

The **WITNESS**

CHICAGO, ILL., MARCH 28, 1935

LIVING WITH CHRIST

by

CHARLES F. ANDREWS

Famous English Missionary to India

FOR more than twenty-five years I have gone instinctively to Christ to draw a measure and a rule for everything. Whenever there has been a necessity for it I have sought—and at last almost spontaneously—to throw myself into the companionship of Christ; and early, by my imagination, I could see Him standing and looking quietly and lovingly upon me. There seemed almost to drop from His face an influence upon me that suggested what was the right thing in the controlling of passion, in the subduing of pride, in the overcoming of selfishness; and it is from Christ, manifested to my inward eye, that I have consciously derived more ideals, more models, more influences than from any human character whatever.

MESSAGE OF THE WEEK

SCHOOLS OF THE CHURCH

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS

THE DEAN

4 Chelsea Square New York City

For Catalogue Address the Dean

Episcopal Theological School CAMBRIDGE, MASSACHUSETTS

Affiliation with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses
Privileges at University of Pennsylvania
Address:

DEAN BARTLETT, 42nd and Locust Streets

The Protestant Episcopal Theological Seminary in Virginia

For Catalogue and other information
address the Dean

REV. WALLACE E. ROLLINS, D.D.
Theological Seminary Alexandria, Va.

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue, Dr. J. J. Wicker, Fork Union, Virginia.

ALL SAINTS' COLLEGE

Vicksburg, Mississippi

An episcopal school for girls. Accredited high school and Junior College. Music, Art, Expression. Sports, riding and swimming. For catalogue, address

Mary Leslie Newton, M.A., Dean

BECKFORD SCHOOL

Woodstock, Virginia

A school for younger boys. Second grade through Junior High School. In Shenandoah Valley. Limited enrollment. Fifty dollars monthly.

EDMUND BURKE WHELAN,
Headmaster

TRINITY COLLEGE

Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, or Pre-Engineering. For information apply, The Dean.

WITNESS TRACTS

A series of eight tracts on "Why Believe in God?" by Samuel Drury; "Why Believe in Jesus?" by Albert Lucas; "Why Missions?" by Edmund J. Lee; "Why Pray?" by Oscar Randolph; "The Disciplined Christian" by C. L. Street; "What Christianity Demands of Me" by Edric Weld; "What We Demand of Society" by Gardner Monks, and "Why Worship?" by Charles H. Young.

5c a copy; 35c for the set.

\$3 for 100, assorted if preferred.

THE WITNESS

6140 Cottage Grove Ave. Chicago

ST. AUGUSTINE'S COLLEGE

Raleigh, North Carolina

An approved Church College for Negro Youth offering courses leading to degrees of B.A., and B.S., College Preparatory (last two years of High School); also Training Schools for Nurses and for Women Church and Welfare Workers.

For catalog and information
Address (The Registrar)

Berkeley Divinity School

New Haven, Connecticut
Affiliated with Yale University
Address DEAN W. P. LADD
86 Sachem Street

SHATTUCK » » SCHOOL « «

A church school for boys, with high standing in sound scholarship and development of manly character and Christian citizenship. College preparatory. Military system. 18 buildings. All sports. 74th year.

Address the Rector,
Shattuck School, Faribault, Minn.

KEMPER HALL Kenosha, Wisc.

A Church School for Girls with a modern plan of education.

College preparatory and general courses. High scholastic record, strong faculty. Prepares for colleges East and West. General courses include: Domestic Science, Music, Sculpture, Painting, Costume Design, Interior Decoration, Emphasis on Current Events in relation to History.

Development of leisure interests by full athletic program as well as Dramatics, Choir, Studio, Music, Shop, etc.

Junior School—Grades 3 to 8. Progressive methods.

For catalog address The SISTERS OF ST. MARY, Box 25-C, Kenosha, Wisconsin.

ST. FAITH'S SCHOOL

Day and Boarding School

Authorized by the Episcopal Church, Chartered under the Board of Regents. Kindergarten to College. Special Courses—Art, Music, French, Secretarial. 44th year. Tuition \$450 year. Opens Sept. 19th, 1934. Apply to Rev. Dr. F. ALLEN SISCO, Saratoga Springs, N. Y.

Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to
Rev. Oscar deWolf Randolph, D.D., Rector

SAINT MARY'S HALL Protestant Episcopal School for Girls Faribault, Minnesota

Sixty-ninth year. Beautiful new buildings and equipment. Junior and Senior High School. Two years of College. Music, Art, Crafts, Dramatics, Secretarial Course. Thorough preparation for College Entrance Examinations. Gymnasium. Spacious Campus. Katharine Caley, B.A. Headmistress.

CHATHAM HALL

A Church School in
Southern Virginia
for Girls

Rev. Edmund J. Lee, D.D.
Rector

Chatham Virginia

SAINT JAMES SCHOOL

Washington County, Maryland

Diocesan School for Boys

The Mother of Church Schools
on the English Plan

Dr. Adrian H. Onderdonk
Headmaster

HOLDERNESSE

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual instruction. Home atmosphere.

Rev. Edric A. Weld, Rector
Box W Plymouth, N. H.

CATHEDRAL CHOIR SCHOOL

New York City

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. Careful musical training and daily singing at the cathedral services. Small classes mean individual attention and high standards. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholarship examination. Address The Precantor, Cathedral Choir School, Cathedral Heights, New York City.

SAINT AGNES CHURCH SCHOOL FOR GIRLS

New fire proof building ideally situated in 33 acres of the best residential section outside the city of Albany, New York. Excellent college preparatory record. Moderate price. Sports of all kinds.

Miss Blanche Pittman, M.A.
Loudonville Road Albany, N. Y.

TRINITY SCHOOL

Onkama, Michigan. A country boarding school for boys nine to sixteen. Semi-military. Fee \$55 per month covers cost of uniform and all expenses. Also Summer Camp. Tutorial system of instruction. Pupils may enter any time. Write for catalogue to Rev. F. L. Carrington, rector.

Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog. Ophelia S. T. Carr, A.B., Box A, Staunton, Va.

Editor
IRVING P. JOHNSON
Managing Editor
WILLIAM B. SPOFFORD
Literary Editor
GARDINER M. DAY

THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
JAMES P. DEWOLFE
ROBERT P. KREITLER

Vol. XIX No. 29

MARCH 28, 1935

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.

WHY I AM AN EPISCOPALIAN

By

R. BLAND MITCHELL

Rector of St. Mary's, Birmingham, Alabama

JESUS wrote no books, nor did He provide any other inanimate media, for enshrining His teachings. He wrote His truths on the hearts and minds of a few people—the Twelve Apostles particularly—whom He formed into a fellowship, a society. St. Paul calls it “the Church which is His Body.”

He gave it its life—created it an organism (a living body) not simply an organization. He gave it its authority, its commission to extend His Kingdom throughout the world—an authority which came from above (from Him), not from below (the members) and which has been transmitted through the Apostolic Ministry. He sent the Holy Spirit into it to animate it and to guide it into all truth.

I am an Episcopalian because I know that the Episcopal Church is a branch, in unbroken lineal descent, of that Church. Christian history knows it as the “One, Holy, Catholic and Apostolic Church.” The Episcopal Church holds to the teachings and sacraments of the New Testament in their primitive purity as witnessed to by the undivided Catholic Church of the first four centuries.

The Episcopal Church is also Protestant in that it protests equally against the additions and accretions to the faith made by the Roman Catholic Church and against the subtractions from the Faith and primitive practice made by Protestantism at the time of the Reformation.

Standing thus, mid-way between the two great religious divisions of Western Christendom, the Episcopal Church—which is akin to both groups—has a special mission to interpret each to the other and to point the way of reconciliation into that outward Christian unity for which our Lord prayed.

AGAIN, I am an Episcopalian because I believe that the Episcopal Church most completely embodies the Anglo-Saxon expression of Christianity. One cannot understand the English nation and English history without taking into consideration the basic part played in those developments by the Church of England.

It was the English Church which paved the way for the English State. While, politically, England was made up of several warring kingdoms, religiously the people were united in the one branch of the historic Catholic Church known as the Church of England. Rival nationals found that they could sit together in Church assemblies; and it was this union as Churchmen which led them to see that they could and should sit together in political and governmental affairs as citizens of one Nation. The Church of England is indeed the Mother Church of the English-speaking peoples. The Episcopal Church is the daughter of the Church of England—like the Mother, an independent branch of the historic Church; and one of that group of offspring known as the “Anglican Communion.”

By the same token, I am an Episcopalian because I am an American. I find that the Episcopal Church truly reflects the tradition and genius and democracy of our American Nation. While completely Catholic in its origin and outlook, bounded neither by geography nor by cycles of time, yet it is essentially American.

Transplanted to this land along with the colonists, nurtured by the Mother Church of England, its developing life reflects the spirit which we speak of as “American.” Within the framework of its historic origin in New Testament times, it has adapted itself to American institutions.

A study of the Constitutions of the United States and of the Episcopal Church will reveal striking similarities in constitutional structure. This is not strange because the same spirit of liberty and democracy animated both; and in many instances the same men participated in the drafting of both. Both Constitutions went into effect in the same year; but the preliminary draft of the Church's Constitution antedated that of the Nation.

The Episcopal Church, then, is indigenous to the soil of American life and aspiration. In this national expression of the universal Gospel, it is coterminous with the American Nation. It is not divided into North and South or East and West. It is not sectional. It owes no foreign or non-American overlordship.

Over every inch of American territory some Bishop of the one American Episcopal Church is in charge. So far as I know, this cannot be so completely said of any other one united and independent religious body in America.

SO MUCH for history, descent, continuity and spirit. But those heritages, however precious, are not, in themselves, compelling. It is because these roots produce fruits in the present and hold rich promise for the future that the Episcopal Church commands my allegiance.

Within the unity of the essentials of the faith, the Episcopal Church promotes liberty of conscience and conviction, and in all things charity bounded only by sincerity and integrity. It proclaims Christianity as an abundant life and not as a code of specific regulations. It is committed to the great underlying principles of the Gospel and not to partisan platforms or "isms." As someone has said, "The Episcopal Church lets you play cards—but it keeps you from cheating." The Episcopal Church has breadth without losing depth.

The message of the Episcopal Church is well-rounded, ministering to the body, mind and soul of men. It maintains that religion has everything to do with politics, economics, social justice, morals, or anything else which contributes to the good life of society or the individual. But, as a Church, the Episcopal

Church tries to apply the spiritual dynamic to life's problems without seeking to impose any particular theory or methods or legislation or other specific. It stands for the truth rather than any single interpretation of the truth.

The Episcopal Church strives for an equal breadth and reality in worship. It seeks to make worship and spiritual union with God the dynamo of right Christian practice and action. It stands for reverence in worship and believes that reverence is one of the highest qualifications for Christian and American citizenship. It believes in beauty—whether in nature, in art, in architecture, or in worship—and seeks to make beauty minister to the enrichment of the human soul and human society. It stresses the Sacraments in worship because it knows that, in Jesus, all the relations of life are sacramental.

To me, the Episcopal Church is the best-rounded, best equipped, agency in America today for interpreting the historic Christ to men and women and bringing them into that abundant life which is found only in union with Him. Converts find in the Episcopal Church all that was precious and helpful in their former religious affiliations—and more besides. For many years the Episcopal Church has grown faster proportionately than the population of America has. Numerically, it is still small; but in influence, leadership and service in American life its significance is large.

THE BEGINNING OF DOMESTIC MISSIONS

By

E. CLOWES CHORLEY

AFTER the adoption of the Constitution in 1789 the Church lapsed into a state of "suspended animation." The temper of the times was hostile to organized religion. Tom Paine, with his blatant atheism, was a popular idol. The Church was too weak to combat that temper. In Maryland and Delaware more than half the parishes were vacant. There was no diocesan convention in North Carolina before 1793 when conditions were described as deplorable "for the paucity of clergymen." There were two clergymen in Rhode Island and in Pennsylvania the Church hardly existed outside Philadelphia. New York State had only two parishes north of Albany. As late as 1811 it is officially recorded of the Church in Virginia "that there is danger of her total ruin." Added to all this the Episcopal Church was a "class church." A Boston rector declined to subscribe for the erection of a rural church on the ground that "the Episcopal Church was for ladies and gentlemen." Religious conditions on what were called the "frontiers" were even more deplorable. Kentucky, Tennessee, Indiana and the Territories of Mississippi and Illinois were largely settled by Church of England stock, but owing to the lack of ministers the Prayer Book had become a relic of antiquity. Much the same conditions pre-

vailed in the western parts of Pennsylvania and Virginia. Pittsburgh had no church services before 1793 and about the same time the Rev. Joseph Doddridge crossed the Ohio River and held the first church service in Ohio. Two years later the Rev. Mr. Lythe was "the first minister of any kind to offer the sacrifice of prayer and praise to the living God in Kentucky." And so the story runs. Here and there an individual priest venturing into the waste places supporting himself by teaching school; the Church in her corporate capacity doing nothing.

The early attempts to organize domestic missionary work failed. At the General Convention of 1792 a plan for the support of missionaries to preach the gospel "on the frontiers of the United States" was adopted. The clergy were directed to preach a missionary sermon one Sunday in December and take an offering for missions. Nothing was done until 1808 when a committee was appointed to devise a method for sending a bishop into States and Territories—the first step toward the election of missionary bishops which was not consummated until 1835. Three years later Bishops White and Madison were authorized to mature plans for the organization of the Church in the western states. Owing to the death of Madison

nothing was done. Weary with long waiting Ohio took the bit in its teeth and at its primary convention held June 13, 1818, elected Philander Chase as its first bishop. He was consecrated the following year. At last the West obtained the episcopate.

THE sense of the need of corporate missionary action grew slowly, but surely. It was voiced in 1814 by Bishop Griswold who delivered a charge to the Eastern diocese on the missionary duty of the Church. One year later the secretary of the English Church Missionary Society addressed a circular letter to "several of the leading members of the Episcopal Church in the United States" suggesting the formation of a Missionary Society "which, however small in its beginnings, might ultimately so increase as to produce the most extensive good." An offer of a contribution of two hundred pounds accompanied the letter.

The way had been prepared by the formation of one or two diocesan missionary societies—notably in Pennsylvania which had sent a clergyman to visit some parts of Tennessee and Kentucky. A report, prepared by Jackson Kemper, was prepared for the General Convention of 1820 advocating the formation of a general society to serve "those parts of our own country where the means of grace are not enjoyed, and the pagan nations scattered over a large proportion of the Eastern Continent."

On the third day of the General Convention this proposal was referred to a committee. On the last day, with ill-considered haste, the Constitution of a Missionary Society was adopted its title being "The Protestant Episcopal Missionary Society in the United States for Foreign and Domestic Missions." When the Convention was over it was discovered that the bishops had been given no place in the organization. This was remedied the following year and in 1821 the Society was equipped for its work.

Like the English Church Missionary Society it was a voluntary organization. The membership included all the bishops and deputies to the General Convention; subscribers of \$3 annually; and life members who contributed \$50 or more. The board of directors organized in 1821 with Bishop White as president and twenty-four clerical directors. An appeal was issued for funds. The first auxiliary society was organized in Maryland. Of the first eleven such auxiliaries eight were established by women, the first being the "Auxiliary Female Missionary Society of St. John's Church, in the northern Liberties of Philadelphia," which was created on August 28, 1822. These "female" societies antedate the Woman's Auxiliary by nearly fifty years, but to Pennsylvania belongs the honor of first enlisting the aid of women in the missionary work of the Church.

Agents were sent into the dioceses to collect funds. Gregory Bedell of Philadelphia visited Connecticut and collected in Hartford, \$75; Middletown, \$21; New London, \$42; New Haven, \$70. The experiment failed by reason of that parochialism which is still the greatest hindrance to missionary enterprise. The

work proceeded with painful slowness. At the first triennial meeting held in 1823 the directors had to report that the Society had not placed a single missionary in the domestic or foreign field. There were but eleven life members and seventy-four annual subscribers.

THE first missionary of the Society was sent to Florida where he found "idleness and dissipation" rampant and promptly returned to South Carolina. St. Augustine organized a parish with twenty communicants and when the Rev. Raymond A. Henderson arrived in 1826 he found "a neat building of hewn-stone, fifty by fifty-five feet, of the Gothic order." He conducted also the first church services in Jacksonville. The Rev. John Ward was the first to minister in Missouri. Out of a population of 5,000 in St. Louis, six attended the service. The Society sent Mr. Horrell of Virginia in 1821. Eight years later Christ Church was completed and is described as "looking more like an academy than a church". In 1821 the Rev. A. W. Welton went to Detroit and died within the year. He was followed by the Rev. Richard Cadle who found 2,000 inhabitants with a Roman, Methodist and a Union church. There were about forty Episcopalians and but three or four communicants. In 1826 the Society sent the Rev. Robert Davis "to visit the State of Alabama and advance the interests of the Society and religion there". He organized a parish at Tuscaloosa in 1828 and about the same time the Rev. Henry A. Shaw found twenty-eight communicants at Mobile worshipping in a building described as "too small and very old".

The Rev. John Batchelder was sent to Jacksonville, Illinois, in 1832 where there were twenty Episcopalian families. In 1834 the Society sent three missionaries to Illinois. On October 12th the Rev. Palmer Dyer conducted the first church service in Chicago which was placed in charge of the Rev. Isaac Hallam who wrote, "Two years ago this place was known only as a military post. It is now as large as any town in the State, containing about 2,000 inhabitants. On November 2nd St. James' parish was organized with about fifteen communicants and services were held in an auction room. Mr. Dyer organized a parish at Peoria. In 1835 the diocese of Illinois was organized and the Rt. Rev. Philander Chase, who had resigned his jurisdiction in Ohio, was chosen bishop. It was the day of small things. Jacksonville had the only completed church in the diocese. The four parishes had a combined membership of 39 and 58 Sunday School pupils. Neither salary nor home was provided for the new bishop who reported that "he found only three or four clergymen, and two of them on the wing, with no permanent support to detain them".

The diocese of Kentucky was organized in 1829 though the missionary at Shelbyville could only find one "pious Episcopalian". Three years later Benjamin Bosworth Smith became the first Bishop of Kentucky and the same year the Rev. Samuel A. McCrosky was consecrated as the first Bishop of Michigan. In 1830 the primary convention of Alabama met and was com-

posed of "the principal Episcopalians of the city and from other parts of the State". To this general period belongs the beginnings of missionary publications. The first number of *Quarterly Papers of the Domestic and Foreign Missionary Society* appeared in March, 1928. It had a chequered career, being twice suspended. In March, 1831, the *Periodical Missionary Paper*, published by-monthly, became the official organ of the Society, and was followed by the *Missionary Record*. This continued until the first number of *The Spirit of Missions* came out in January, 1836.

Such, in outline, is the story of the beginnings of organized domestic missionary work in the United States. By 1835 the Society had sent missionaries to Michigan, Kentucky, Ohio, Tennessee, Illinois, Missouri, Alabama and Florida. The vast field of the north-west and most of the south-west remained untouched.

Additional Sources:

Burleson—The Conquest of the Continent.

Emery—A Century of Endeavor. A Record of the First Hundred Years of the Domestic and Foreign Missionary Society.

Next week: *Foreign Missions*

CHRISTIANITY AND ECONOMICS

By

JOHN W. DAY

IF ANY one fact stands out above all others in the critically changing conditions of economic life to-day it is that most of us recognize the truth that we have been contributors,—conscious or unconscious,—to the destruction of an era that closed October 23, 1929. The reason all of us were contributors is that from the earliest colonial days most men who came to America were intrigued by the thought that some day they might be the fortunate individuals who would become rich overnight through a lucky strike in the gold or oil fields or in the stock market. This hope made it possible for the masses to go on with the drudgery of eight, ten and twelve hours of daily toil in industry. Novels and magazine articles by the thousands described how industrious young men become successful in the business world by strict attention to their jobs, no matter how menial the task might be. The moral of many nineteenth century stories was: "Be thrifty, save your pennies until they become dollars, invest them wisely and before you know it your dollars will turn to hundreds and your hundreds to thousands." Individual initiative and hard work count in life, said the Henty and Alger books and the magazine articles portraying successful business men such as Morgan, Rockefeller, Hill, Vanderbilt, Astor and all the rest of the so-called successful men of the last half of the last century.

For the most part everyone was carried away, in imagination at least, with the idea of material rewards made possible through rugged individualism, and laissez-faire capitalism. Before the frontiers of coal, iron, oil, gold and farm lands were closed this philosophy played a very definite part in the discovery and development of new resources for man's well-being. But after these frontiers were, for the most part, closed, that is about the year 1900, this philosophy served only to make the rich, richer; the avaricious and greedy, more so; until the owners of resources and industry and the people generally overshot their individual and corporate greed in the financial debacle of 1929.

It is quite possible for us to look at the economic

development of the world as man's history-long struggle to conquer the forces of nature so that he could be made to produce sufficient food, clothing and shelter for his comfort and well-being, that is, to change his economy from scarcity to that of abundance. Stuart Chase says that we of the year 1934 have forty times more energy at our command than our ancestors of 1834. This is due to man's enormous increase of energy, coming from the development of the machine. Although man has 40 times the energy with which to work and produce, yet he is only about twice as well off economically as man was in the United States, a century ago. This is due primarily to the unequal distribution of the products of man's labor in cooperation with the machine. The unequal distribution of wealth, as the means by which the consumer-worker is to buy the products of his labor, is due primarily to the profit motive in all business and industry. The profit principle has thrown the economic machine so much out of balance that we have the disturbing and distressing situation in the United States where about 4% of the people own or control about 80% of the property and resources. It is estimated that in the year 1933 50% of the national income came from rents and royalties.

MANY years ago Francis Bacon wrote: "Above all things, good policy is to be used, that the treasures and monies in a state be not gathered into few hands, for otherwise, a state may have a great stock, and yet starve; and money is like muck, not good except to be spread."

It is perfectly obvious that such a condition must change. With some 20 to 30 millions of our population inadequately fed, clothed and sheltered, there must be a change or else we may confidently expect a break.

This change must take the form of more equal distribution of wealth. The methods by which this is to be brought about constitute the problems of the present national administration. The President in two years of experimentation has thought he might maintain the profit motive and at the same time, modify the system,

so as to make it possible to put sufficient wealth in the form of wages back into the hands of the producer-consumer and bring about a greater equilibrium in the economic life of the nation. So far he has failed. The N. R. A. has not accomplished what he had hoped it might. Instead it is definitely tending to greater and more powerful monopolies. The number of unemployed stands at about 12 millions and the number on relief about 19 millions. Some twelve billions have been borrowed and poured into the old economic pump in an attempt to start industry moving at a rate sufficient to absorb the unemployed. It would seem that what we need is not more pouring in of money but a new pump.

Competitive business is warfare and competition has by no means been removed from business by the N. R. A. and my guess is that no law will ever be able to remove it from business so long as profits are the fundamental objective.

The present administration is still dedicated to the preservation of capitalism and all that it means in international warfare, race hatreds, sweat shops, and economic slavery generally.

So long as "profit" remains the underlying motive of economic life there will be little cooperation and certainly no peace either within or without our borders.

It would seem that our only hope lies in a movement towards a definite form of collectivism and away from individualism. Not that individual initiative will be lost but rather that it will be dedicated to a higher motive than individual profit.

This is the fifth of a series of articles on *New Frontiers* by Dean Day. Further discussion of social issues in the light of Christian teaching will be presented in subsequent numbers.

Let's Know

By

BISHOP WILSON

MANDAEANS

ONE of the interesting side-lines for the student of Christian origins is the subject of Mandaeanism. It is relatively a new study as nothing was known of it in modern times until the year 1867 when Petermann brought out the first edition of the "Ginza", chief of the sacred books of Mandaeanism. Since that date scholars have been endeavoring to trace its history.

The interesting feature to us Christians is that the Mandaeans center their teaching around the figure of St. John Baptist. There have never been very many of them and today there is only a small remnant living in Mesopotamia or the modern Iraq. Their sacred literature does not date earlier, in all probability, than the eighth century but it reflects certain traditions which may very well go back to the beginning of the Christian era. They claim to have lived originally in Palestine but to have been driven out by the Jews, finding a refuge in the valley of the Tigris River. It is necessary for them to live somewhere near running water because one of their main tenets is that baptism

must be administered in a flowing stream. St. John Baptist did his baptizing in the River Jordan and as long as the Mandaeans remained in Palestine they followed his example exactly. When they were obliged to leave the country, the literal Jordan was spiritualized to mean any flowing water of sufficient volume to permit immersion.

The name "Mandaean" means "gnostic" (knowledge) and it may represent one of the various gnostic groups who taught a distorted form of Christianity in the very early days. The Mandaean tradition places our Lord and St. John Baptist in opposition to one another. Because St. John baptized our Lord, therefore he must be superior and they proceed to draw uncomplimentary conclusions about Christ and His Gospel. Running rivers, they believe, descend from the celestial world by way of the mountains in the north, which is the source of light. Baptism in these rivers imparts fresh energies to the faithful.

In Mesopotamia the Mandaeans survived Mohammedan and Mongol invasions and in the 16th and 17th centuries were the object of missionary efforts by Roman Catholic monks from Portugal. These missionaries described them as descendants of disciples of the Baptist and they came to be known as "Christians of St. John". When the sea-power of Portugal went into a decline, the mission was withdrawn and the Mandaeans reverted to obscurity, so far as the Christian world was concerned, until recent times.

Two interesting points come to one's mind. In the 19th chapter of Acts we read how St. Paul baptized and confirmed certain people in Ephesus who had previously received the baptism of John and knew nothing of our Lord. Could they have been the original Mandaeans? In the second place, if our Lord's baptism in the Jordan River gives us the only proper mode of administering the Sacrament, then the Mandaeans must be more right than the Baptists, for the Baptists by immersing in an indoor pool violate the method of flowing water just as much as the rest of us who baptize by affusion. It offers an interesting, though futile, query.

TWO GOOD BOOKS

The Story of the Church

By BISHOP JOHNSON

The Christian Way Out

A SYMPOSIUM

on social, economic and international questions by a distinguished group of Churchmen.

Each 50c postpaid

THE WITNESS

6140 Cottage Grove Avenue

Chicago

EXPERTS GATHER TO DISCUSS CHILD AND THE PARENTS

By CHARLES SMITH LEWIS

"Parents must remember that God is more interested in their child than they themselves are". It was a challenging statement and it caught the minds of a group of educational leaders who met in New York in February to discuss "Christian Parent Education". They came from the various dioceses of the Second Province at the call of their commission on religious education for the annual mid-winter conference, and they spent the entire day in discussion and trying to find ways to help solve the problems of the parents' responsibility for the training of their children in religion.

The question was divided into four parts, according to the ages of children: pre-school, primary; junior; and adolescent; and for each of the groups there was an introductory address stating the views of the speaker. Mrs. A. H. Brown of Albany led with the problem of the parent of the child before it goes to school; Deaconess Edwards of the national department followed with the problem as it arises when the child gets to school. In the afternoon Miss Zimmerman of Long Island brought the conference face to face with the attitude of the parents of the junior age as she sees it today and the Rev. Theodore Ludlow of Newark presented the issue of the adolescent age when a devoted parent tries, through hard thinking and earnest effort, to help his boy or girl. Ordinarily these conferences have ended with formal "findings". This did not seem possible this year. The subject was too big. And yet certain truth and facts stand out.

There was no question that a parent ought to feel a sense of responsibility for a child's religious training but there was a very certain note that often they did not, or if they did, that they knew but little how to meet it. Consequently one issue was, "How to reach the parents." And the best way, out of experience of those who had tried, was the personal contact. Few parents are indifferent to the welfare of their child and if we will take pains, courteously and clearly, to help them to sense the value of spiritual things and try to help them in practical ways to bring this to the child, we will be met with ready response.

Then the groups were most definite that the religious attitude of the parent was a vital factor in the religious life of the children. The significance of this was brought out most sharply by Miss Zimmerman who seemed to think that a great



BISHOP McCONNELL
Enters the Battle for Freedom

many parents of boys and girls in the junior age are entirely indifferent to the whole matter and that religion is of but slight importance in their own life. The group was not ready to go all the way with her but they were profoundly conscious that the most fundamental factor was this of parental attitude.

Another question was that of parental understanding of the children. If a father or mother wants to help in the religious training of a child it is vital that they must try to enter sympathetically into the life of the child. More young people lose their way religiously through this lack of understanding of the older generation than most of us realize. We must sense, always, that the child of whatever age is a growing personality to be developed and trained into its own best character; not pounded into a shape which we elders decide is proper for it. "Co-operation not direction" was a key word. But in giving this we must respect the growing personality.

The Conference felt, as who would not, that they had but touched the hem of a most important element in the training of our children and that diocesan leaders, and the clergy would do well to study this whole problem and seek to guide the parents, especially the young parents, in this matter of developing the religious life of their children.

DANCE OF THE DELLA ROBBIA

The ritual dance of the Della Robbia Annunciation, which in the past has caused so much comment in the New York papers, was presented last Sunday, March 24th, at St. Mark's-in-the-Bouwerie. The church was crowded, admission being by ticket only.

MEDITATIONS FOR EVERY DAY OF LENT BY W. A. LAWRENCE

March 28—Prayer in Crisis.

We all pray in a crisis. It is the natural instinct of mankind. But surely we are pretty poor specimens if we limit our prayers to such emergencies. It is a poor sort of son whose sole conversation with his father is limited to—"I'm in a jam; please get me out" or "I'm out of cash; please give me some more." What kind of a conversation do you have with your heavenly Father?

March 29—Make Prayer Real.

"If I had only three minutes in which to pray, I would use two of them in recollecting the presence of God." This is the advice of a great man of prayer to learners. Isn't it extraordinary how casually we rush into God's Presence! If we should be given an audience with a King, we would plan and prepare for it for hours—perhaps days. But so often, we saunter into the presence of the King of Kings without so much as knocking on the door.

March 30—God Prays in Us.

"No man lives unto himself." It is impossible. We are a part of all that we have met. But there are those who live with us—and those who live in us—one without—one within. Who lives in you? Paul said—"It is no longer I that live, but Christ liveth in me." How fully can you say that?

April 1—You Serve Christ.

We have honored Christ. We have admired Jesus. But the question is—Do we serve Him? Most of us still need the advice of the old Scotchman to David Livingston, "Now, lad, make religion the everyday business of your life and not a thing of fits and starts".

April 2—And So Serve Others.

It is a strange but true paradox that Christ came not to lift but to multiply our burdens. There is no heavier load than that of a useless, loveless life. The mother may be bent and thin, the father worn and weary, but their hearts are light with love. "Christ gives rest to the heart by giving burdens to the shoulders".

April 3—The Beatitudes.

Some people say, "Happy are they that are rich and comfortable"; others, "Happy are they that are young and healthy". Still others say, "Happy are they who are popular and cultured". But Jesus tells us that happiness is not to be found in the outward circumstances of life but in the inward spirit—and Jesus is right.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

One of the matters to come before a conference to be held at Geneva, Switzerland, in June, is the unemployment of young people. Church forces, headed up in the international church headquarters in Geneva, has been busy gathering information on the subject, and also proposing solutions. They tell us that there are about seven million people under 25 at present unemployed (out of 25 million unemployed in the world). It is rather difficult to know just what to do with them. Everyone recognizes that they are breaking under their burdens, with the sense of futility perhaps the hardest to bear. So far about all that has been proposed is that they be supplied with reading rooms and gymnasiums, and possibly with a bed and a bit of food. Were I one of them I would not consider this highly satisfactory. After all to be told that there is nothing for you to do in the world, but here is a nice book to read and some dumbbells with which to develop your chest, will hardly provide a sense of purpose. At the risk of being thrown into jail (since I am native born and cannot be treated as nicely as aliens like Mr. Strachey who are merely sent home with their fare paid when they displease the big-shots) I shall have to give other advice to any seeking my wisdom. I shall tell them that they ought to hook-up with some crowd that means to put an end to the silly business. Any economic order that is compelled to treat millions of fine young men and women as completely worthless is cock-eyed as far as I am concerned, and I don't need the arguments advanced by Mr. Stuart Chase, Mr. Norman Thomas and our other wise men, as good as they are. I think the thing for these "worthless" young people to do is to join those forces working for what our Church fathers call, "a fundamental change in the whole working of our social and industrial life." There will be times when it will be less pleasant than reading a book or pushing up the dumbbells, but at least it will be purposeful.

* * *

Preachers Fight Limiting of Freedom

A number of clergymen went to Washington last week to protest to Congressmen and government officials against the proposed legislation which will limit freedom of speech and press. The delegation was headed by Bishop McConnell of



GRACE LINDLEY
Speaks at Virginia Seminary

the Methodist Church. Bishop McConnell is also to be one of the speakers at a great mass meeting to be held in Madison Square Garden, New York, the evening of April 3rd, to protest against the enactment of such laws. The meeting is under the auspices of the American League against War and Fascism, the American Civil Liberties Union and a number of other organizations.

* * *

Bishop Parsons Wants a Five Year plan

Speaking to the laymen of his diocese, organized in the Churchmen's Round Table, Bishop Parsons of California recently advocated a five year plan of the diocese and for the parishes in his diocese. He urged

(a) That each parish should have each year a follow-up of the parents of the children in the Church School;

(b) That each parish should have each year something in the nature of a mission, lasting several days;

(c) That church attendance should be urgently stressed as the duty of every practicing Christian;

(d) That each parish should bend every effort to co-operate with the Forward Movement inaugurated by the General Convention, especially stressing the subject of Discipleship.

* * *

A Teaching Lent in Savannah

In place of the usual noonday Lenten services at Christ Church, Savannah, Georgia, they are having a teaching Lent this year. The congregation has been divided into groups, each under a leader to study such matters as Japan, religious

drama, personal religion, "What it means to be a Christian," with the rector meeting each Sunday for a fireside chat with the men of the parish.

* * *

Archdeacon Jaynes Has Assistance

At a recent meeting of the deans of the five districts of the diocese of Central New York a scheme was worked out whereby each one will assume additional responsibilities over missionary work in his district, thereby relieving the overworked Archdeacon Jaynes.

* * *

Bishop Wise in Oklahoma

Bishop Wise of Kansas is conducting a preaching mission this week at St. Luke's, Bartlesville, Oklahoma. The rector of the parish is the Rev. F. A. Nichols.

* * *

Mission Work Described By Missionary

The life, work and service of missionaries in China was described by Miss Althea Bremer, principal of St. Faith's School for girls at Yangchow at a supper of the Diocesan Girls Friendly Society at the Church of the Holy Trinity, Philadelphia, on March 27th. Interest is great because of the recent appointment of Florence Moore of West Philadelphia as Miss Bremer's assistant. Miss Bremer has carried on the work in her school heroically against the strife in China.

* * *

Plays Read and Reviewed in Church During Lent

"Plays with Religious Meaning" is the subject of readings and reviews at Lenten Wednesday evening services at Trinity Church, Morgantown, W. Va., of which the Rev. Wm. G. Gehri is rector. This commendable and broad topic includes O'Casey "Within the Gates," a play not allowed in Boston incidentally, O'Neil's "Days Without End," Casella's "Death Takes a Holiday," Connelly's "The Green Pastures" and others, given by professors and students of the University of West Virginia. The program is of great interest to the University students.

* * *

Diocese of New York to Celebrate Anniversary

This year the Diocese of New York will commemorate the 150th anniversary of the organization of its first diocesan convention, though the diocese was founded 250 years ago. Plans adopted at the last convention for the commemoration, the keynote of which will be "Thankfulness for the years that are past, and faith and courage for the years to come," are to be followed. The principal

commemoration will take place at the meeting of the diocesan convention in May, when Bishop Manning will speak on "The lessons of the anniversary and its relation to the Forward Movement," and on the evening of May 14th a special service will be held in the cathedral open to all. On June 23rd, the day following the actual date of the organization of the diocese, the clergy will celebrate Corporate Communion at eight o'clock in thanksgiving for the past, with prayers for God's blessing upon the work of the diocese in the years to come.

* * *

New Slavonic Choir to Give Recital

A choir of some thirty young men and women, mostly American-born of Slavonic parentage, has been organized under the direction of Prof. Alexander Koshets, for their own enjoyment and for the purpose of contributing to American life the glories of Russian church and other music. Their first recital is to take place at St. Michael's Church in New York, of which the Rev. Thomas McCandless is rector.

* * *

New Missionary Appointed to Salina

Bishop Robert H. Mize has named Richard Kent Nale of the General Theological Seminary's graduating class to become associate missionary at Hays, Kansas, to succeed the Rev. George C. Wyatt, who will become rector of a self-supporting parish in the missionary district built up by him during his two years as Associate Missioner. The Associate Mission is manned by General Theological Seminary alumni, and is supported entirely by the seminary student body.

* * *

A Few Odd Facts

Idlers in Philadelphia parks can borrow books from a special library cart that makes the rounds constantly....The government of the United States spends two million dollars a

day on the army and navy....There is a mouse in Europe which sings like a canary....The Smithsonian Institute has built a "sun-harvester" that concentrates the sun's rays with sufficient power to produce a temperature of 400 degrees in twenty minutes. Applied locally this machine, or one like it, may in the future be used to dispel winter cold by storing up summer heat. So you see what you poor fellows in the coal business have to look forward to.

* * *

Diocesan Committee Appointed for Forward Movement

A committee to act for the Forward Movement Commission within the diocese has been appointed by Bishop Gravatt of West Virginia. This was the outcome of an address about the Movement by the Rev. Walter F. Tunks, Akron, Ohio, member of the Commission, before the Charleston Clericus. Mr. Tunks will present the Movement to the Diocesan Council in Moundsville, W. Va., May 7-9.

* * *

Parish Organization Discussed by Washington Rector

Two major organizations in the parish, one for men and one for women, with the men raising the money, contrary to the usual set-up and with the women doing the social work, is the type of organization the Rev. Oliver J. Hart found practicable and effective from his experience at St. Paul's Church in

Chattanooga. Mr. Hart discussed this in a lecture he delivered for the Social Service Department of the Diocese of Rhode Island last week. Of the 500 women in his former parish 200 were enrolled in study classes to fit themselves to meet the problems of the parish and the community. Fortunately there were no more cases than the parish, which was amply supported, could care for. Funds were raised a year in advance so that it was possible to gauge exactly the limits of activities. Mr. Hart believes that all the social and missionary problems of the

THE THREE HOUR SERVICE MEMORIAL

This admirable service has been compiled by the Rt. Rev. Nathaniel S. Thomas, S.T.D. It is a Good Friday devotion for the sixth to the ninth hour, with appropriate hymns, psalms, prayers and suggestions for conducting the service.

100 for \$5.00

May we send you a copy for examination?

Be sure to order early!

GEORGE W. JACOBS & CO.
1726 Chestnut St. Philadelphia, Pa.

Four Pertinent Suggestions for You Mr. Rector About Our Lenten and Easter Helps

1. **Program Folders** for Palm Sunday, Good Friday, and Easter day in Beautiful Variety (three blank pages for your own printing). Prices scaled to quantity starting low.

2. **Pastor's Congregational Easter Greeting Folder** Inspiring to Faith and Fellowship.

3. **Halftone Electros** of Religious Paintings for Lenten and Easter printing.

Samples of No. 1-2-4 on request.



4. **Successful Devices for Collecting Coins.**

Easter Dime Inlay Crosses for Ten Coins.

Protected Slot Envelopes of Religious Design.

Individual Offering Envelopes, beautifully embellished.

Tin Top and bottom banks, Folding Mite Boxes, Money Barrels, etc.

Our Special Minister's Easter Catalog gives prices and pictures of all of these and many other items of value. Send for your free copy today.

Handsome Brass Memorial Crosses. Two sizes: 14½ inches high \$15.00, 24 inches high \$30.00, delivery extra. Memorial engraving handsomely done for only ten cents a letter. **PROMPT DELIVERY GUARANTEED.**

Goodenough & Woglom Co., Dept. 16, 296 Broadway, New York
Service and Dependability Since 1848

KNIGHTS OF STS: JOHN



Let the Boys have this Fraternity and you will have the boys in Church. Provides worthwhile things to do. Endorsed by leading

Bishops and Clergy. Ritual of Initiations \$1.00. Headquarters: 3012 West Coulter Street, Philadelphia, Pa.

world can be found within a short distance of the parish, as a part of every-day life, and interest in missions aroused by observing these. Mr. Hart is now the rector of St. John's Church, Washington, D. C. On March 28th he conducts the Thursday night diocesan Lenten preaching mission at the Church of the Holy Trinity, Philadelphia.

Lectures on Psychology

The Rev. Austin Pardue, rector of Gethsemane, Minneapolis, is lecturing on Friday mornings during Lent at the Walker Art Gallery on "The psychology of religion as applied to modern life."

Bishop Perry in Oregon

A diocesan wide mass meeting was held at Trinity, Portland, Oregon, on March 14th, to honor Presiding Bishop Perry who is visiting the churches on the western coast.

Miss Lindley Lectures at Alexandria

Miss Grace Lindley, executive secretary of the Woman's Auxiliary, was a lecturer recently at the Virginia Seminary.

Lenten Preachers at Richmond Parish

The following clergymen are the Lenten preachers at St. Paul's, Richmond, Virginia; the Rev. Paul Scherer, Lutheran minister of New York; the Rev. C. V. Franks of Norfolk, Va.; the Rev. A. L. Kinsolving of Boston; the Rev. W. Russell Bowie of New York; Bishop Rogers of Ohio and the Rev. Hugh Black of New York.

Negroes Elected Deputies to Synod

For the first time in the history of the diocese of Mississippi, Negroes have been elected delegates to the provincial synod to be held in the fall at Lexington, Kentucky. The convention also condemned mob violence (lynching) and passed a strong resolution condemning war.

Why People Stay at Home

A Pittsburgh rector, disturbed because his parishioners did not turn out for the service on Sunday evening, made the rounds to determine why. In eight out of ten cases he was told that the family prefer to sit at home and listen to the radio on Sunday evening, being attracted particularly by what they declared to be the humor of the Sunday night programs—Eddie Cantor and Joe Penner. Well, everyone has his own preferences, but as far as I am

concerned those two particular funnymen are listed under the heading "Why the radio should be abolished."

Bequest for Swansea Parish

Christ Church, Swansea, Mass., has been bequested \$25,000 by the will of the late Miss Mary A. Case, to be known as the choir fund, and an additional \$15,000 toward the erection of a parish house.

Evangelistic Campaign in Canada

Fifteen thousand people were present at the opening meeting of a seven weeks' campaign of evangelism, in which seven Canadian denominations are cooperating. This meeting was in Montreal, with the address by the Bishop of Montreal. There were hundreds of clergy on the platform.

News Notes of Central New York

The Rev. Frank Lambert, student pastor at Cornell, reports 630 students at the University enrolled as Episcopalians.—Miss Frances Tolcott of Utica, diocesan president of the Girls Friendly Society, announces that there are now 1,516 members of the society in the diocese.—The convention of the diocese is to be held at St. Paul's Syracuse, May 14-15.—The Auxiliary is to have its annual meeting at Trinity, Syracuse, May 23rd.

Local Preachers at Lenten Services

For the first time in the forty years history of the noonday services held in a Chicago theatre during Lent, local preachers were on the program. Last week the Rev. Irvine Goddard of La Grange, spoke

on the lost art of meditation, declaring that because of the loss America was now producing no great literature, music or art. The Rev. Alfred Newbery of the Atonement in his address said that misunderstanding as to what organized religion expects of its followers is largely responsible for the apathy of our people. The Rev. Harold Holt, preaching the next day, said that the world today constantly chooses current standards in preference to Christian teachings, while the Rev. Dudley Stark of St. Chrysostom's the following day warned against the trend toward religious and political intolerance. The series was closed on Friday when the preacher was the Rev. Duncan Browne of St. James'. He challenged the audience to live for a day. "Every day ought to be made a unit of consecration. As we rise in the morning we can devote the untried day to the best and highest we know; we can read more wisely; toil more unselfishly;

CALVERT-HERRICK & RIEDINGER

2 & 4 East . 23rd . Street
New . York . City

STAINED GLASS . MOSAIC
AND . CHURCH
DECORATION

CHURCH . APPOINTMENTS
IN . MARBLE . STONE
WOOD . AND
METAL

GETTING YOUR PAPER AT THE CHURCH?

Fine—continue to do so as long as THE WITNESS is on sale there. But this may be only for Lent. If so cut this out and mail it with Two Dollars in order that the paper may come to your home every week for a year.

Mail to 6140 Cottage Grove Avenue, Chicago, Illinois.

Name

Street

City

hope more persistently; pray more devoutly." These local rectors attracted large audiences.

* * *

Called to Parish in Arizona

The Rev. Louis A. Parker, formerly rector of St. Simon's, Brooklyn, has accepted a call to St. Andrew's, Nogales, Arizona. He will also serve as chaplain at Fort Huachuca.

* * *

Bishop Bennett Tops the List

Grace Church, Providence, is always conducting a questionnaire on something or other, with interesting and instructive results. The last one was on the merits of Lenten preachers with Bishop Bennett leading the field in popularity.

* * *

Battling for the Unemployed

The Church of England continues to battle for the unemployed and for better housing conditions in that country. Recently the Church raised a considerable sum of money, about \$50,000, for the unemployed, mostly in small gifts of a shilling or less. Also Archbishop Temple, to visit America in December, in a letter to the press has urged the restoration of cuts in the dole in the light of the principles of Christianity. He appealed to the taxpayers for a readiness for sacrifice.

* * *

A Letter from Bishop of Chicago

The following communication has been received from Bishop Stewart of Chicago:

"It really isn't very important, but I see in THE WITNESS for March 14th a statement that New York alone among the larger dioceses has held its goal for 1935. That statement depends upon where the line is drawn on 'larger' dioceses. Chicago is one of the seven

largest and it took as a 1935 objective \$50,000.00 (a 25% increase over its pledge of \$40,000.00 for 1934). That objective or goal it made its pledge for 1935. All honor to New York for its great leadership,—but if Southern Ohio and Chicago may be included in 'larger' dioceses, they also held the goal at the increase tentatively assumed by the Bishop and Deputies at Atlantic City."

* * *

No Gains in Church of England

The number of Communicants in the Church of England remained practically stationary at 2,450,000 last year. The number of ordinations also showed little change, with 556 deacons ordained in 1934 compared with 565 in 1933.

* * *

Summer School for North Dakota

The district of North Dakota is to have a summer school, June 11 to 20, at Pelican Lake. On the faculty will be the Rev. Guy Menefee of Rochester, Minnesota, the Rev. Vernon C. McMasters of the department of religious education, Mrs. E. C. Biller of St. Cloud, Minnesota, and Dean Richardson of Fargo. The Rev. E. C. Biller is to be the chaplain.

* * *

Reaching Rural Areas in Maine

The diocese of Maine has organized a special rural areas group that has assigned itself the job of reaching Church families that live in the country. And about 70% of Maine's

A HAND BOOK

For the members and Friends of the
Protestant Episcopal Church
by the late

Bishop Peterkin of West Virginia

Requests for this pamphlet, now in its 50th thousand, still come in. Address Miss Fannie P. Brady, University, Virginia.

Sample copies, 10c—100 for \$5,
express collect

CHURCH VESTMENTS WOODWORK SILVER AND BRASS

J. M. HALL Inc.
AMERICAN
DISTRIBUTOR

for

A. R. MOWBRAY & Co.
Ltd.
LONDON-ENGLAND

VESTMENTS For Clergy and Choir Materials by the yard



TAILORING
Write for
samples
and prices

J. M. HALL Inc.
174 MADISON AVE.
NEW YORK

STAINED GLASS WINDOWS



J. M. HALL Inc.
AMERICAN
DISTRIBUTOR

for

JAMES POWELL & SONS
(Whitefriars) Ltd.
LONDON-ENGLAND

OXFORD PRAYER BOOKS

Oxford Prayer Books and Hymnals—The Altar Service
The Bible, Apocrypha and Prayer Book in One Volume
At all booksellers, or from the publishers

OXFORD UNIVERSITY PRESS,

114 FIFTH AVE., NEW YORK

population live there. During the summer they had two clergymen continually on the job, the Rev. Godfrey M. Brinley and the Rev. C. F. Odell, both of whom volunteered

DURING LENT

Prepare the Altar Linens and Vestments
FOR EASTER

From our pure Irish Linens

Samples on request

MARY FAWCETT CO.

812 Berkeley Ave., Trenton, N. J.

NEW ADULT STEEL FOLDING CHAIRS

Upholstered back and seat, rubber feet.

While they last—\$16.00 dozen.

Redington Company

Scranton, Pa.

PURE ORANGE MARMALADE

Home Made

Sold during Lent by St. John's Guild, 349 Kane St., Burlington, Wisconsin. One half pint glass, 25c; twelve or more prepaid.

"Our parish is thrilled with this VICTORY over ourselves. A new spirit of enthusiasm, fellowship and cooperation has developed among us."

GATES STONE & COMPANY

8 West 40 Street
New York

Distributors of

Religious Easter Cards

Reflecting the true spirit of the Holy Season. Easter Crosses, OXFORD Bibles, Prayer Books, Hymnals, Church Supplies.

New MOWBRAY Publications.

Lenten Catalogue on request.

EDWIN S. GORHAM, INC.

18 West 45 Street New York

Established 1900

Publishers Booksellers Importers

SAINT AUGUSTINE, FLORIDA: Guest House of Sisters of The Resurrection: sunny, cheerful rooms, home atmosphere, comfortable beds, good meals, modern building on pleasant residence street. Charges reasonable. Those seeking spiritual strengthening, or merely rest and quiet; convalescents not needing special attendance, will find Resthaven helpful. Neither hospital nor mental cases received. References asked from strangers. Apply to Sister-in-Charge, House of The Nazarene, Resthaven, Saint Augustine, Florida.

ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

CATHEDRAL STUDIO, CHURCH EMBROIDERIES, Altar and pulpit hangings, etc. Stoles from \$6.50. Burse, veil \$10 up. Surplices \$8 up. Exquisite Altar Linens. Damask cope from \$70. Damask Mass set from \$60. Silk chasuble from \$30. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guide Handbook 50c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C.

GARTSIDE'S IRON RUST SOAP. REMOVES ink, rust, fruit stains, etc., from clothing, rugs, marble. Sold by drug, department and grocery stores for 25c. Or send 30c by mail. Dept. W. 677 Preston St., Philadelphia, Pa.

PALM CROSSES, TEN CENTS THE DOZEN, delivered. St. Barnabas Altar Guild, Los Angeles, California.

J. WIPPELL & CO. LTD.

will be pleased to submit designs and Estimates for

Embroidery · Wood · Stone · Metal and Stained Glass

EXETER · Cathedral Yard
LONDON · 11. Tufton St. S.W.1
MANCHESTER · 32. Victoria Street

ST. HILDA GUILD, Inc.
147 E. 47th St., New York
CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY
Conferences with references to the adornment of Churches.
Telephone EL-dorado 5-1058

ELLWOOD POTTS
Master Craftsman in
Stained and Leaded Glass
3960 Filbert St., Phila., Pa.

R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER
FABRICS + WINDOWS

VESTMENTS
Cassocks, Surplices, Stoles, Silks, Embroideries, Cloths, Fringes
CLERICAL SUITS
Priest Cloaks, Rabats, Collars
Church Vestment Specialists
for over half a century
COX SONS & VINING - INC.
133 EAST 23RD STREET, NEW YORK, N.Y.

VOICE
100% Improvement Guaranteed
We build, strengthen the vocal organs—not with singing lessons—but by fundamentally sound and scientifically correct silent exercises... and absolutely guarantee to improve any singing or speaking voice at least 100%. . . . Write for wonderful voice book—sent free. Learn WHY you can now have the voice you want. No literature sent to anyone under 17 unless signed by parent.
PERFECT VOICE INSTITUTE, Studio 78-04
308 No. Michigan Ave., Chicago

their services. Then many visits are made to rural areas by clergy of the diocese throughout the year. Services are held, schools are organized, and a great deal of literature has been sent to isolated families. The movement is receiving the enthusiastic support of Bishop Brewster.

* * *

English Students as Preachers

One hundred students of Cambridge University, England, are to take part in a student missionary campaign to be held in Birmingham, September 20-30. They have been commissioned by the bishop and therefore, with the consent of the incumbents of parishes, can preach in churches. They will also address many indoor and outdoor meetings.

* * *

A Protest to the White House

The Federal Council of Churches, through its department of international justice and goodwill, is urging Church people to write to President Roosevelt to protest against the maneuvers of the navy that are planned for the Pacific this summer, and the increased expenditures on the navy and army. They maintain that the maneuvers will be regarded as a threat by Japan and will do much harm.

* * *

Lenten Services in Troy

Noonday Lenten services are being held at St. Paul's, Troy, N. Y., with the clergy of the other parishes in the city assisting the rector, the Rev. A. Abbott Hastings, in the services. The visiting preachers are the Rev. John Haight of Hempstead, N. Y.; the Rev. Thomas W. Attridge of Morristown, N. J.; the Rev. William E. Sprenger of Albany; the Rev. Lewis G. Morris of Philadelphia and the Rev. J. J. Guenther of Swarthmore, Pa.

* * *

New Book Store in New York

The Morehouse Publishing is to open a distributing center in New York the middle of July, located at 12 East 41st Street. It is to be both a wholesale and retail distributing center for their publications and supplies. Also the religious books of other publishers will be carried. Mr. Harold C. Barlow, sales manager of the company, is to be in charge of the New York store.

* * *

School Superintendent Leads Bible Class

At St. John's, North Adams, Mass., there is a men's Bible class each Sunday during Lent, attended this year by a record breaking crowd of 110. The leader is Mr. Grover C. Bowman, superintendent of schools

Wilbur Herbert Burnham

Designer and Master Craftsman

Stained and Leaded Glass

Studios 1126 Boylston Street
Boston, Massachusetts

J. & R. LAMB
STUDIOS
NO. 325 SIXTH AVENUE, NEW YORK
STAINED GLASS · MURAL · MOSAIC · MARBLESTONE · CARVED WOOD · METAL

M. P. MOLLER
PIPE ORGANS
Hagerstown, Maryland

MENEELY BELL CO.
TROY, N.Y. AND 220 BROADWAY, N.Y. CITY
BELLS

Heaton, Butler & Bayne

Stained Glass Artists
By appointment to the late KING EDWARD VII.

Stained Glass Windows Memorial Brasses, Etc.

Designs and Estimates

Heaton, Butler & Bayne
(N. Y.) Ltd.,
15 EAST 40TH STREET
NEW YORK CITY

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders of

PIPE ORGANS

noted for their superior tonal qualities and mechanical reliability

Correspondence Solicited

of the city and vice-president of the National Education Association. He is described as "an extraordinary A-1 person, worthy of a few good adjectives. He believes that the job of the school is to educate for tomorrow, that is for the kind of a society the children will live in."

* * *

A Father Presents His Son

The Rev. R. W. Woodroffe, former rector of St. John's, Detroit, presented his son, the Rev. R. W. Junior, to Bishop Page for ordination to the priesthood on March 16, the service being at Christ Church, Bloomfield Hills, where the younger Woodroffe is a member of the staff.

* * *

Bethlehem Layman and Son Die

George H. Hoskins, prominent in the affairs of Trinity Church, New Castle, Pa., died on March 12 his five year old son dying on the same day. Scarlet Fever was the cause. There was a double funeral the following day.

* * *

Norfolk Rector Honored By His Parish

The Rev. Bravid W. Harris, rector of Grace Church, Norfolk, Va., and graduate of St. Augustine's College, Church College for Negro youth, recently was surprised by the presentation of a scroll bearing 500 names and a gift of money, "in recognition of your service to humanity, in appreciation of your immeasurable contributions to the social and religious progress of this community, and those high principles which motivate your gratuitous efforts on behalf of others less fortunate than yourself."

Another graduate of St. Augustine's, the Rev. Eugene L. Avery, was recently ordained to the priesthood at Asheville, N. C. by Bishop Gribbin.

* * *

A Few Signs of the Times

The Hercules Power Company reports an improvement in the explosive business and recently declared an extra dividend. The Atlas Powder Company likewise is looking up with a 58% increase in profits in 1934 over 1933.—The lower house of

Congress recently passed the largest war budget since 1921, with \$318,699,488 to be used for "strictly military purposes." Four million dollars is provided for the promotion of military training in colleges.—On January first the United States had the largest military air force in the world, with 4,593 planes.—Of the \$4,880,000,000 asked for "unemployment relief" by President Roosevelt, about 20% will be used for war preparations. The navy is to receive \$477,224,665 of it and the army, \$315,259,600.

* * *

General Benefits by Will of Dr. Silver

The General Seminary has been willed more than 1500 volumes according to the terms of the will of the late H. Percy Silver, former

rector of the Incarnation, New York, and a trustee of the Seminary for eleven years. The seminary will also otherwise share in the estate.

* * *

Bishop Stires Addresses the Patriots

"Lukewarm and domesticated patriotism" were words which made Sons of the American Revolution sit up at their annual service, held at St. Bartholomew's, New York. The preacher was Bishop Stires of Long Island who said that "too many of us escaped from the bondage of poverty only to make destructive use of the freedom which money bestowed. Freedom and righteousness come only in devotion to high ideals.

"Devotion is not a mild word: it means consecration; and in this connection it declares that the sacrifices

Services of Leading Churches

The Cathedral of St. John the Divine Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (also on Saints' Days at 10). Morning Prayer. 5, Evening Prayer (choral). 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, 8, 9, 10, 11.
Vespers and Benediction: 8 P. M.
Week-day Masses: 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8 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
Rev. George A. Robertshaw
Minister in Charge

Sundays 8, 10 and 11 a. m., 4 p. m.
Daily 12:20.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

There is a special rate for

CHURCH SERVICE NOTICES

Why not announce your services for Lent?
Write the Advertising office
931 Tribune Bldg. New York

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.
8 P. M.—Choral Evensong 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 4.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 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.

St. Bartholomew's, Chicago

6720 Stewart Ave.
Rev. Howard R. Brinker, S.T.B., Rector
Sundays, 7:30, 9:30, 11:00 A. M. 7:30 P. M.
Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10:00 A. M.

EASY WAY TO RAISE CASH
Make money for yourself, church, lodge. Distribute Bluing Paddles. Will do 20 washings. Will NOT streak clothes, freeze or spill. Retail for 10c. FREE sample. Also Metal Sponges, Dish Cloths and Polishing Cloths. Write W. A. Kittredge Co., 3 Putnam St., Tunkhannock, Pa. Established over 20 years.

Colson WHEEL CHAIRS
MODELS FOR EVERY NEED
Write describing ailment and receive
DEFINITE RECOMMENDATION
THE COLSON COMPANY
347 Cedar Street, Elyria, Ohio • Free Catalog

made by our fathers in winning our freedom must be continued by their sons if freedom is to be restored and maintained.

"We have grown soft. We do not like the word sacrifice. It suggests inconvenience. The time has come for us to learn from those whose economic, political and religious convictions we constantly reject as untrue and destructive. Nazi, Fascist and Communist show a devotion to a cause which puts our lukewarm, domesticated patriotism to shame.

"It is not sufficient to be known as 'good citizens'; we must be good for something. Our greater problem is the number of intelligent people who are morally unemployed.

"We speak with affection and reverence of the Republic. That was the government our fathers founded—a government in which men of highest character and ability were called to power by the free choice of the people. Later, men of character and ability found it increasingly inconvenient to take an interest in politics, and so the Republic has taken on more and more the semblance of an extreme democracy, which is a very different thing. Is it necessary to itemize the results?"

Bishop Stires, urging a broader national vision and more resolute faith in God, scored the decline of the school and home as factors for moral uplift.

"What of the home today?" he asked. "It is not indestructible; it is one of the most changeable elements in a changing world; it is restless, feverish, not with the reasonable ex-

citement of youth, but with the unreasonable and undignified pursuit of lost youth by the elders who know not the strength and beauty of the calm, smiling, thoughtful years of maturity.

"Manners have changed from charm to indifference. The tie between parents and children is frequently painful and repudiated by both. There are honorable exceptions, homes of the old-fashioned sort, still to be found, but they are too few to lighten the darkness and tragedy of those hectic abodes where restless spirits rush in, rush out and seldom pause long enough to settle the all-important question as to where they shall go next.

"The modern school gives us little encouragement. Moral conditions in our public schools have frequently been revealed as distressing. The case is better for many of our private preparatory schools, but even in these religion and morality are often presented so perfunctorily as to invite neglect or ridicule.

"But the most dangerous element in modern education is the extent to which a blatant atheism is taught by members of the faculty in colleges for men and women. Many of these learned persons, whatever their subject, go out of their way to undermine the Christian faith of their students and even to destroy any belief in God."

"Which One Is The Lord?"

AN ARKANSAS share-cropper, addressing a group of Church people in New York the other day, told of a family of seven who "didn't have a teaspoonful of anything to eat" in the house. Yet the mother exhorted the family to hold fast to faith in God. "The Lord will help us," she kept telling her starving children. One day the Rev. Howard Kester, working among these people, came to the house bringing a little food and clothing. "Mammy," whispered one of the little girls, "which one of them fellers is the Lord?"

Conditions among the share-croppers and tenant farmers, according to reliable reports, are unbelievable. In desperation they have organized a Tenant Farmer's Union, but their right to organize is being bitterly opposed by the plantation owners who have threatened lynchings, and did recently forcibly abduct and expel from the county some of those helping to organize these farmers. The Rev. Claude C. Williams, Presbyterian minister, long a friend of miners, farmers, and the unemployed, has so aroused the enmity of powerful groups, that he lost his church, and has been arrested on trumped-up charges. Another friend of these poor farmers, the Rev. Ward Rodgers, has also been arrested and is awaiting trial.

It is the intention of the Church Emergency Committee and the Church League for Industrial Democracy to stand back of these people and their leaders. Money is badly needed for relief. Hundreds of them have been evicted and are in utmost distress. We want also to be able to help these clergymen who have stood shoulder to shoulder with these share-croppers and tenant farmers. This appeal is endorsed by the Church Emergency Committee after investigation. Among those on the committee are Bishop Gilbert, Bishop Scarlett, the Rev. J. Howard Melish, the Rev. Reinhold Niebuhr, Bishop McConnell, the Rev. W. Russell Bowie, the Rev. Worth M. Tippy, the Rev. R. B. Nelson, the Rev. John Moore Walker and other Churchmen of distinction. The distribution of the relief will be in the hands of the Rev. Howard Kester, who is representing us in the field.

YOUR HELP IS URGENTLY NEEDED AT ONCE

Mail Your Contribution to

The Church League for Industrial Democracy
154 Nassau Street
New York City

When CHILDREN Need a LAXATIVE



When children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so that they do not romp and play as usual, a dose or two of SYRUP OF BLACK-DRAUGHT can be relied on to relieve constipation and thereby assist in prompt recovery.

Purely vegetable, pleasant-tasting—*children really like it.* Syrup of Black-Draught is sold at most drug stores. If unobtainable at your drug store, The Chattanooga Medicine Co., Chattanooga, Tennessee, will send you a 50-cent bottle on receipt of price.

Easter Services

Every parish should now be taking stock of its supply of

Hymnals and Prayer Books

including as many musical editions as possible, so that everyone may join in congregational singing.

Orders should be placed early to insure delivery before Easter.

As publishers of the authorized and approved Hymnal of the Church, as well as the Prayer Book, in behalf of the Church Pension Fund, we solicit your order.

Hymnals

Standard Musical Edition at \$1.20 a copy (or \$1.00 a copy in lots of 100 or more.)

Special Choir Edition, heavily reinforced, at \$1.50 a copy (or \$1.30 in lots of 100 or more.)
Word Edition at 40 cents a copy.

Prayer Books

Pew Edition, 3½x5½ in various bindings, at 35 cents a copy.

Chancel Edition, 5x7½, in various bindings and with larger type, at 60 cents a copy.

Circulars on request. Order direct from

THE CHURCH HYMNAL CORPORATION

A Subsidiary of the Church Pension Fund

20 Exchange Place

New York



VICTORY THROUGH THE CROSS

by William R. Moody

80 cts.

"These Good Friday addresses come to the public with the recommendation of Bishop Rhinelander. In the foreword the Bishop points out that the author has brought the Death on the Cross into the closest possible connection with the life the Saviour lived. This one great truth going through the whole of the book makes it the finest kind of reading for the understanding of the mystery of Calvary."—*Holy Cross Magazine*.

OUTFITTING FOR SPIRITUAL MARRIAGE

by Floyd Van Keuren

\$1.75

"The executive secretary of the social service commission of the diocese of New York has drawn on his broad experience as pastor and social worker to produce this constructive volume which will serve as a manual for couples about to be married, as a source book for clergy in giving pre-marital instruction, and as a text-book for young people's classes in home-making and parenthood."—*Recommended by the Rev. C. Rankin Barnes in The Living Church*.

Postage Additional

MOREHOUSE PUBLISHING CO., Milwaukee, Wisconsin