

The **WITNESS**

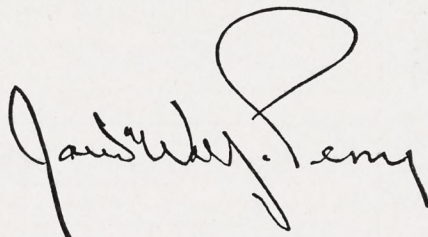
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MESSAGE OF THE WEEK



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THE WITNESS

*A National Paper of the Episcopal Church**Associate Editors*

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Vol. XVIII. No. 48

AUGUST 2, 1934

Five Cents a Copy

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

*Totems and Taboos**By*

BISHOP JOHNSON

THE savage has no knowledge of institutions. He has no word for home, no use for schools, no need for churches, no conception of the state. When he emerges from barbarism he begins to create these institutions. Until he has succeeded in creating a state, he has little personal liberty. He is compelled to accept the totems and taboos of his tribe and he is not permitted to depart from them. It is true that he has few responsibilities and obligations. These constitute the price that man pays for social order. When a bachelor marries he seeks privileges but also incurs obligations which he should meet. When a boy goes to college he assumes the responsibility of study. When one becomes a member of the Church he enters into a fellowship that requires personal sacrifice. When one accepts citizenship in the state he creates obligations which he must assume. But these duties are apt to become irksome and men set up a defense mechanism by attacking the institutions which lay obligations upon them. They apply for divorce; they throw aside their studies; they ignore worship; they criticize the government. Criticism is the cheapest form of human thought. It takes genius to lay an egg, but anyone can scramble it. When men reject those institutions which have been built up by an orderly progress, then they revert to barbaric totems and taboos, which they impose upon a population that has ceased to think and whose love has grown cold.

This is what is happening in the world today. Instead of an evolution, we have a devolution which starts over again with totems and taboos. Lacking the character to sustain their institutions, men take refuge in worshipping an idol that is imposed upon them. What happens? A self-constituted group of men impose a theoretical system upon the masses. They call their idol by names which embody their theories. The words soviet, nazi, fascist and communist do not describe a living organism, but an academic theory. They do not represent an evolution of human liberty but a devolution to a mechanistic system. They revert to force imposed upon men instead of liberty growing out of human progress. One must worship the soviet. The individual counts for nothing. Yet what is the soviet? It is a human theory dressed up as a divine sanction. It operates by brute force and anything which resists such regimentation becomes taboo. The

Christian home and the Christian Church are suppressed not because they are opiates, but because they contain dynamic forces which are opposed to this tribal god. The schools are appropriated to train youth in a fanaticism which is impervious to any other devotion and which replaces faith in God and the spiritual verities with materialistic ends. Liberty becomes sacrificed to fetish worship. Once more an absolute despotism deprives life of its freedom to think and speak. This is not the development of a living process but the imposition upon men of an academic idea. One must sacrifice reason and conscience to this Moloch who loves no one and revels in brute force. The whole theory is the penalty which men pay for their materialism and inertia.

IT IS only by great effort that we can maintain those institutions in which the individual can ultimately find liberty. We in America are on the verge of succumbing to a totem. When we need guardians to control us, it is because we are either mentally or morally incompetent. Government control may be a temporary necessity but it is also no compliment to our personal characters. We have cheapened the home, we have abandoned morals in our education, we have made a casual thing of our religion and we have turned over the conduct of the state to those who had some political or personal interest to conserve, while we have devoted ourselves to our own private business. In our pursuit of bread and games we have lost our responsibilities. Each group has talked about its rights and fought for its privileges, but we have no rights without responsibilities and no privileges without obligations.

It remains to be seen whether some fanatical group with a panacea for all human ills will erect a totem before which we are bidden to worship and a taboo which will destroy our personal liberties. The prophet has truly said that "without a vision, the people perish." What is our vision as a nation? Is it to worship God and love our fellow men or to serve our idol and hate all those who disagree with our ideas? As soon as the totem is set up, then the taboo will be operative. They go together, the totem and the taboo; the idol and the fanaticism which destroys all those who resist their bigotry.

Convention Issues

Reported by

WILLIAM B. SPOFFORD

HERE we go again on the General Convention. If you get too bored with the subject just yell and I will be glad to quit—it is 105 degrees here in Chicago and there are lots of things I can think of doing besides pounding a typewriter in a stuffy office. However the letters continue to come in, so I will keep at it until you cry halt.

The Rev. George L. Richardson of Peterborough, New Hampshire, says that there is one thing that has so far been neglected, and that is the reform of the General Convention itself.

"Bishop Hall, who sat in thirteen General Conventions, wrote in 1922, 'I am convinced that the General Convention has *outgrown* its real serviceableness.' It is too large, attempts too much for the short period of its sessions, and costs too much. Add to the actual expense of entertaining the Convention the sum spent for transportation and hotel bills, and you have a staggering sum, though no one knows exactly how much. Possibly it would be enough to wipe out the deficit of the National Council. The obvious first step is to reduce the delegations from eight to six, three clerical and three lay deputies from each diocese. Eventually we shall have to plan for a meeting once in five years, and give the Provincial Synods the power and responsibility to carry on in the intervals.

"The Placement of the Clergy is even more important, but you have mentioned that. I should like to see the clergy of each diocese paid from a central treasury, with uniform salaries, like officers of the Army and Navy; beginning at \$1200 a year for deacons, with an increase up to, say, \$3600 for the maximum.

"We ought to do away with life tenure for rectors, and have them elected for a five year period, with the privilege of renewal, if both parties were satisfied. We ought also to give the Bishops much more power of appointment. Vestries are afraid the Bishop will inflict the wrong kind of Churchman upon them, but no Bishop with any sense at all is going to invite trouble for himself by such a policy. We might begin by empowering the Bishop to nominate five candidates for a parish, and compel the parish to accept or reject each in turn, by a recorded vote, before they are allowed to go wandering about in search of some one else."

It is nice to hear from so many laymen. Here is a long letter from Mr. John W. Lethaby of Portland, Oregon. He says that we cannot disobey our marching orders, "Go ye into all the world and preach." No yielding, he says; rather the cry must be advance. He writes of experiences he has had in various parts of the world where missions "are doing foundation digging for the rising of the Universal Church." He continues to say that "the laity are not very happy about '281'. We feel that many clergy would be better employed doing their jobs as priests rather than

filling swivel-chair jobs. Dr. Reinheimer once said, 'Only clergy as executive secretaries,' so they tried clergy as such, and the results we know. Then the laity want leadership, a trumpet note of new courage. As R. L. S. wrote: 'Wanted a man to go to the head of the march—and sound the rolling drum.'

"Until our motto is every Churchman for Christ, every Churchman a communicant, every Churchman a worker and every Churchman a man of prayer, the Church of Christ in a parish will remain a dead Church. Deeper than the need for men—deeper than the need for money, aye, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing world-wide prayer. The greatest need of our Church at the present time is a mighty increase of spiritual intercession, men and women who having fulfilled the conditions of answered prayer, really pray in the Spirit. If an army of such were lead by the Spirit of God and brought to know experimentally what it is to claim victory over all the powers of darkness in the name of our victorious Lord, our difficulties would soon vanish and our needs would be fully met."

DEAN JOHN W. DAY of Topeka writes that if he thought for a minute that the chief topic at the Convention would be the budget he would stay in Kansas, "in spite of 106 degrees of heat" (comforting bit that, to know that others too are getting it). Clergy placement, says the Dean, is the most important matter and to his way of thinking the solution lies in giving bishops the power to put right men in the right places "without any interference from laymen who know little about the spiritual problems of the Church and less about the abilities of the clergy who are supposed to solve them. All horse trading tactics among the bishops would have to stop and I think would, were the responsibility all theirs."

Placement of bishops he considers equally important. "Our present system of diocesan elections to the episcopate is the 'bunk'. Under it I am surprised we do as well as we do. Under the present regime the Holy Spirit has too difficult a task getting a seat and a right to vote, prayers to the contrary notwithstanding. I would like to see all bishops elected by the House of Bishops with the dioceses nominating and the provinces approving, with not more than two nominees. Such a system would create a howl from the seats of proletarian democracy but I have a suspicion that the Lord and His Kingdom might be served better."

The Dean also wants something done about compulsory retirement at 68, for priests and bishops, and voluntary retirement at 65 with pension.

Another to write on the matter of the retirement of clergy and bishops is the Rev. Walter H. Stowe of New Brunswick, N. J. who says:

"Bishop Johnson's brief discussion of the proposed canon to compel clergy to retire at the age of 72 revealed that we had no official figures as to the number likely to be affected by such a canon. Such figures are essential to the formulation of an intelligent judgment. So here they are, supplied me by the Executive Vice

President of the Church Pension Fund, Mr. Bradford B. Locke:

'If the age limit of 72 went into effect now, 17 bishops and 92 other clergy (still active) would have to retire at once; within one year, 1 additional bishop and 29 other clergy; and within four years, 11 more bishops and 140 other clergy; a total within four years of 29 bishops and 261 other clergy, or 290 in all.'

"Bishop Johnson speaks of the burden to the Church Pension Fund. In one sense this is not the case; in another sense it might be. The Fund is prepared to pay the minimum guarantee pension of \$600.00 per year to those clergy reaching the age of 68 at all times. But the Fund is today paying a minimum pension of \$1,000 per year, 66 2/3% more than it promised. Whether or not the Fund could continue to pay the present minimum of \$1,000 in view of such an increase in its liabilities as the proposed canon would make, nobody knows—not even the Pension Fund authorities because they have not been asked for an opinion. It would require a study by their actuaries and the proponents of this resolution have not requested such a study.

"Other questions arise: Is such a canon in the interests of the Church's real welfare? The proponents of it must believe that it is, but how much study has been devoted to this aspect of the case? Would such

a canon be unjust to those compelled to retire in view of the fact that they would not be assured of one-half their average salary throughout their ministry as will those ordained after March 1, 1917?

"In one deputy's opinion, this subject should be referred to a Joint Commission for study and report to the General Convention of 1937. In the present state of our knowledge, the passage of such a canon would be a leap in the dark."

Miss Elizabeth Hearing of Delafield, Wisconsin, says that she is not competent to have an opinion of value on the matter of clergy retirement, but she does say that something should be done to make it possible to remove a priest when his efficiency has waned and the parish is disintegrating. On the matter of the National Council budget, speaking from her sixty years of experience, she writes that there would be no problem if people would follow the ancient command and dedicate one-tenth of their income to His service.

I am afraid that will have to be all this week, in spite of the fact that there are many more letters, but after all there are two months yet before Convention so we will get at them in due time, as well as present to you a number of articles on Convention matters by people of importance. Meanwhile do not hesitate to send in your opinion—and 931 Tribune Building, New York City, is the place for I shall be back in that office by the time this paper reaches you.

THE DAUGHTERS OF THE KING

By

MRS. W. SHELLEY HUMPHREYS

National Secretary of The Daughters of the King

WINNING women to Christ and bringing them into the Church, is the keynote of the Order of the Daughters of the King. This Order, founded nearly half a century ago, was the third group of women within the Church to organize nationally for service. The Woman's Auxiliary organized in 1871, The Girl's Friendly Society in 1877, and The Daughters of the King in 1885. The Order had its inception in a Bible class for young women at the Church of the Holy Sepulchre (now the Church of the Resurrection), New York City, of which the Rev. Ralph Wood Kenyon was the rector. Mrs. M. J. Franklin was the teacher of the Bible class and the class name was "Daughters of the King."

Not a society, not an organization, but a religious Order, the Daughters of the King are admitted only after a probation of at least three months. The admission service is held before the altar where candidates are received, invested with the cross of the Order, and pledged to obey the two rules of the Order, the rule of prayer and the rule of service; to offer at all times such loyal aid to the rector of the parish as he may deem necessary to the furtherance of the cause of Christ; to wear habitually the cross of the Order

and to spread the principles of the Order among women as God gives opportunity.

To pray, to serve—to know Him and make Him known: that is the program today as it was fifty years ago. This in its simplicity and practical application embodies the ideas and ideals for which the Order stands. It in no way supersedes or overlaps other organizations, but is an influence permeating each field of Church endeavor in parish, diocese, and nation. Its work is distinct in aim and its well-defined purpose is too clear to admit of being misunderstood.

That no confusion may exist as to name, attention is directed to the distinction between this Order of Churchwomen and The King's Daughters, a worthy organization doing commendable, interdenominational social service work. The name Daughters of the King was chosen for the Order because these words are the literal translation of "Bath-Melek" (Psalms XLV : 14) and because they express exactly the character of the Order.

In these times of manifold activities, undertakings are expected to show results in order to be valued. We would refer those interested, to the many bishops and clergy who unreservedly commend the Order to

their fellow clergy. To take but one item from the pages of the triennial report of the Order, let us think what it must mean to have over 300,000 calls made upon women and girls during one triennium by women who go in the name of the Church and "For His Sake." Things of the spirit can not be measured. But when a rector sees a longer baptismal record, a larger confirmation class, increased attendance at services, especially at the Holy Communion, and a growing number at Church School, he is warranted in believing these results demonstrate the value of the chapter of the Daughters of the King in his parish.



MRS. W. SHELLEY HUMPHREYS
National Secretary, Daughters of the King

The message written by the Presiding Bishop to be used in connection with this article and appearing on the front cover page of this number, is a testimonial which must prove heartening to the membership and conclusive to those who would know of the Order and its practical usefulness in a parish.

This definite field of service does more than offer an opportunity: it presents an imperative call. Now, as at the time of the inception of the Order, it is clear that women, especially young women, in community or country, will not be brought into the Church in some miraculous way; they must be brought by the age-old method of personal contact. Here is a need too emphatic to be disregarded. The "nearest woman" must not be left to be brought in as the outcome of chance or possibly not at all. It is the business of the Daughters of the King to learn the reason for individual apathy towards Christianity and the Church, and then to move intelligently and prayerfully toward bringing such to the Church and her sacraments, and in helping to reconstruct that life so it may be based on true religion. Often there is found one in whose life there is nothing to relate it to God until a Christian woman

with a rich capacity for friendship and a sense of responsibility, shows a personal interest in that life.

Individual responsibility is stressed. If because of scattered members a chapter discontinues meetings for the summer, it means that so many individual units are still at work, carrying on the purpose of the Order wherever they may be.

Leaders realize the need of being alive to the possibilities of the Order's program. Rectors who have been impressed by its simplicity and rules to the extent of forming a chapter declare they would not be without one. There are two forms of chapters, parish chapters and Bishop's chapters. There is no miscellaneous membership; every Daughter belongs to a chapter. The whole organization follows that of the general Church—parochial, diocesan, provincial, and national.

In all humility the Order recognizes that it exercises an influence and wields a power far greater than its actual numbers would suggest. Problems encountered are mainly problems of devotion and self-effacement. Members work with the two-fold consciousness of their unworthiness and of the promised grace and power sufficient for all needs.

The nature and challenge of the work come as a sharp, clear call to stir the minds and grip the hearts of Churchwomen who are becoming increasingly conscious of a need to search for permanent enrichment of their heritage, to find values that abide. More and more are thoughtful Churchwomen building their lives on a broader basis of interests and contacts. The alchemy of influence may be beyond our understanding, but it is known that we are, to a large extent, what the impacts of those whom we meet daily, make us. Equally well is it known by those experienced in Christian service that even though it be by the instrumentality of very imperfect disciples, if others see Him, they will draw near to learn of Him.

Casual Comment

By

BERNARD IDDINGS BELL

THE alarming deficit in connection with the support of missions which will amount to about a million dollars by the time General Convention meets, grows no less a cause of consternation as the weeks go on. It is now proposed to borrow half of it, to be repaid over a period of years. Such a scheme is dangerous, as is all living on borrowed money, and only justifiable at all providing budgets for the future are to be so cut, or income so increased, as to prevent any further accumulation of unpaid bills. How either of those things is to be done, no one seems quite to know. The other half million it is the task of the Everyman's Offering, nationally organized, to raise. That movement has been under way for some weeks, and what it will do in all is unknowable; but on the strength of informa-

tion in hand informally, I for one do not expect it to reach its goal. Its appeal for "a dollar a man" seems all on the wrong basis. It assumes that Episcopalians are equally well off. It is like the idea of missionary apportionments, also, in this, that if you have paid your dollar you are apt to think you have done your duty, when what you ought to give is a hundred or so.

My guess is that General Convention will find it has to borrow \$750,000 to pay back bills. And then it will have to face the problem of huge deficits for 1935-36 and 1936-7. What to do about it? No one up top seems to have thought of anything except to bring the missionaries back home, "unless times rapidly get better." Amusing idea!

A poor, misguided, impractical saint was in to see me the other day. He says he knows how to get the money. Here is his program:

1. Ask every parson receiving a salary of over \$3,000 and a house to contribute all he gets over that for two years.

2. Ask every parish to give to the central fund as much as it spends on its music.

3. Ask all parishes with endowments to donate one-tenth of the income they get on invested funds.

He says that number one will bring \$50,000 from New York City rectors alone; that number two will increase contributions in Philadelphia by \$40,000; that one parish he knows of, under number three, would send in \$60,000. Do the thing country-wide and the deficits would be underwritten over and over.

Of course his suggestions are preposterous. The trouble with the dear chap is that he is a Christian. What we want is something that may be contemplated in the Episcopal Church, like a dollar a man from everyone, and some "sound financing" over a period of years, and closing down the department of religious education and social service, and withdrawing a lot of missionaries, and underpaying the rest. Let us all hope that an appeal to religion may not be necessary. That would indeed be a calamity.

Let's Know

By
BISHOP WILSON

MORE QUESTIONS

ONE of our readers writes a letter asking two questions:

- 1—By what authority may any portion of the Te Deum be omitted in a Church service?

- 2—Please give the "official" explanation of the frequent use of the asterisk in the Prayer Book canticles and psalter. I have not yet found any.

The answer to the first question is that there is technically no authority for omitting a portion of the Te Deum. In the last revision of the Prayer Book the Commission reported recommending that the Te Deum be printed in three sections and that a rubric be inserted providing that one or more of the sections

might be used without the remaining portion. A large body like General Convention often does strange things, especially when it comes to the dearly beloved Prayer Book. They adopted the sectional printing and then rejected the rubric which provided the only reason for printing it in that way. The result is that many parishes follow the implication of the divided setting, tho there is no rubric which says anything about it one way or the other. No doubt it will work out much as the use in regard to the General Thanksgiving, which was said by the whole congregation more and more frequently until at last common usage projected a rubric into the Book to cover what was already being done.

The "official" explanation of the asterisk in the canticles and the psalter is as follows. In the old Prayer Book a colon divided the verses as a breath mark, especially for use in singing. But a colon is properly a punctuation mark and was therefore confusing when used for a different purpose. Hence in the new version the asterisk was substituted. It does not add much to the appearance of the page but it is useful for musical purposes.

Our correspondent then goes on to say that in some congregations the canticles and psalms are read all together instead of responsively—when they are not sung. He says he knows of no rubric forbidding such use but raises a question as to its desirability. We might also add that in some parishes the usage goes to the other extreme by dividing the verses responsively at the asterisk. It is all a matter of custom and preference. I know of no reason why they should not be read all together or with the verses divided responsively at the asterisk—except that I do not like either one. A psalm with everyone reading it together makes a prolonged roar of praise, with the probability that some will read faster than others, to the ultimate confusion of all. On the other hand, the responsive division at the asterisk makes very choppy reading for short verses and frequently ruins the sense of the verse. For instance, I always have a strange feeling of inadequacy when I hear the Nunc Dimittis read with the Minister saying "For mine eyes have seen—" and then hear the congregation breathlessly add "thy salvation." Neither one of them expresses a complete thought. Or take that fine psalm of thanksgiving, number 136, where the congregation is restricted to the words "for his mercy endureth forever" twenty-seven times in succession. However, it would be a dull world if our preferences were all alike.

THE STORY OF THE CHURCH

By BISHOP JOHNSON

The series of articles, appearing recently in *The Witness*, is now available in book form; large type; standard book page size; substantial paper binding.

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BOOKS OF VITAL IMPORTANCE FROM MOREHOUSE COMPANY

BY GARDINER M. DAY

The fourth volume in the Washington Cathedral series of books is *Christianity and the Modern Chaos* (Morehouse \$1) by Dr. W. G. Peck of Manchester, England. Dr. Peck who only a short time ago gave us a remarkably illuminating piece of work on the Tractarian movement entitled, *The Social Implications of the Oxford Movement* (Scribners \$2.50) has had put into book form four lectures delivered to the College of Preachers. The book analyzes the present chaotic condition of modern thinking and states clearly the author's reasons for believing that this chaos is in large measure due to the fact that man has thrown dogma out of his vessel of thought and in doing so drown the very heart of his own religion. As a result to quote his own words, "At the very period in which occurred an unprecedented release of material means, there occurred a collapse of the sense of ends. The departure from dogma left man with no power to put the new scientific potency to any truly humane purpose." It is a mighty suggestive little book.

In *The Atonement*, the Rev. Ernest A. Dawson of Clerkenwell, England, give us a Catholic restatement of this doctrine (Morehouse \$2). In the first four chapters Dr. Dawson interprets the account of the gospels of the purpose of Christ's ministry and in the last four chapters he considers how far this purpose is fulfilled in the Catholic Church. The essence of the author's viewpoint is that "Christ did offer Himself in sacrifice on the Cross; He did so with a clear purpose of inaugurating a new covenant or relation between God and man. From that act arose the Catholic Church, and the life and power of that church from the beginning was understood to be the life of Christ imparted to its members." Further, Dr. Dawson asserts that "in the actual life of mankind the Church and the Kingdom of God are the same thing" and that every Eucharist celebrated by a priest is "the offering of Himself by Christ." The author throughout leans heavily upon St. Anselm. He is also at pains to show that a common mistake in the past has been to take the Apocalyptic ideas and language literally.

Dr. Dawson's emphasis is made clear when he states that he believes the big point of difference between Catholicism and Protestantism in the future will be whether we believe the "Church is the divine object of Christ's ministry and sacrifice" or

"whether we regard the Church or churches as a temporary expedient for the forwarding of the good purpose of God." Thus it all narrows down to whether you believe the Church is the Kingdom of God or is the means for establishing the Kingdom of God. If this is the important point of cleavage there is plenty of it in our Church. Nevertheless people holding either view can work in harmony, and I can see no such inevitable fork in the road ahead as the author sees believing as he does that one group will go hopelessly fundamentalistic while the other will go equally hopelessly humanistic.

Recollections by Bishop Boyd Vincent, formerly Bishop of Southern Ohio, is another recent Morehouse book \$2. It consists of a brief history of the Church in Ohio, recollections of Bishops Jaggar, Reese, Leonard, and several chapters containing comments upon important events in Ohio Diocesan history and descriptions of Diocesan institutions, parishes and missions.

The Rev. Thomas Burgess has written *The Celebrants Manual* (Morehouse \$1) in which he gives detailed directions for the celebration of the Holy Communion, with private prayers for the priest and notes on almost everything pertaining to the Holy Eucharist. The manual goes into such details as that of saying between which fingers the priest should hold the paten while administering Communion. The author claims in the introduction that he gives the one and only standard that is practised uniformly among a "very large number of our clergy in America and throughout the Anglican Communion." Perhaps, yet I found myself wondering whether anyone beside Dr. Burgess followed all these details. It is well to have a manual, or better manuals; but I, for one, would hate to see the complete regimentation of the celebration which Dr. Burgess evidently desires. Further, administration by intinction, a practice widely used throughout the Church, is not only not suggested as an alternative but is not even considered.

ORDINATION OF VIRGINIA PASTOR

Walter W. Clem of Worcester, Mass., was ordained deacon on July 15th at All Saints', Worcester, Mass., by Bishop Hobson of Southern Ohio, former rector of the parish. Mr. Clem began his ministry last year by travelling back and forth from Alexandria, where he was a student, to St. John's, Waynesboro, in the diocese of Southwestern Virginia. He is now to take permanent charge of this parish.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

I had things to say a few weeks ago about the lynching of a Negro in Tennessee. You probably will recall the facts as given to us by the newspapers. Negroes were having a dance and minding their own business. White men went to the dance. There was a fight and a white man was hit in the jaw by a Negro. The white mob therefore visited this Negro's home, destroyed all his belongings; returned to the dance and kidnapped him. He was later found shot several times, with his body mutilated with an axe. I suggested that it was the business of Christian men of the white race, residents of the South, to arise and denounce such an atrocity.

Since my little paragraph appeared I have received many letters on the subject, most of them from Southerners, telling me firmly to mind my own business. My reply is that I am doing just that. When a gang of hoodlums commit such a dastardly deed I hope the day will not arrive when I will fail to speak my mind on the subject, and to do it in the name of Christ who made of one blood all men on the face of the earth. *The Southern Churchmen* is among those taking me to task for my remarks. Editorially that paper reminds me that Southern Christians are in the lead in all of the anti-lynching movements and that our Church leaders are frequently speaking out against the evil. The editorial also rather suggests that since we are printed in Chicago, the home of notorious gangsters, that we might confine our energies to events nearer at hand.

I never have been able to figure out just what it is that prevents most Southerners from discussing the race problem dispassionately, but I rather suspect it is their unwillingness to face their own most grievous sin. It is a tough job, that—facing up to our own sins. And I am here to state, to Northerners and Southerners alike, that we have sinned against the Negro ever since our ancestors brought them over here from Africa to be our slaves. They are children of God, who made of one blood all men. This means to the Christian that they must be treated as God's children, which should mean treating them as well as anyone else. Getting behind anti-lynching movements is dandy, and more power to the fine Christian leaders of the South who are making such headway against one of the worst curses of America. But I am sure I do not have to remind any readers of THE WITNESS

that we have not done our full duty as Christians when we have stopped hoodlums from swinging Negroes from trees, filling them with lead and mutilating their bodies with axes. *They must be treated as children of God*, in New York, Chicago, Detroit, as well as in Birmingham and Nashville. And if we do not know what it means to treat them as children of God it is high time we found out. The fact that there are notorious gangsters in Chicago and other northern cities has nothing whatever to do with it—that is merely another problems for us to work at.

Mr. Sheerin, the editor of the *Southern Churchman*, says in his piece that decent people of the South deplore outrages against the Negro quite as much as any of the rest of us, and that it is the same hoodlum element that we have in the North that is responsible for the outrages against the Negro in the South. He may be right but I doubt it. Last summer I talked for three hours with a vestryman of one of our Southern parishes about the Negro. He told me, without batting an eye, that the Negro had to be treated exactly as one would treat a mule; that the Negro was quite incapable of thought, and he described with a good deal of amusement little parties in which he had taken part for the purpose of "teaching the Nigger his place." He was a vestryman who was very proud of his privilege of entertaining the bishop of the diocese when the bishop made his annual parish visitation. Also I have attended Church conferences in the South and on at least one occasion I have heard a bishop of our Church speak rather passionately of "the damned Nigger" and the necessity of keeping him in his proper place. It may be that Mr. Sheerin means to classify this vestryman and this bishop and people of that sort as hoodlums, but in doing so he is making rather generous use of the word.

After you get all through talking about this Negro business, lynchings and all the rest of it, we all know, and nobody better than Mr. Sheerin, that it is the white man who has sinned, and I for one doubt if we will get far in solving the problems involved until we admit that fact in a truly penitent fashion.

* * *

Place to Stay in New York

A communication has been received from Miss Mary Ladd, in charge of Windham House, New York, to tell you that if you are a graduate student preparing for work in the Church, you are invited to live at Windham House. This



JOHN W. DAY

"Episcopal Elections Are the Bunk"

house was provided by the Woman's Auxiliary in memory of Bishop Tuttle and is maintained by the United Thank Offering. It is a very nice place indeed, offering unique opportunities and I can only say that you will be fortunate to live there if you plan study in New York. Miss Ladd is the person to write about details and her address is 326 West 108th Street.

* * *

Bishop McKim Resigns

The resignation of Bishop McKim, since 1893 a missionary bishop in Japan, was announced by the Presiding Bishop's office on July 23rd. Bishop McKim went to Japan as a missionary in 1880, served thirteen years in that capacity and then was elevated to the Episcopate — 54 years given to the Church in Japan, a period which antedates the establishment of constitutional government under the Mikado and encompasses the entire history of Japan as a modern world power. Bishop McKim has sought for ten years to relinquish his post but has been persuaded by officials at the Church Missions House to carry on each time. He is 82 years of age and ranks first in point of consecration among the active bishops of the Church.

* * *

Dedicate Memorial Windows

A number of memorial stained glass windows were dedicated Sunday before last at St. Andrew's, Fort Worth, Texas, completing a series depicting scenes in the life and ministry of our Lord. The windows are

all memorials, one of them to the Rev. Edward H. Eckel, rector of the parish from 1917 to 1930. The present rector is the Rev. Halsey Werlein.

* * *

Dallas Rector Is Ill

The Rev. Valentine Lee, rector of the Incarnation, Dallas, Texas, has been required to relinquish all parish activities for a time because of illness. Bishop Moore is providing for the services.

* * *

Establish Church School Record

Perfect attendance at Church school for nine consecutive years is the unusual record established by two young men of the Church of the Atonement, Chicago. Urban Parmenter and Robert Widdicombe were recently honored by the parish for their record, with Jane Patterson also coming in for praise for having a perfect attendance for seven years.

* * *

Young Covell Does His Bit

David R. Covell Jr., ten year old son of the Rev. David R. Covell of the field department of the National Council, went on a trip through Death Valley last spring. On the very edge of the desert the party found a tiny chapel. He heard his elders talk of the need of paint so as soon as he got home he sent Bishop Jenkins \$25 out of his savings bank to do the job. Mary, his sister, not to be outdone went to work and earned enough money to enable the chapel to have new hymnals, which were badly needed. The chapel is at Beatty, Nevada.

* * *

The Prize Exhibit at the Fair

Well I have been to the Chicago fair again. There are a lot of pretty things to look at there, but the day I was there most attention was given to a huge thermometer that registered 104 degrees along in the middle of the day.

* * *

Could You Pass This Test?

The files of the Everyman's Offering contain hundreds of letters from laity and clergy, with each of them likely to reveal what, in his opinion, is the underlying cause of the Church's difficulties. A gentleman in the office went through these letters not long ago to see if he could really find an answer to that question. The conclusion he came to was that Churchmen generally know hardly anything about their Church or about the religion they profess. To test it out he made up a list of ten

questions. These he has been flashing on his friends of the Church, and he now reveals that 90% of them cannot make a passing grade. Here they are—you try them yourself:

1. What is the National Council?
2. Name five men who knew Christ on earth and went out to tell the world.
3. How did our Church get to (a) this country and (b) your part of the country?
4. What part has our Church in the lives of American Indians?
5. Name two publications giving Church news and information.
6. Who was Hudson Stuck, and give his bishop's name.
7. What becomes of your "red side" offering?
(90% answer "they send it to China".)
8. Name any work we carry on for (a) Negroes, (b) seamen.
9. What activity does the Church have for college students at home and abroad?
10. What do these names mean to you: Brent, Grafton, Burke, Pott, Jenkins, Teusler, Patton?

An amusing incident shows how much a person may not know about his Church and its work. A vestryman was attending a "Hold-the-Line" regional conference. "What's all this?" he demanded, "about fish for Bishop Rowe's dogs. One dog ought to be enough for any bishop, and if he keeps a lot of pets why doesn't he feed them himself?"

But to be serious, our men must be brought to know. Ought we not to work on the policy that "the customer is always right?" If our past methods have not gotten home to the average man's consciousness, ought we not to substitute something which will get home?

It is no use for publicity men to plead the high quality of their stuff. Perhaps it's all too high, too refined, too presumptive of previous knowledge. Ought we not to get down to the simplest elements, and make them biting, piercing, compelling?

We have little, if anything to be ashamed of. We have heaps to be proud of. Men don't want sermons at first, if ever. They want facts, incidents with some interest, projects they can buy up and say "that's mine."

By the way, the latest news is that seventy-two Dioceses and Missionary Districts are behind Everyman's Offering. They contain 76 percent of the Church's communicant population.

* * *

Dr. Keller's School Goes on the Air

The school for seminarians, run by Doctor Bill Keller in Cincinnati during the summer, is on the air. Each Sunday morning they are responsible

for the Church Forum over WSAI from 8:30 to 9:00 a. m. An address on applied religion is being broadcast this coming Sunday, and each of the Sundays in August. Then on the first three Sundays in September our department of Christian Social Service is to broadcast from station WLW, Cincinnati, on the Church's part in meeting present social problems, with the Rev. G. Rankin Barnes, Mr. Spencer Miller Jr. and Dr. Keller as the broadcasters.

* * *

Retreat at Adelynrood

The Brotherhood of the Way of the Cross is to hold a retreat for the clergy at Adelynrood, South Byfield, Mass., from September 17th through the 20th, with the Rev. George Richardson of Peterborough N. H., conducting.

* * *

Church Mission of Help In Maryland

Church Mission of Help in Maryland now issues a mimeographed Quarterly News Letter, with a word from the president, the Rev. Don. Frank Fenn, and a few instances of Church Mission of Help in action. The major responsibility of the Maryland diocesan branch lies in the care of 46 girls; 24 of these are Episcopal Church members the others are affiliated with various non-Roman groups. Twenty-five are "preventive," i. e., they have problems beyond their ability to solve but have not come into direct conflict with the law; the remaining 21 are unmarried mothers. Minor services are extended to a number of other girls.

* * *

Place for Men In New York too

Young men looking for living quarters in congenial surroundings at extremely low rentals in New York will now find them at Grace House, connected with Grace Church. The parish, as we announced a week ago, has given up its boarding school for choir boys, making it into a day school. This makes available a number of attractive rooms which will be rented to young men. The address is 802 Broadway.

* * *

Laymen of Ohio Organize

The Church Men of Ohio is the name of the first continuing and permanent organization of the Church to grow out of the Everyman's Offering movement. Mr. Harvey S. Firestone, Jr., of Akron, is the chairman of the new organization, Mr. David S. Ingalls of Cleveland is vice-chairman, Mr. Clifford C. Cowin is secretary.

Mr. Firestone states that the purpose of the Church Men of

Ohio is to rally the ten thousand male communicants of the Diocese of Ohio to the support of the Church and the Bishop of Ohio, the Rt. Rev. Warren L. Rogers. The first aim is to carry out the Everyman's Offering program for the General Church deficit, but the ex-

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pressed intent of the Executive Committee is to enlist every Churchman in the continuous support under the banner of "The Bishop's Minute Men." The membership is open to all male communicants regardless of financial contribution.

According to Mr. Cowin, financial secretary of the diocese of Ohio and secretary of the new organization, the field department went ahead on a campaign to assist the National Council in its 1934 deficit immediately on receipt of the startling news from the Presiding Bishop in April. After an enthusiastic special diocesan convention of two hundred representatives on May 7th, the parishes and the Woman's Auxiliary branches and all diocesan organizations pledged more than sixty-five hundred dollars for the General Church deficit. A check for five thousand dollars was sent to the National Council in June. Dr. Lewis Franklin reported that this was the first substantial cash contribution from any diocese for the deficit.

Bishop Rogers invited about twenty laymen to a luncheon in June to consider the Everyman's Movement from the standpoint of the permanent value inherent in the idea as well as the immediate help to the Church in the present emergency, to supplement the amount raised by the field department campaign. The laymen decided at that meeting to establish a permanent organization of Church Men whose first aim would be cooperation with the Everyman's movement; officers were elected and an executive committee appointed, which has proceeded with vigor to effect the organization.

* * *

Ordination in South Carolina

David N. Peoples was ordained deacon by Bishop Thomas of South Carolina on July 6th. He is in charge of a number of mission stations.

* * *

Coadjutor for Georgia

The standing committee of the diocese of Georgia has decided to give Bishop Reese a coadjutor, with the election to take place at a special convention in the fall.

* * *

Greeks See Stone from Mars Hill

Among the speakers at the banquet of the district convention of an order of Greek-Americans, meeting recently at Chester, Pa., was Bishop Taitt of Pennsylvania. The bishop was the rector of St. Paul's, Chester, for many years and during his ministry the present church was built. The cornerstone was cut

from Mars Hill in Athens and was the gift of the Greek government. An official letter, neatly framed and written in Greek longhand, hangs in the vestry room and certifies to the authenticity of the stone. Bishop Taitt mentioned these facts in his banquet address and many Greeks made a pilgrimage to the church during their stay in Chester in order to see the stone and the letter.

* * *

Lay Order Takes Summer Services

The Brothers of the lay order of St. Barnabas are to take the services

at St. Stephen's, Wilkinsburg, Pa., during August while the rector, the Rev. William Porkess is on vacation. These modern lay monks served the parish last summer and did it so effectively that there was a demand on the part of the parishioners that they do so again.

* * *

Rural Expert Has Things to Say

The Rev. George B. Gilbert, the most famous of our Church pastors functioning in the rural areas, has things to say on the subject about which much has been said in these

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pages of late, as to whether or not clergymen ministering to rural areas should support themselves at least partly by operating farms. Writes Brother Gilbert of Connecticut: "I notice quite a bit in THE WITNESS about rural ministers having and working a farm and I also notice that Captain Mountford mentions me as one of those who has tried the thing out for twenty years. Now after all this time let me say that generally speaking, farming and preaching do not go together. I remember Bishop Booth put it just that way when he tried it out in Pennsylvania before he was bishop. It all depends on the size of one's parish work. Where it is small it is all very well to have a good big garden and fine flowers, but beware of getting into stock that tie one down to chores twice a day. On a real farm things have to be done at a certain time or there is great loss, like cutting alfalfa. I remember one time I was to have a course of lectures at the Wellesley Conference. The weather had delayed getting the alfalfa in. A frantic telephone call came from Wellesley saying my class was in the room waiting for me. "Where was I?" They got the answer that I was up in the lot by the pasture getting in alfalfa—that I would try to be there tomorrow. Then, too, one is an old clothes job and the other a dressed up job. One day my boys kept track of the times I changed clothes during the day. Six times, from working clothes to clothes for a wedding rehearsal; back to working clothes and then into clothes for a funeral, etc. etc."

Dedicate Church at Long Beach

On March 10, 1933 an earthquake totally destroyed St. Luke's, Long Beach, California, a loss totalling \$40,000. On July 15th of this year Bishop Stevens dedicated a new St. Luke's—made possible by the gifts of people throughout the world who learned of the loss and came to the aid of the parish and the rector, the Rev. Perry Austin, with gifts, large and small.

Death of Bishop Faber

Bishop William Faber, beloved Bishop of Montana, is dead, as you of course know since the account of the tragic death was carried over

Associated Press wires. He was vacationing in Montana, went out one day for a walk and never returned. The search for him eventually revealed that he had been drowned in a stream in the mountains, caught between two boulders. Bishop Faber, 74 years of age, was one of the most respected and beloved Bishops of the Church who will be sorely missed by all fortunate enough to have known him.

Henry Lewis Wants a Correction

A couple of weeks ago we printed a warning sent in by the Rev. Henry Lewis of Ann Arbor, Michigan, but apparently we did not make it quite clear, in that we gave the impression that Vaughn Cowan was the gentlemen we were warning you against. Vaughn Cowan is an honest and upright person, Mr. Lewis writes, but he is being impersonated by his brother, Keith, who is receiving money under false pretenses.

Feeding the Hungry in Chicago

Auxiliary units in the diocese of Chicago are again busy at work canning food products for distribution to the unemployed this coming winter. The country parishes and missions provide the food; the city parishes can it. The plan was started by Bishop Stewart in 1932, with about 20,000 cans and jars having been distributed since then.

Death of Rector at Altoona

The Rev. Willoughby M. Parchment, vicar of St. Barnabas, Altoona, Pa., died on July 15th after a long illness.

Death of Georgia Churchwoman

Mrs. Ruth B. J. Carpenter, widow of the late Rev. Samuel B. Carpenter, died at Augusta on July 6th.



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She had been an invalid for several years. Her son is the present rector of St. John's, Savannah, the Rev. Charles C. J. Carpenter.

Conference for Leaders of Young People

The National Commission on Evangelism is sponsoring a conference of adult leaders of young people, to be held at the College of Preachers, Washington, September 24-29th.

A Follower of Bishop Faber

When Bishop Herbert H. H. Fox, who has succeeded Bishop Faber in Montana, was ordained priest in 1901, he became vicar of All Saints Chapel, Lockport, N. Y., in the

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parish of which Dr. Faber was rector. Later, Dr. Faber became rector of St. John's, Detroit, and Dr. Fox of All Saints, Pontiac, Mich., in the same diocese. In 1916 when Dr. Faber became bishop of Montana, Dr. Fox succeeded him in Detroit. Four years later, when Bishop Faber asked for an assistant, Dr. Fox became his suffragan. In 1925 he became coadjutor and now succeeds as diocesan the man under whom he first served as priest.

A memorial service for Bishop Faber was held in the Church Missions House Chapel on the morning of St. James' Day, July 25.

* * *

Progress Reported from Brazil

Bishop Thomas writes from southern Brazil that the number of his confirmations last year, 391, was greater than in any year of his episcopate. Four new missions were started during the year, from funds given locally. Five men ordained to the priesthood have now brought the total number of Brazilian clergy to 30, Japanese to 4, and foreign missionaries to 6; 40 in all, compared with 20 ten years ago. The number of communicants is over 4,000; this also is about double the number of ten years ago.

* * *

Here Is a Hundred Per Cent Mission

Trinity Mission at Russellville, Kentucky, wants to know if there is any other church that can report a 100% attendance at communion services. They make such a record almost every month—of course not counting those sick, shut-in and out of town. That's dandy. Of course the number of communicants in the mission might have something to do with it. It is harder to be 100% if you have a thousand communicants than it is if you have a couple of dozen. Just the same you have got to give them credit. This is the same mission that recently let the world know—at least that part of it that reads these notes—that they had a Negro janitor who had been on the job continuously for 42 years.

* * *

The Results of Personal Evangelism

An interesting story of the fruits of personal evangelism has recently come out of St. Paul's Parish, Des Moines, Iowa. St. Paul's Church is in the midst of the downtown section of Des Moines, a city of 150,000. The parish has 600 communicants from all parts of the city. Only the immediate neighborhood of the church, a neighborhood full of cheap rooming houses and poor apartments has seemed to yield no people to the church.

Last September, a young woman,

Wilbur Herbert Burnham

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Correspondence Solicited

Miss Julia Cockburn, began to interest herself in the immediate neighborhood of the church. Since that time, her personal work has brought 41 children and 24 adults to baptism, 29 adults to confirmation, and has added 74 to the Church School. A guild of 40 women has been meeting for five months. And Miss Cockburn says that she has just begun to work the field. She believes that what has been done can be multiplied indefinitely. "Everywhere I go," she reports, "I find people hungry for the Church, its Truth and its Life."

* * *

Choir Pays to Sing

I have had items in here before about the choir at Christ Church, Fairmont, West Virginia. It is a very swanky choir indeed, known by all those up on good music as one of the best. The choir school is directed by the rector, the Rev. Clarence Brickman, and is supported by the community as well as the parish. What's more the adult members of the choir have to pay good money for the privilege of singing in it.

* * *

Bugs are Eating a School

As though the authorities of Fort Valley School for Negroes, in Georgia, had nothing else to worry about, they noticed recently that the floor of their library was sagging and discovered a supporting timber being devoured by termites. This led to the further discovery that they had begun on three other buildings. It will take \$200 to exterminate the pests, and Fort Valley, along with the other schools of the American Church Institute for Negroes, has been desperately hard pressed to meet its budget.

* * *

Reaching Four Congregations at Once

By an unusual combination of circumstances, on a recent Sunday the Very Rev. Victor Hoag, Dean of Christ Church Cathedral, Eau Claire, Wisconsin, preached to four separate groups at once. There was, first, the usual congregation in church, who could both see and hear the service. Second, this parish broadcasts the eleven o'clock service every Sunday, and by this means hundreds heard the service who did not see it. Third, the Cathedral is unique in having ear phones wired in a dozen seats for persons hard of hearing. The broadcast of the service is simply received back in the church through a regular radio receiver in the sacristy, the ear phones being wired in place of the loud

speaker. These deaf persons sitting in church actually hear all the sounds of the service after the vibrations have travelled over six miles by wire and ether.

A fourth group was about twenty deaf mutes, who could hear nothing. These sat together, and an interpreter led them in the service in the sign language. The pages were given, and explanations, and the entire sermon interpreted. The interpreter will be provided on the second Sunday in each month hereafter.

Dean Hoag's experience in broadcasting to the absent began over twelve years ago, when, as Dean of the Cathedral in Salina, Kansas, he arranged telephones in the pulpit, able to be connected through cen-

tral with a hundred homes at once. The Dean is convinced that broadcasting does not keep people at home, but rather increases attendance over a long period because it keeps the church services constantly in the attention of people.

* * *

A Church for Forty-Five Dollars

Some village people in India needed a larger church, and the most the priest in charge could give them toward its cost was about twenty dollars. He also remembered that another village once received such a gift, used it to put up mud walls, left them unfinished, and they were dissolved in the rains. This present village, however, three months later summoned the priest

Services of Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: Holy Communion, 8. Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4.

Weekdays: Holy Communion, 7:30 (Saints' Days, 10). Morning Prayer, 9. Evening Prayer, 5. Organ Recital, 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 and 11 A. M., and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.

Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

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 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.

Special Preacher Bishop Rogers of Ohio, "The Sermon on the Mount."

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, D.D.

Rev. Gordon B. Wadhams

Rev. Bernard McK. Garlick

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.

and on arriving he found a really beautiful church of sun-dried brick, plastered and white-washed, with pilasters between the large windows and above the altar a cross done in relief on the wall. Total cost, materials from the old church, much voluntary labor, and \$45 of which the villagers had given half.

* * *

Intolerance Subject of Yale Seminar

Intimate contacts between groups of different religions, cooperation by those of various faiths in civic and communal endeavor and the accomplishing of a more stable economic order, were seen as the principal aids necessary for eliminating intolerance at a seminar held recently at Yale under the auspices of the National Conference of Jews and Christians. Attempts were made to analyze the causes of Fascism and Nazism as breeders of Intolerance and action was urged to prevent the spread of such movements. Distinguished Jews, Protestants and Catholics took part in the seminar.

* * *

Presents a Good Supply

The mother of a Filipino baby in Paauilo, Hawaii, requested Captain Benson of the Church Army to have her child baptized, so the service was arranged for the next visit of the archdeacon. The little church was overflowing with people, and when the archdeacon asked who were the godparents, the baby's father said proudly, "I got list, we got sixty-four godfathers and three god-mothers," and presented a type-written list of their names.

* * *

The Story of The Sliding Panel

A secret sliding panel opening on a hidden flight of stairs played its little part in the early history of the Church in the United States. Indeed there must have been many such places devised for safety in the perilous years preceding and during the Revolutionary War.

In 1771 the Rev. John Rutgers Marshall became first rector of St. Paul's Church, Woodbury, Conn., having been ordained deacon and priest by the Bishop of London in July of that year. He went to Woodbury as a missionary of the English Society for the Propagation of the Gospel and was rector there for eighteen years. He was a loyal Churchman and he became a loyal American, but in the early years he was so suspected and feared by his fellow townsmen that he was twice beaten almost to death, and there came a time when he could leave his house only on Sundays. The Puritan law forbade arrests on that

day, and the Puritans were nothing if not conscientious, so Mr. Marshall safely held service on Sunday. On Monday the Committee of Patriots would go to arrest him, search through his little house, and not find him. Years later his hiding place was found; the sliding panel opened on secret stairs leading down to a part of the cellar. Here he must have spent many days, emerging only late at night. During the Revolution he continued his work in Woodbury and survived unharmed to act as host for a gathering which has caused his ancient rectory still to be maintained as a memorial.

The great event took place on March 25, 1783. Preliminary articles of peace signed in Paris became effective on January 20 of that year, the news reaching New York and Connecticut in March. Whereupon ten of the fourteen clergy remaining in Connecticut, "faithful and clear-sighted men," they have been called, who had survived the hardships of the years of war, and continued ministering to their impoverished people, met in a solemn and secret convention to elect a man who should be sent to England for consecration as the first bishop of the young United States of America. Samuel Seabury was elected.

Where to Stay at Atlantic City

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Booklet, N. L. Jones

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FOR GENERAL CONVENTION

Commencing with the first issue of September THE WITNESS will run special articles devoted to Convention issues. The Convention itself, starting in October, will be fully reported by Bishop Johnson, Bishop Wilson, Eleanor Wilson and W. B. Spofford.

Keep your people informed by having the paper on sale each Sunday. The cost to you is but 3c a copy; have the paper sold at the Church door at five cents a copy.

Kindly place your order for a Bundle early. Merely send a postal indicating the number of copies, and whether you wish to have the Bundle start in September or with the opening of Convention.

Make a Gift Subscription

Here is a special gift subscription offer for July and August. Send us the name and address of a friend with two dollars. We will send the Witness for one year to the friend, notifying him that it is a gift from you. We will then send to you free a copy of CUSHIONED PEWS by Bishop Johnson, a cloth bound book containing forty of his best editorials

THE WITNESS

6140 Cottage Grove Avenue
CHICAGO

The Order of— The Daughters of the King

Organization:

For “women-communicants in good standing in any parish, mission, or educational institution of the Church.”

Object:

“The extension of Christ’s Kingdom among women, especially young women, and the strengthening of the Church’s spiritual life.”

Motto:

“For His Sake.”

Watchword:

Magnaminter Crucem Sustine.

Emblem

Greek cross fleury of silver, with watchword and initials of motto of the Order.

Rules:

Two—the rule of prayer and the rule of service.

Organization

Parochial, diocesan, provincial, and national.

Corner stone of the chapter:

The Bible.

Official organ of the Order:

THE ROYAL CROSS.

National Council:

Fifteen members of the Order, nominated by their respective dioceses, elected triennially by the National Convention.

National Office

150 Fifth Avenue

New York City

FIFTY years ago a Bible class for young women, with the class name “Daughters of the King,” decided to do some definite work for Christ and His Church. To lead women, especially young women, into the parish Church, became the avowed aim of this little band whose existence as a Bible class was merged into the present Order on “Easter Even”, 1885.

They felt that to do God’s work they must be drawn very near to Him and they resolved to pray daily for the blessing of the Holy Spirit. Prayer was not new to them, but as days passed, its power and reality came to them as never before. As their prayer life was deepened, they realized that there were near at hand women who needed to be won to the Church, and that this duty near at home was the one that called them.

As if with one accord they determined to make an earnest effort each week to bring at least one woman within the hearing of the Gospel of Jesus Christ. Their first effort was to bring women to the Bible class because women could be reached through this invitation and because it was felt that study of His Word is the way through which one gains a knowledge of Him. The Daughters had special pews where some of them always sat to welcome strangers, to hand them the Prayer Book and Hymnal, and help them in following the service. This was done with the idea of establishing a basis for acquaintance and eventually an interest in the Church.