men, but the city-trained man or boy knows little of life in the country. If he could learn gardening, the care of chickens and pigs, how to cut trees, use carpenter's tools, paint, mix cement, repair automobiles—in short, to live off the land—he could practice at least partial subsistence activities for self and family, if he had only part-time employment in some other income-paying activity. We hope to train city boys to just such activity at Wiltwyck.

"As this article goes to press, plans are being made for this summer. Beginning July first, we expect to have a population at Wiltwyck that will average over 300 each day. These will include nearly 200 boys in the Fresh Air camps, 75 convalescents, and about 60

boys in their late 'teens and young men who are receiving training. With these there will be a sprinkling of men for whose families we are caring and who are receiving work-relief.

"All this program depends on the income available. We are trying to save boys and men to decent living, at a time when the economic situation is depressing their spirits and forcing them to idleness."

The Church and the Negro

By

WILLIAM McDOWELL

The Bishop of Alabama

I HAVE a serious concern for our Negro work. With the exception of the American Church Institute, the work of the Episcopal Church among Negroes all over our land is disgracefully inadequate. Most of it is subsidized from missionary funds. In theory, all races and classes of people find their home within the Church; all have equal access to her sacraments, worship and work and share responsibility for spreading the Gospel, and their rights of membership are sacredly guarded. In the laws of the diocese of Alabama there is no mention of race or class, but high and low, rich and poor, white and Negro and Indian, are looked on as God's children and therefore of God's family the Church. Yet our Negro work does not thrive. There are many reasons for this on both sides which require time and patience to work out, but there is one reason that must be mentioned and that can be helped; most of our people are indifferent to our work among Negroes, and some are hostile. A fair and thoughtful consideration would bring understanding and sympathy instead.

The white and Negro races live side by side in Alabama; what affects one affects the other. The Anglo-Saxon owes all he has to the Gospel of Christ, which found him an ignorant barbarian and made him a man of worth. The Gospel can do the same for the Negro or for any other who accepts it fully. It is the duty of the Church of the Anglo-Saxon to give the full Gospel to the man whom he brought from Africa to work in his home and field and factory, and who constitutes his greatest missionary opportunity. It is the Church's duty to help the Negro assimilate this Gospel through the same long process of generations trying to attain the Christian way of living, as the history of the Church of England shows. The Church can give training for character to the leaders in this struggle to give moral stability to the great masses of their race, and it can support those leaders with understanding and counsel in their difficult and discouraging task.

When false friends try to lead the Negro astray, it is the Church's business to combat these misleaders and to support the better element in their efforts to stay in the right path. It can help to overcome ignorance and misunderstanding with fact, and to answer bigotry and prejudice with the affirmations of Christian principle.

It must stand for the same right to justice before the law, to life and property and decent living conditions, to respect for character achieved and responsibilities well borne, as is the right of other Christians. It must withstand exploitation and brutality and mass hysteria; it must replace fear with mutual confidence. Such is the task of the Church, readily recognized as regards its missionary duty overseas, but not so readily accepted as regards the Negro at home.

Episcopalians can commend their religion to Negroes by fair and considerate treatment, by living their

religion in their home and business contacts with Negroes, by protecting the weak against injustice and wrong, and by requiring of the Negro that he be honest, moral and self-respecting. Our Negro congregations should be helped, not by money but by personal interest, by cooperation, by backing for the leaders and an opportunity to share the means of training and improvement enjoyed by the rest. Our leaders should study the Negro problem with a determination to change a static into a vigorous work of which the Church need not be ashamed.

NEWS VALUE IN WORSHIP

By

IRWIN ST. JOHN TUCKER

THE word "gospel" is better translated "good news." Because of a life-long interest in news gathering and news spreading, arising out of the fact that I have always earned my living that way during twenty-one years in the priesthood, certain reflections have come to me as to violations of the ordinary principles of news value in the way we conduct our services. There are certain principles of news-telling. Our function as ministers of the gospel is definitely that of publishing glad tidings. We are witnesses; reporters who are engaged in proclaiming a first-hand story.

The one thing which makes anything news is that it is interesting. Droning over familiar statistics is not publishing glad tidings. In fact, it is a waste of time. I have often heard the Bible read in a way which revealed all too clearly that the man who read it considered the reading an insufferable bore. I have often heard sermons preached which revealed all too clearly that the sole object of the preacher was to fill a certain amount of time. He had nothing to say, was not interested in the message he was giving, and simply served as a sort of a buffer between the prayers and the collection.

This, to put it briefly, is blasphemy. It is taking God's name in vain. It is not bearing witness. It is obtaining money under false pretenses. It is dishonest almost to the last degree. The final degree, perhaps, in dishonesty is that of pretending a violent interest in something which does not mean anything; in shouting and raving to simulate interest; like a yellow journal which puts a misleading headline on an insignificant story, merely to coax someone into paying a nickel for an "extra" which is a fraud.

News may be either good or bad. Bad news naturally induces a certain amount of solemnity, of hesitancy, of sympathy, in the telling. Good news, however, should cause joy both in the bringer and in the receiver. Certainly, if the news is news at all, both should be interested.

What then is news? It is an interesting fact told about living people by living people to living people.

You may object that news frequently consists in the information that a certain person is dead. Just so; but they had been living, or you thought they were, up to the time you heard they were dead.

The interesting fact, not previously known, must have a vital import to those who heard it. Sometimes in a newspaper we get at the same time two messages of exactly equal length; one saying that 60,000 people were drowned in a flood in China, and the other that the governor of the state was injured in an automobile collision. We play the accident to the governor all over page one, and put an obscure one-line head on the 60,000 Chinese drowned; because so few of us know the Chinese, while all the readers of the paper know the governor.

A list of the Presidents of the United States is not news, unless a new one has been added to the number. By the same token, neither is a list of the kings of Israel and Judah of any news value,—unless a new king should arise. Neither is the list of the twelve apostles of any news value—unless a new apostle is consecrated.

Novelty is a matter of life and death. New air is imperative, or the breath becomes poison. To breathe in the same old air means death. To drink stale water is to drink poison.

It may sound a little rough; but from a fairly wide experience, I have derived the impression that the fresh air offered to a large number of congregations of the Episcopal church simply consists of the mephitic fumes of the sepulchres of the dead. The water of life handed out in many cases is stale, stagnant, foul.

THE order of service of our Book of Common Prayer was carefully framed and put together to defeat this tendency of formalism. Yet we fell almost immediately into the same old error. Let us see if we cannot have a regulated system of air-conditioning, which will keep the news of the gospel fresh without turning in such torrents of wind as to blow things from their moorings.

At the Holy Communion there is this fresh contact

with reality each time; each communicant is brought into vital living contact with the eternal Life. But Morning and Evening Prayer likewise are news-services. They can be, and should be, made of tingling importance in every phrase and act. Let us see. All reality and vitality are instantly destroyed, to begin with, by the whining of the Confession and Absolution in "choral" morning and evening prayer. One simply cannot get any sense of reality out of a confession which is sung on a single nasal note. Besides, the point of the versicle which follows, "Praise ye the Lord," is lost when the confession has been intoned.

The confession's value is the testing out by each individual worshiper in a personal experience of the promise that those who truly repent, and unfeignedly believe, are forgiven. The news is "If you do this, you will receive a cleansing of the soul"; the impact of the experience on the worshiper is, "I tried it, and it's true; I feel so happy I want to sing about it." So then we sing. The Venite, if correctly translated, means tremendously more. "For the Lord is a great Judge, and supreme above all judges" is what those familiar words really mean. Why can't we have them say something that means something? And why—oh, why—is it necessary to divide the Venite, and the Magnificat, and so many of the canticles, into odd numbers of verses, so that vocal gymnastics are necessary to make them fit a double chant?

Morning and Evening Prayer repeat the three-fold baptismal vow in a three-act drama. Repent, Believe, Obey is the vow; the versicles divide each office into Repentance, Faith and Obedience. The Obedience section recapitulates for us our duty—personal devotion; duty as citizens to the state; duty as believers to the Church; duty to our fellow men; the supreme duty of thanksgiving, and the summing up of all petitions in the prayer of St. Chrysostom.

In any newspaper there are columns devoted to births, and columns devoted to deaths; there is a page for foreign news, a page for local news; the front page, the society page, the feature page, all are fixed and determined. What makes them news is the filling in of those columns with new events.

So what makes the prayers news—good tidings—evangelists—is the putting in of personalities. Try once in a while putting in the name of the president, and governor, and mayor, in the prayer for the state; "thy servant Franklin, or Herbert, or Calvin, President of the United States"; the personal name of the governor, or of your alderman. It sends a sort of electric thrill through the congregation. Put in the name of your own bishop; "send down upon our bishops and other clergy, and in particular thy servant George (or 'James' or 'William'), bishop of this household, the healthful spirit of thy grace."

BUT the main interest about the news value of the prayers is the same as the news value of a paper; what has happened to people whom we know; specifically, the neighborhood news. Thanksgivings and prayers for neighbors and friends, commemorations and anticipations, form a vital and prominent part of

every Roman Catholic service. A long list of masses and special prayers is read out before the sermon, followed by a special petition after each.

It is to take care of this natural human need that the Prayer Book provides the Prayer for All Sorts and Conditions of Men and the General Thanksgiving. Petitions and thanksgivings are the climax of the daily offices.

So many times I have heard the rector give out notice after notice of buncos, card parties, picnics, and all sorts of money-raising schemes, without once mentioning names of the sick, or anniversaries of weddings, or birthdays. It turned the act of worship into a pure money-raising rally. It defeated the purpose of the act of worship as laid down by the Prayer Book. How can this tendency to dead meaninglessness be overcome?

Well, will you, on the basis of a long and successful experience, try this method of conducting a service? Put your sermon in the middle of the prayers, after the prayer for the Church. In giving your notices before the sermon, ask all who have requests for prayer or causes for thanksgiving to write them on slips of paper, and give them to the ushers at the time of the collection of the offering. After you have received the alms basin, gather these slips. Then say:

"We have a request for prayer for Anna May Smith, who is ill with scarlet fever; for Richard Hall, who is in the hospital after his operation for appendicitis; a commemoration of John and Mary Brown, departed this life; and we have thanksgivings for birthdays of the following, and wedding anniversary thanksgivings for these couples." After the names have all been read, say the petition for each, like this:

"Let us offer a prayer for Anna May Smith; 'O Savior of the world, who by thy cross and precious blood hast redeemed her'"—and let the congregation respond: "Save her, and help her, we humbly beseech thee, O Lord."

Then, in the prayer for all sorts and conditions of men, offered at the altar, put in the names: "Especially for thy servants, Anna May, Richard, John and Mary," and in the thanksgivings likewise.

People have a lively interest in one another. Every time such a thanksgiving is offered, you will find it followed, after the service, by a lively outburst of congratulations. The same is true of prayers for the sick; they are followed by a wave of sympathy. Such a system makes your service of worship real, human, vital and significant. If you are a lay-reader in charge of a mission, you will find that to do this is of much more value than the second-hand sermons that you read. You will find, in fact, that the people can dispense with the address, if you will only put in the prayers. That is what they come for. They know in all probability quite as much as you do about doctrine. But you are there to lead them in prayer. Do it. Make the prayer real. From time to time, just before the final prayers, I have asked for personal thanksgivings and personal requests for prayer. The effect is electric. It transforms a routine into a live, powerful, dynamic act of worship of the living God.

WELLESLEY POET WRITES VERSES ABOUT INDUSTRY

By GARDINER M. DAY

We expect to hear from economists, brain-trusters, business men and nearly every other kind of individual, analyses of our present economic disorder, but the last person whom we would expect to write about these things would be a poet. Yet none other than a poet, Miss Florence Converse, in a remarkable one volume poem, entitled *Efficiency Expert* published by John Day \$2.50, "cracks down"—and I use the term advisedly—on our modern social chaos, combining the keen observing eye of the poet with the penetrating insight of a Companion of the Holy Cross. And, if I understand the order rightly, a Companion of the Holy Cross is one who so deeply realizes the social and economic implications of the Incarnation that she must work and pray without ceasing for the establishment of His Kingdom on earth. Of course there was only one companion to whom such a volume had inevitably to be dedicated; that indefatigable disciple from Wellesley, Miss Vida Scudder, whose life and teaching have been not only the inspiration of this volume but the inspiration of innumerable lives, some of whom have listened to her in college while others have read admiringly at a distance.

"Efficiency Expert" is the symbol of a manager of a modern factory. At the opening of the poem the depression is at the factory door. We watch its effect on people, on Mr. Expert and above all on the latter's thinking. We watch Mr. Expert floundering hopelessly in trying to face changes unforeseen, yet obviously inevitable, and we watch him evade and avoid, until he can continue to do so no longer. Yes, in the end he is converted; but not as in the case of so many conversions, to a peculiar piety, but rather to real work that costs. He is converted to see that Christ calls him to fight not for himself against his workers, but for his workers against his baser self.

Jones the working man says to him:

"There some that's betting, ten to one,

The younger men that's reckless with their money,

That if we have to go you'll walk out with us,

And bring the management to terms that way."

Mr. Expert protests that it won't do any good for it would only be a gesture and concludes "A gesture doesn't get us anywhere."

"They both stood up and Jones said mildly, 'Don't it?'"

And waited in a luminous abstraction

Impassive and unseeing, while the Boss

Tightened his leather belt and shrugged himself

Into his coat, and caught up his Panama hat.

'Don't it,' said Jones. But Jesus on His Cross

Was nothing but a gesture.—Any parson

Will back me up; and all Jerusalem Was wagging heads and saying,

'What's the use?'"

The perplexing question used to be whether a strong peace advocate would fight in a defensive war as distinguished from an aggressive war. Now the distinction is largely theoretical and unreal; like arguing about the number of angels who can take up residence upon a needle. The question perplexing peace lovers now is whether, although they refuse to fight in international or capitalist wars, they might feel bound to take up arms in a class war which would be an anti-capitalist war. It is the real iceberg which the good ship F. O. R. struck a few months ago. Appropos of this discussion I want to pass along a delightful excerpt from "The Topics of The Times" Column in the N. Y. Times:

"And who is that distinguished looking person on the platform?," said Alice.

The March Hare stared at her.

"I am surprised at you, Alice," he said. "Don't you know a classifist when you see one?"

It was Alice's turn to stare.

"It's the first time I've heard the word," she said. "And, what's more I believe it's a new one to you, too."

"Naturally," said the March Hare. "Seeing that I have just made it up myself. I made it up out of class war and pacifist. A classifist is a pacifist who adores class war. He adopts a resolution denouncing foreign wars of all kinds without exception. Then he adopts another resolution in favor of the dictatorship of the proletariat. A dictator of the proletariat is a man who shoots people who won't let him dictate them out of the profit system into the non-profit system."

"Of course," concluded the March Hare, "it is a shame to use such difficult words in such warm weather. Perhaps I could have put it more succinctly by saying that a classifist hates trenches but dotes on barricades."

NOW IT IS DR. HOBBS

The Rev. Warfield Hobbs, executive secretary of the publicity department of the National Council, was awarded a doctor's degree by the University of the South at the commencement last week.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Elsewhere in this issue is an editorial by Bishop Johnson taking exception to a paragraph that appeared under my name in the issue of May 31st. First off it may be well again to point out that each editor of this paper is alone responsible for what appears under his name. Bishop Johnson, Bishop Wilson and the rest certainly are not to be held responsible for the things I write. We are all free men, expected to write what we really think. If other editors object to anything that appears in the paper, and think it sufficiently important to say so, as Bishop Johnson does in this case, it is their privilege to do so. This has been the policy of the paper during the fifteen years I have been connected with it, and is one of the delightful things about the work. It is a policy that has its weaknesses possibly. Readers may not know just what to think where editors differ, but after all we are serving an intelligent and cultured group, quite capable of arriving at their own conclusions.

As for this particular matter, what I was writing about was the war and peace issue, which has played such a large part in recent diocesan conventions. There are those in high places who are saying publicly with booming voices that it is sometimes necessary to use force to correct evils. I merely pointed out in the issue of May 31st and again in the issue of June 14th that we cannot have our cake and eat it too. If a bishop is right in saying that there are situations that can be corrected only by the use of force then, certainly, the communist agitator must be right in saying identically the same thing.

It is my earnest hope that they are both wrong. As trying as an international situation may be, it should be possible for statesmen to work out a solution without sending boys into trenches to blow each other into bits. Likewise, as trying as domestic situations may be, it should be possible for free citizens with a democratic form of government to correct evils without recourse to violence.

It is no secret, I presume, that I believe that a fundamental change in our economic life is needed. It may not be out of place to point out that our Church also, expressing its mind through General Conventions, believes the same thing. The system we know as capitalism has done a grand job in solving the

problem of production. Anyone who has read any one of the many books recently published on economic life knows that we have arrived at the age of plenty. Our fellow Churchman, Mr. Wallace, secretary of agriculture, is one of the latest to point out this fact in his excellent *Statesmanship and Religion*. And yet in this age of plenty there are millions upon millions of people who are denied, through no fault of their own, the means of keeping body and soul together.

Why this misery in an age of plenty? Certainly it cannot be, as Bishop Johnson suggests, because there is no demand for the goods. Millions are demanding the goods. But there is no way of getting the goods to them under a profit system which is the essence of capitalism. The surplus is held by the few; this they cannot sell because those who have need are given only sufficient wages to buy a part of the goods produced. If they were given enough in wages to buy all the goods produced there would be no surplus, and hence no profit for those who own the means of production. It therefore seems to me that we must go on from our profit system, which has done a grand job in solving the problem of production, to a collectivist society which alone can solve the problem of the moment, that of distributing the goods we are able to produce in abundance. When our Church leaders, meeting in General Convention, declared for a fundamental change in our economic life I presume this is what they had in mind. In any case, whether they did or not, I am sure we will eventually discover that any chance less fundamental will not be fundamental enough.

There are those advocating such a change who declare that it can be made only through violence. I, for one, am not yet prepared to accept that. We at least have reason to hope that in America, with its tradition of democracy and liberty, fundamental changes can be made without going through that period of violence and anarchy which Bishop Johnson so much wants to avoid. I too want to avoid it. For that reason I tried to say in the paragraph in the issue of May 31st to which he objects, and again in the issue of June 14th, that in my opinion Church leaders were on very dangerous ground in stating, as several of them have done recently, that there are situations that can be corrected only by the use of force. We ought to have the good sense to know that we are sitting on a keg of dynamite and that it is therefore rather silly to play with matches.

The Ministry and the Changing Order

Bishop Moreland, retired bishop of Sacramento, was the preacher at the commencement of the Berkeley Divinity School. He defended capitalism by asserting that many of the benefits of our civilization are the result of competition and the profit motive. He did declare however that there can be little doubt but that our present system will be modified in the direction of collectivism.

The commencement address was delivered by Bishop Gooden of Los Angeles whose son, Reginald, was a member of the graduating class and was awarded a fellowship for a year's study at the University of Madrid, Spain. Bishop Gooden's subject was "The Ministry and the Changing Order." *First* he denounced those who say that there is no room in the Church for new ministers today. "There is no room for those who are going into the ministry in search for what the English call a 'living.' It may be that the minister of the future will have to return to apostolic ways of life and grow vegetables for his own support. But there is plenty of room for those who would 'proclaim the unsearchable riches of Christ' in a land where 51% of the people are unchurched and at heart as pagan as any of the inhabitants of so-called heathen lands." *Second*, the ministry can no longer be a "preferred profession" in which income and success can be guaranteed to everyone. "The young minister must take his stand with the young doctor and the dentist and the lawyer, willing to sink or swim on his own merits. In an age in which it is possible for a man to drop dead of starvation in a food market, the minister has no right to claim special privilege." *Third*, the minister must always be prepared to take the side of the underdog. The underprivileged have no effective organization and have no power. The Church must be on their side, although they fear the Church today as one of the greatest powers arrayed against them. Christ said "Come unto me all ye who labor," and by that he meant those who labor with their hands. When the Church puts itself on the side of wealth and privilege, it is destroying the kingdom of Christ. Bishop Gooden told how, in the recent long-shoremen's strike on the Pacific coast, the Seamen's Church Institute refused to put its employment bureau at the disposal of ship-owners to secure "scab" labor, although taking this position might have meant the loss of considerable financial support. *Fourth*, the Church must not forget that it is a propagandist organization and that missions is one of its primary respons-

ibilities. The amount of the missionary deficit is spent in one week-end by the members of the Episcopal Church on trivial amusements. He deplored the dishonesty of parishes which use their missionary money for current expenses, citing as an instance a test check of twenty-five dollars, definitely marked for missionary use, which never reached the missionary fund of the National Church.

At the meeting of the alumni the Rev. G. P. T. Sargent of New York and the Rev. J. Frederick Sexton of New Haven were elected alumni trustees.

* * *

Fine Conference at St. Augustine's

About a hundred clergy and Church workers met for a conference at St. Augustine's, Raleigh, N. C., college for Negroes, from June 4th to the 8th, with an unusually able faculty offering courses on timely subjects. The Rev. Gardiner L. Tucker, known to all Churchmen, was there; the Rev. Joseph Fletcher, chaplain of St. Mary's School; the Rev. Alfred Lawrence of Chapel Hill, N. C.; Bishop Penick; Miss Esther Brown of the national Auxiliary and others.

* * *

Fine Enrollment for Gambier Conference

Word comes from those running the Gambier Conference that opens on June 25 and runs to July 5th that the enrollment is up to expectations. As you know this is one of the top conferences of the Church. This year the chaplain is the Rev. McVeigh Harrison of the Order of the Holy Cross, who, among other things, is to meet with the entire conference for a half hour each morning. The sunset services are to be divided between Bishop Rogers of Ohio and Bishop Hobson of Southern Ohio. There is then an unusually strong faculty so that those attending this year are sure to get the best of everything. Miss Marie Michael, 223 E. Seventh Street, Cincinnati, is the registrar in case you are planning to go and have not so indicated.

* * *

Convention of Marquette

Bishop Ablewhite in addressing the convention of the diocese of Marquette, which met at St. Paul's Cathedral on June 6th and 7th called upon Church people to rally to the support of the National Council and to help in the present financial emergency. The convention also appointed a committee to cooperate with the Everyman's Offering. The Rev. Eric Tasman, general secretary of the National Council, was on hand and preached on the Purpose of

God for the Church in the world today. General Convention deputies; clergy; Maurice Clarke, C. G. Ziegler, Thomas Foster and Hupert Williams. Laymen: H. R. Harris, F. H. Haller, C. J. Stakel, C. H. McBean.

* * *

Bishop Creighton Thank Offering Speaker

Bishop Creighton, suffragan of Long Island, is to be the speaker at the United Thank Offering mass meeting at Atlantic City on October 11th. It is likely that this meeting will be broadcast. The Auxiliary also announced that Francis Cho Min Wei is to make the address on Missions in this Age. There are, you may recall, to be three addresses which are to provide the main substance of the triennial's deliberations, with Miss Vida D. Scudder giving one on Christian Citizenship and the Rev. Howard C. Robbins giving the other on Personal Religion.

* * *

Japanese to Study Purpose of God

Leaders of the Japanese Church are to hold a conference from August 25 to September 1 on the Purpose of God, carrying out the suggestions of the Church-Wide Endeavor. About a hundred leaders are expected to attend.

* * *

Ordinations in Philadelphia

Frank H. Moss Jr., a member of one of Philadelphia's socially prominent families, was ordained deacon on Sunday, June 16th, at the church in Bala. He is leaving within a few days to serve as a missionary in Japan. On the same day Bishop Taft ordained as deacon the son of the Rev. Philip J. Steinmetz, rector at Elkins Park. The younger Steinmetz, Philip, is to serve as assistant to his father.

* * *

Deaconess is Honored

We have a lot of reporting to do of rector's anniversaries but it is seldom that much attention is paid to the hard working deaconesses. Well the other day at Christ Church,

Augusta, Ga., with three other parishes cooperating, they had a grand dinner to celebrate the 38th anniversary of Deaconess Ruth Bylesby's service to the Church. There were speeches by clergymen, majors and judges, and telegrams from bishops and senior wardens. Deaconess Bylesby has been responsible for the development of a top-notch bit of Church social service work in the city.

* * *

Bishop Woodcock Has Anniversary

Bishop Woodcock of Kentucky celebrated his 80th birthday on June 12th. The clericus, meeting the day

before in the city of Louisville, passed a nice resolution in which they said, among other things: "Though having reached four score years, like Moses of old, his eye is not dimmed nor his natural force abated, and we wish and pray for him a long continuance of health, vigor and usefulness." Mrs. Woodcock came in for deserving praise also.

* * *

Printers' Ink Evangelism

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Honorary Degrees at Seabury-Western

The Rev. D. A. McGregor, executive secretary of the department of religious education of the National Council, was given a doctor's degree at the commencement of Seabury-Western. Others honored with doctor's degrees were the Rev. W. G. Peck of England, the Rev. Harold L. Bowen, rector of St. Mark's, Evanston, the Rev. G. C. Menefee of Rochester, Minnesota, and the Rev. Valentine H. Sessions of Mississippi.

* * *

Large Confirmation Classes in Oregon

Bishop Sumner has just returned from a visitation to twelve parishes and missions in the southern part of the diocese of Oregon, and reports that confirmation classes have broken all records for size. The largest class confirmed this year in the diocese was at Grace Church, Portland, numbering fifty-two.

* * *

Opinions of College Girls Revealed

What do young college girls think about? Miss Vida D. Scudder of Wellesley College presented some of their ideas and opinions at a conference on social standards held at Adelynrood, Mass., under the auspices of the social service commission of the first province, and the revelations set everyone to wondering and asking questions. It seems that Miss Scudder asked a class of 88 Wellesley girls to write essays on their views of the modern Utopia.

Marriage and the Church, these documents revealed, were both scorned. Few believed in capitalism or the right of private property. Some were Fascists, many declared themselves to be Socialists. Eugenics was very much to the fore, with the health and welfare of children a first consideration. Practically all of the girls expressed a belief in birth control. Many of them advocated trial marriages as the surest way of making for a happy and useful permanent relationship. The plan advocated seemed to be that when a couple had lived long enough together to be sure that they loved each other they were to submit to examinations. If these showed that they were fit to be good parents they could then enter into a permanent relationship. Some however felt that there should be no permanent

bond, but that the parents should remain together only until children reached the age of twelve, after which they might better be turned over to experts for training. As for religion, there should be one religion for all, without creeds.

In discussing these revelations, which Miss Scudder assured the conference were made by girls of good moral character, the conference advances these opinions: the girls are easily influenced by the radicals among them. They will accept nothing their elders tell them, believing that everything must be tested for themselves. While they are intellectually radical on all subjects, they are nevertheless as much subject to social compunctions as were their mothers and grandmothers before them.

The Rev. Gardiner M. Day of Williamstown gave a harrowing picture of the mining industry of Tennessee and Kentucky; Otto Gilmore of Providence, who lectured on the use of leisure, declared that there were many young people, long out of work, who were merely "hoodlums" now and that it was extremely hard to do anything with them or for them. The Rev. Malcolm Taylor, secretary of the province, was distressed because so many of the clergy declared themselves to be opposed to war, as revealed in the recent *World Tomorrow* questionnaire. Peace, he said, could not be promoted merely by refusing to have anything further to do with war. Education for peace he declared to be the solu-

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tion. Rural standards were admirably set forth by the Rev. William J. Brown of Manchester Center, Vermont. His address was packed tight with sound sense of the Yankee variety, with homely wit and the council of patience with the revolting sins of rural regions. The Rev. Leslie Glenn spoke on the Standards of youth and dealt with his topic in a lively and humorous way. Bishop Brewster of Maine was the chairman of the conference and Dean Glasier of Portland led the devotions.

* * *

Oxford Groups in Canada

Nearly one hundred followers of the Rev. Frank Buchman are at present touring Canada, at the moment being in British Columbia. Great meetings were held at Vancouver with 3100 people attending the meetings the opening night, held in three different places. The leader was Mr. Buchman himself who declared that it was only a spiritual revolution that could solve the problems facing the world today. The mayor of the city welcomed the visitors officially and Archbishop A. U. Pénier of the New Westminster diocese hailed the group as representative of the district's spiritual life. One of the stars of the tour is Mr. Carl Vrooman, assistant secretary of agriculture in the Wilson administration, who is telling large audiences that our civilization will decay unless it throws off the disease of selfishness and indifference to the teachings of Christ. Meetings have so far been held in Niagara, Toronto, Montreal, Quebec, Halifax, St. John, Ottawa, Port Arthur, Winnipeg, Edmonton, Victoria and Vancouver.

* * *

Cooperation With Roman Catholics

The Young People's Service League of the cathedral at Topeka, Kansas, joined with the young people of the Mexican Church of Our Lady of Guadalupe in presenting a Mexican program in the cathedral guild hall recently. This is the first time that the cathedral parish has been able to cooperate with a Roman Catholic Church and possibly indicates that the young people are less inhibited in regard to such matters than their elders.

* * *

Tribute Paid to Dr. Foley

The annual meetings of the governing boards and the associate alumni of the Philadelphia Divinity School were held on June 6th. At both meetings high tribute was paid to the Rev. George C. Foley who, after 29 years as a professor there, has resigned. His wit, clear thinking and unusual power to set others thinking, have made him a notable

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figure not only in the life of the school but of the Church generally.

Much of the time at both meetings was given to the financial problems of the School,—which has been hard hit by the failure of income of a considerable part of its invested funds. Much has already been accomplished in providing the additional funds necessary for the work of the year 1934-35, and the School will reopen as usual in the last week of September, with its normal quota of students.

* * *

An Unusual Confirmation Class

Eight persons representing four generations of a family were presented in a class of 40 recently confirmed by Bishop Perry at St. Luke's, Pawtucket, R. I. This was the 16th class presented by the rector, the Rev. Arthur J. Watson, having a total number of 991 persons.

* * *

Ordinations in Western Massachusetts

Homer F. Bufton, Milton A. Cookson and Nathaniel N. Noble were ordained deacons on June 8th by Bishop Davies at Trinity, Lenox, Mass. The sermon was preached by the Rev. Gardner Monks, headmaster of Lenox School.

* * *

The Battle of Maryland

The secretary of the convocation of Cumberland, diocese of Maryland, reports a lively battle at a recent convocation meeting, following a paper on Armaments and World Peace read by the Rev. Don Frank Fenn of Baltimore. A resolution was introduced which read:

"Whereas the Bishops at Lambeth

and our own House of Bishops have gone on record placing the Cross above the flag; and whereas the United States has signed the Kellogg Pact outlawing war; and whereas the armament racket puts profit above patriotism, be it resolved that the convocation of Cumberland go on record as refusing to sanction or to support any future war."

The Battle was on. The Rev. W. B. Stehl rushed to the defense of Wars. Armed with Biblical quotations he reminded the convocation that power and force are inspired by God and as a last resort must be used. Dr. Fenn, still in the field, countered by asserting that Jesus had all the power of God and that if physical power had been more lasting He could and would have used it. "Jesus Christ," declared

Fenn, "refused to use unsocial means to accomplish anything." Others got into the fight which waged for many minutes. With all ammunition exhausted, both sides claimed the victory. On the first count too much smoke hung over the field to determine the result. A recount was therefore taken with the following result: for the resolution, 45; against, 41.

* * *

Dr. Bell to Write Lenten Book

The Bishop of London has announced the appointment of Editor Bernard Iddings Bell (who seems to be called Dr. Iddings Bell in England) to write a book of devotional reading, issued annually during Lent. These books have been issued for a quarter of a century now 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, 9, 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 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, 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 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.

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have a circulation of about 25,000 copies in all parts of the English speaking world. Among some of the recent authors have been the Archbishop of York, the Rev. Pat McCormick and Miss Evelyn Underhill. Dr. Bell is to write the book for Lent, 1936, with Dean Inge doing the book for 1935. The only other American ever asked to do a volume was the late Bishop Brent.

* * *

International Church Conferences to Meet

The Universal Christian Council is to meet for a week in August in Denmark under the leadership of the Bishop of Chichester, Archbishop Germanos and Dr. S. Parkes Cadman, joint presidents. Of central importance on the agenda are practical problems of the relationship of Church and state. The fact that the churches in Germany are to be fully represented gives an added importance to the meeting. At the same time the management committee of the World Alliance for International Friendship through the Churches is to meet, with a number of Americans attending, including the Rev. Frank Gavin of the General Seminary.

* * *

Rector Tells Them About Relief

The Rev. William Banks, rector at Henderson, Kentucky, has been appointed by the Red Cross to teach a class on how to administer relief. About 25 leaders of the community are meeting with him for instruction twice a week.

* * *

Money Still Coming In

Mr. L. B. Franklin, keeper of the cash at 281 Fourth Avenue, reports that the collections to June 1st were in excess of the proportion due on expectations after allowing one

month for collections. "This is the first time in a long while," he says, "that such a report has been possible. Out of 99 dioceses and districts 64 are on the honor roll. Total receipts to date are \$6,795 ahead of last year."

* * *

Fifty-two Dioceses Are In Line

The office of the Everyman's Offering in Cincinnati reports that 52 dioceses have lined up. The objectives of the Offering, in case you do not know, are to clear away by special gifts from men the half million dollar deficit of the National Council for 1934, and to achieve a higher standard for laymen in the Church through information, co-operation, giving and worship. The plan is heartily endorsed by all sorts of people, with quotations sent to us from letters received from a flock of bishops which we really ought to present to you, but there simply isn't the room.

* * *

Anglican Society to Have Conference

Arrangements were made at a meeting of the executive committee of the Philadelphia chapter of the Anglican Society to hold a general meeting at the Philadelphia Divinity School, November 30-31. There will be papers and discussion and a celebration of the Holy Eucharist according to the strict Anglican rite. The secretary reported at this June meeting that there had been a re-

markable growth in membership since the initial meeting of the chapter in April. The object of the society is to maintain the liturgical uses of the Anglican Communion through a rigid adherence to the Prayer Book.

* * *

Our Paragraph on Sports

The diocese of New York has given official recognition to sports. The Rev. Frank Dean Gifford of Mamaroneck has been appointed Tennis Captain of the Diocese of New York by Bishop Manning. No empty honor either for a tournament was held recently with entries not only from the diocese of New York but from Long Island and Newark as well. Who won was not reported.

* * *

Ordination in Southern Brazil

Martin S. Firth and Raymond E. Fuessle were ordained priests at Porto Alegre, diocese of Southern Brazil on May 13th by Bishop Thomas. These two young men were appointed missionaries last year after having graduated from the Virginia Seminary. Beginning in the fall they are to devote their time mainly to the preparation of candidates for orders.

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Wiltwyck at West Park

ON THE HUDSON



Saluting the Flag at the Older Boys' "Camp" Last Summer at Wiltwyck

A New Country Institution for Men and Boys

UP AT West Park on the west shore of the Hudson, the great estate known as Wiltwyck was recently presented to the New York Protestant Episcopal City Mission Society by Mr. Harry Payne Bingham through Bishop William T. Manning. It has already welcomed over 1300 boys and men in need of country convalescence, Fresh-Air care, work-relief or work-training.

A daily population of 500 can be accommodated during the summer, and over 200 during the winter.

Wiltwyck Waits to Welcome Discouraged Men and Boys —If Funds for Their Care Can Be Secured

\$15 will provide two-weeks in the boys' camps at Wiltwyck for some under-nourished little chap.

\$40 makes possible one month's convalescent care or work-training for some young man in need of physical rebuilding or preparation for re-employment.

\$180,000 endowment would provide each year a recuperative period at Wiltwyck for 100 discouraged boys and men.

\$450 provides convalescent care for twelve months.

\$15,000 endowment would assure six boys each year a two-months' period of physical rebuilding and preparation for employment.

(Make all checks toward the work of the current season, to Eugene W. Stetson, Treasurer. For further information about gifts or endowments, consult Bishop Manning, President, or the Rev. L. Ernest Sunderland, Superintendent.)

The New York Protestant Episcopal City Mission Society
38 Bleecker Street, New York, N. Y.