

The **WITNESS**

CHICAGO, ILL., MAY 2, 1935

Bearing Burdens

by
DEAN INGE

LET me commend to you this saying of Bernard Shaw; "A gentleman is a man who tries, in one form or another, to put into life at least as much as he takes out of it." In all ranks of society, the world is divided into those who live and those who lean; those who bear their share of the world's burden, and those who are clever enough to trip along unencumbered, leaving others to carry their loads.

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INTELLIGENT EMPLOYER'S GUIDE TO CHRISTIANITY

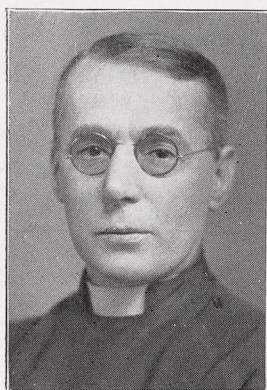
I. Questions We Never Ask

By

W. G. PECK

Priest of the Church of England

NOT long ago, I read in an English journal a surpassingly brilliant article, by Dr. Bernard Iddings Bell, on the decay of intelligence in America. It was a most forceful application of Ortega's argument concerning the decay of intelligence everywhere. Yet the Managing Editor of THE WITNESS apparently believes that there are some intelligent people left, and what surprises me, that there are actually some intelligent employers. For it was he who proposed that I should attempt to explain to "intelligent employers" the nature of the Christian Faith. I assume that he expects me to emphasize the bearings of the Faith upon their strange and affrighting position as "employers of labour."



W. G. PECK

upon their strange and affrighting position as "employers of labour."

Think of it! A man may use a fish-bone needle, or a bronze axe, or a modern machine: he is an employer of tools. He may drive camels or oxen or horses: he is an employer of animals. But an "employer of labour" uses men. He uses them without consulting them about the ultimate ends to which he intends to put their labour. Is he quite sure that he has any kind of right to do this thing? That is one of the questions that the modern business man has been forbidden to ask: forbidden by all the assumptions of the modern world. And so characteristic of our economic order is this particular use of men, that the very word "employer" now means, not the man who employs a coal-pick, or the girl who employs a typewriter, but the person who *uses* other persons.

The contention that as between employer and employed there is a fair bargain of free men, and hence

Editor's Note: This is the first of a series of six articles. The article next week is SUPPOSE GOD EXISTS and the following week, WHAT IS MAN?

no sacrifice of personality, was always impudently fallacious, since the worker must usually consent either to be *used* or to starve. The fact that by such forfeit of human dignity the poor gain their subsistence, is nothing to the point. It happens, indeed, that our totalitarian States, communist and fascist, are founded in agreement with the capitalistic conspiracy to ignore the question of whether a person, a living man or woman, is rightly to be *used* at all. But at present I am addressing myself to the individual who calls himself an "employer."

I know all or most of the comforting things he tells himself. He says that he finds work for others. Has it occurred to him that the very nature of his attempt to do this, was bound to result in unemployment? I mean, that to use men for the purposes of modern industry was bound to end in disaster. I shall try to show, out of the wisdom of the Christian Faith, that the present economic world-tragedy is not a crisis within our system, but the collapse of the system due in large part to the false estimate of man which the modern economic has assumed as its basis: the false idea that you may use a man, virtually as an instrument, and without consulting him about the ends.

YOU say you do not use the man, but only his strength or skill, and that in his free time he is, after all, his own man. Yet you cannot ask the man to bring his brain or brawn to your service, and leave his soul at home! And you have seen to it that the man's economic need shall dominate his entire outlook on life: that he shall have no peace or ease of mind, excepting on condition that he does the work you tell him to do. And often enough that work has so sapped his vitality that in his free time he has wanted nothing but beer, or cheap talkies, or worse, as a dope to enable him to forget you and all you stand for. (These remarks of mine are addressed to the intelligent and well meaning employer of labour).

Has it occurred to you that this is sacrilege? God

made man in His own image. And you have *used* men as instruments for securing a sum of money, concerning the disposal of which they are allowed to say no more than your machines. Unless they can wring concessions from you by force! For the object of your business is "a sum of money." That is why you are an employer of labour. It makes no essential difference that you pay high wages as a matter of policy. For so long as men are merely "employed," so long as they are chiefly characterized by that fact, any wage is the bribe given as the price of a great surrender.

Of course, if you think that a man is only a biological specimen, or a mere thing in a universe of things, you may logically declare that there is no mystical value in a man which must be the basis of your relation with him. In that case, there is no reason in logic why you should not become a cannibal. You are certainly a traitor to mankind. You are saying that religion and philosophy and poetry and music are so much balderdash. And what is more, if that is your attitude, any mild attempt you may make to apply "humanitarian" standards in your business then becomes silly sentimentalism. But, as a matter of fact, you do not distinctly take up such an attitude. You do not ask the question, What is a man? You do not ask whether you have any right to employ your fellow men. Possibly you may say, pointing proudly to the star-spangled banner, that to ask such a question would be to undermine the foundations of the Republic. Believe me, you are right. It would undermine the foundations of the modern world. It would even prepare the way for the City of God.

BUT there is another question you push away into the unconscious. You fail to ask *why* you are em-

ploying men. You never face the consideration of what you are supposed to be doing. We all know, as I have said, that the object of capitalist industry is a sum of money. But what is the purpose of that? Why do we work at all? We know that it is natural to work in order to eat; but you have so arranged things that men must eat in order to work—as if their supreme function in life was to serve your ends. But why all this rush and grind? What is it all about? Is there anything in the process itself that makes it intrinsically worth while? And since the process in its modern form is visibly coming to an end, so that it cannot even achieve its own object of turning money into work and work into money, and money once more into work *ad infinitum*, one would imagine that this is the time for asking the question so long evaded. You have pushed it into the unconscious. The psychologists will tell you that this kind of thing sets up inner conflicts which produce outward disasters. And the modern world is on the way to a nervous breakdown which may be the shattering of what we call civilization.

You must understand that the Christian Faith insists upon asking the questions which the modern world has refused to ask. It is because of that refusal that we are in our present colossal confusion. You have got to settle two basic problems before you can move an inch toward human decency and safety: *What is Man? What is the object of his activity in this world?* Those are the two questions behind the world-muddle that is baffling and beating all the Presidents and Prime-Ministers of the earth. And they can never be answered in any liberating way, upon the assumptions the world now accepts. I shall try to expound in future articles the answer of the Faith.

MODERNISM

An Editorial by
BISHOP JOHNSON

THE world to which Christ came was just as conscious of being modern as is society today. In the age of the Caesars the intelligentsia were just as self-complacent, just as skeptical, just as superior to all that preceded or surrounded them as they are today. The gospel of salvation through a crucified Saviour was regarded as foolishness and while the philosophers would have been amazed if they could have foreseen the centuries of Christian civilization that was to follow, yet they were temperamentally incapable of receiving the Gospel. As in America today popular interest was centered on the dole and upon the games while philosophy divided between a Stoical indifference to fate and an Epicurean indulgence of the physical senses. Ancient Rome and Modern America have many points of similarity even to the lack of any sacredness in the marriage relation.

We have more conveniences but they are **no more** luxurious. We have more scientific knowledge but also

more academic arrogance. We have more political theories and more financial distress. We haven't yet a Nero but Europe has its Hitler. We haven't a Pantheon of all the gods but Europe has its vacuum of religion in which ordinary men usurp the infallibility of deity. We haven't yet a mob which has to be placated with bread and games, but we have millions on the dole and ready to follow any plausible demagogue. We do not throw Christians to the lions but in Germany they put them in concentration camps. It looks as though we were going back to pagan Rome with the Dark Ages of chaos and confusion in-between.

CONSIDER St. Paul with his aggressive propaganda and place him in this modern frame. He was a Jew and in Jerusalem they pelted him. He was a scholar and on Mars Hill they ridiculed him. And yet in spite of it all he could say "I have fought a good fight, I have finished my course, I have kept the faith."

Thanks be to God which giveth us the victory!"

The secret of his courage and his optimism lay in the fact that he had discovered a universe of personal relations instead of a world of secular regimentation. This discovery released him from slavery and made him free, and it was this sense of personal freedom in a personal universe which heartened him. Fundamentally he believed that behind the Roman world there was a personal Creator who had in it all a personal purpose, and that Jesus Christ had revealed the way in which that purpose could be achieved. If it was as he believed the way of the cross then he was willing to stand the abuse in order to achieve the end in view. To do this he organized the Gentile Church and proceeded to do battle with a hostile world, expecting to receive blows and imprisonment but animated by the love of Christ which constrained him and by the power of the Spirit which sustained him. By his own self he could do nothing but he could do all things through Christ who strengthened him.

As in the present time, he was up against a situation in which human life was cheap and in which human arrogance was in the saddle, dictating that which men should think and say. The Roman Empire was an enormous machine which favored only those who drove it and crushed all those who opposed it. History has pursued a vicious circle and the trend is toward the regimentation of men into mechanical robots who have no faith, no hope, no love. The attempt to set up a household of faith has failed, not because the ideal was bad, but because the human instruments have been stupid and have perverted the ideals.

The chief fault however has been in religious leadership. St. Paul could put on a bold face against the hostility of those without but he was depressed by the betrayals of those within.

A SITUATION such as that which confronted Christ and the Apostles seems to confront the Church today. Because of the seriousness of the situation men have advocated radical plans which are aimed against existing religious and political systems. Their aim is to replace outworn institutions with perfectly splendid schemes of reformation. There is only one fly in their ointment but this fly is a germ carrier and is sure to ruin the ointment. That fly is this: It doesn't make very much difference which system you invoke, if the same kind of men are to run it; the oppressiveness and graft will be about the same. Again, this is a world of personal relationships and it is dependent for its atmosphere upon the individuals that compose it. It doesn't do much good to change the system of government in Sodom and Gomorrah if the people remain the same. The change of systems in Europe has thus far only revealed a change in tyrants. The people who were at the bottom and are now at the top are no better than those who were at the top and are now at the bottom. As a matter of fact the top treated the bottom rather better under the old regimes than the former bottom is treating the former top today. Even if they didn't furnish them with adequate meal tickets, they didn't forbid their getting a meal ticket altogether.

I am not surprised that there are radicals, but I am

confused at finding religious leaders who are credulous enough to believe that the Frankensteins which they are invoking are going to become good shepherds by the turn of the wheel. History teaches us that the wheel which they start spinning will continually run over the moderate radicals as it did in France and Russia and as it will continue to do if history is repeated. I wish I could visualize the kindly supervision of the under dog when the big brute is chained. He is likely to make reprisals on his former tyrants and then to lord it over his former associates. Such is human nature when it is not prematurely canonized.

NOW the method of Christ and St. Paul in the arena of the Roman world ought to have approved itself to the followers of Christ and St. Paul in the similar surroundings in which we live. First of all in Christ's relation to a decadent Jewish Church, He said, "I came not to destroy, but to fulfill." He did not come to supplant the Jewish Church with something else, but rather to perform His religious duties in that Church and quietly to build up the institution that was to succeed it. In the providence of God, the temple was not destroyed until the Christian Church was well established.

As regards the Roman Empire, He bore patiently its cruel treatment of Himself; He bade His followers to render unto Caesar the things that were Caesars and to God the things that are God's. And this He said in direct answer to a challenge to lead an insurrection against Rome. And to deliver His people from civil bondage St. Paul went a step further and called the Roman governors the ministers of God and warned His followers against resisting them. The whole question seems to be whether the mission of Christ was for the forgiveness of sins, the resurrection of the body and life everlasting, in which case temporal tribulations were to be patiently endured, or whether Christ was crucified to tidy up an epileptic world. And strange to say when the Church undertook the task in the middle ages, the Church needed tidying up as much as the secular world needed it before.

The history of religious efforts to make this world politically and economically better seems to have resulted in the suppression of religion for economic and political reasons. I am sure that from their standpoint they can justify themselves, for the religion of Christ is certainly hostile to the methods of cruelty and bigotry which are employed.

We will have a better world only as we have a larger number of decent men and, really, our prisons are not crowded with persons who had a religious background. And those who pollute the state with graft and chicanery are not in my experience religiously minded persons. It is not surprising therefore that religion should be taboo with those who have religious beliefs and no moral standards. For without a personal God behind us and a personal purpose before us, men seem strangely lacking on the ability to be lovers of mankind in any adequate way.

I may be pardoned if I doubt the altruism of those who would reduce the ordinary man to the status of a mechanical robot.

COPING WITH GANG LEADERSHIP

By

HOWARD P. KELLETT

Assistant at St. Paul's Cathedral, Boston

THE most difficult task that must be faced in working with boy-gangs is that of meeting the iron handed rule of the boy leader of the gang. To ignore such leadership would be virtually blinding oneself to the most penetrating force in the organization of the gang. It is around the gang leader that the activities of the group evolve. And the effect of this leadership cannot be wiped out by any ruthless measures of force. It is deep rooted in the lives of the boy-members of the gang. This will be brought out by considering an actual boy-gang from the point of view of its leadership. It will give an idea of the numerous and complex difficulties that are involved.

The leader of the gang is Peter, a small Italian boy of eleven years of age. He is undisputed in his role, and with his magnetic personality controls the actions of his henchmen from the time they appear on the street early in the morning, until they retire to their homes in the evening. There is no doubt as to his attractiveness and his ability to win people over to his side. He cherishes as his great accomplishment the time he was able to win the Judge of the Juvenile Court over to his side when he was guilty beyond the slightest doubt. This fact is common knowledge among the members of his gang and they admire him for his "smoothness," his ability to make himself the innocent party. There is a strong element of hero idolization bestowed upon Peter by his more timid allies. And Peter flourishes with it.

Let us see this boy in action:

It is the Juvenile Court. This gang of boys are appearing before the Judge, complained of for stealing a lady's pocketbook. They first appear separately—the hope being, that by such a method the complete story will be obtained. They divulge no information, and give the impression that they are scared by the procedure. They then appear as a group, and Peter immediately assumes the position of spokesman. The frankness by which he answers the Judge's questioning gains him the eyes, not only of the boys, but a group of admiring parents. The court room to these people becomes the scene of a dramatic and amusing picture. Peter sticks to his story, he is not to be caught unawares. He pins the blame upon an unknown boy—and convincingly so.

The North-end of Boston during the Christmas season is very colorful and alive with the Italian festival spirit. The settlement houses make much of this opportunity to co-operate with their neighborhood people. The Christmas parties that they organize (for the children) are particularly well run and are looked forward to by the children with keen anticipation. This gang of boys are invited to one. Everything goes well until Peter is reprimanded for making unnecessary noise during the telling of a story. That was sufficient to incite the wrath of Peter, and he arose and went to

the door to leave. There he stopped, nodded at the different members of his gang—who in turn arose and left with Peter. But Peter's wrath was not to be satisfied with such a move. He then directed his henchmen to get decayed fruit and vegetables, which they used against the walls of the Settlement House.

It is disastrous to the boy of this gang who balks at Peter's authority. The weight of the gang opinion focussed against him becomes unbearable. For some reason or other one boy, Tony, became penitent. He was through with the gang, their stealing, and rank disrespect for authority. He had gone to confession and had "made right." But such penitence was to last less than a week. His life during that time was one of directed torment. He was called "stool pigeon," "rat," etc., by all members of the gang. This also was taken up by younger brothers and sisters of the boys in the gang, who gained much amusement and satisfaction from copying their older brothers. Members of the gang would walk on the opposite side of the street and hurl threatening remarks. The ordeal was too much, and when Peter, the leader, approached the boy about coming into the gang again, Tony readily acquiesced.

IT CAN readily be seen that with directed gang action of this nature it is practically impossible to open to the boys new and more attractive outlets for their energy. Authority as such, outside of the gang has little meaning. Punishment of punitive nature would certainly embitter them, and especially so under the leadership of Peter. It would be of no value to attempt to usurp the power directly from Peter, for such would tend to undermine any constructive work that might be attempted in the future. It would nourish complete distrust in older people. To attempt to bring parental influence to bear against having one boy associate with another, would encourage family feuds and bitterness, and in a neighborhood as small as that in which these boys live, it would be detrimental rather than helpful.

In working with gangs of this nature, so delicately and finely controlled, a great amount of time must be spent with the boys. It is foolish to think that a few words of wisdom occasionally bestowed upon the boys, a monthly or bi-monthly visit to the home, or even a planned program for the boys to attend classes at a Settlement House is of any consequential value to such a group. Nor would it do to break up the gang with one complete sweep and let it go at that. That would accomplish little or nothing. It is apparent that the undesirable feature of this gang, from the point of view of personality and conduct, is the over-assertiveness of the leader and lack of fruitful assertion on the part of the gang members. But on the other hand, this is also a point with which constructive work may be done. To begin to touch the roots of

this gang, the work must be aimed at the individual members with a view to developing a self-assertion and self-expression. There must be opened to them ways in which they may achieve and feel the satisfaction which comes from achievement. In other words, the work must be centered upon making the individual feel his genuine importance, first in the eyes of his boy companions, and through that, in the community of which he is a part. How shall this be brought about?

It has taken a year of intensive work to bring a sufficient number of the boys in this gang to assert their own will against the domineering will of Peter. Now that this has been accomplished, there is evolving the real possibilities of a constructive piece of work. And Peter, the leader, is not being lost in this shuffle which has come as a result of a directed growth in the lives of these boys. His position, to be sure, is inferior from the point of view of the old gang standards, but for himself he is beginning to see the sham of such leadership, and strange as it might seem, Peter is accepting the new order of things with a growing enthusiasm.

There is no longer that stunted expression on the part of the boy to the world in which he lives, which is so characteristic of gang life. There has come a general lifting up of the tone of the whole group. These boys are experiencing a new freedom; they are living in a new world. Their interests are baseball, hikes, club activities. Every Saturday they plan for a hike—they love to roam in the woods. Now their thoughts are upon baseball, and they are getting themselves “into shape” for an inter-club baseball league.

It is important that boys should be given the opportunity for such healthful recreation. But in dealing with gangs where anti-social organization is involved, this should only be an opening wedge for breaking loose and bringing out qualities in the boy which will have some enduring value. It should not always be giving to the boy, but more and more it should be demanding and expecting from the boy. Again, the leading up to such must be gradual. It is a case where the adult leader must always have his mind set upon a goal which he is patiently plodding toward with the boy. It is an all consuming task, but if intelligently approached, it is fascinating beyond description.

ACTUAL examples will illustrate ways in which this demanding from the boy may take place:

At first this gang of boys came to scheduled meetings when they pleased. If the spirit moved them they would do whatever that particular inclination directed them to do, and especially so if Peter was the moving force. To meet this problem, an honor system was developed in which punctuality to scheduled meetings was of great importance. The first element to play in this plan was that of competition. And this got hold of the boys, for Peter entered into it with enthusiasm. From a spirit of competition in which the idea was simply acquiring for the self,

punctuality gradually developed into a prime requisite for continued membership in the group, and became incorporated into the by-laws of the gang. Now it is accepted by the boys without question. And this simple thing has brought about a marked change in the attitude of the boys. They now give one the impression that they mean business, for everything must be done with order and regularity.

One boy, Joe, who in the old gang held a very minor position, but is now asserting himself as a real leader, has taken upon himself the responsibility of helping one of the other boys who has not been able to find himself. It is an instance where a boy desires to do what is right, but for a number of reasons lacks the stability and steadfastness to carry through his ideals. Joe, with his adult leader, talks over the failings of his friend, with the idea of making a plan which will be of help. It is interesting to watch the simplicity and earnestness with which Joe enters into this social responsibility. There is no display of superiority. He sees the failings of his friend, and he wants to be of help. The reaction of the other boy to this help from Joe is accepted in a normal and natural way.

Boy-gangs will go on and on developing. It is natural that gangs should develop wherever boys are to be found, for boys are essentially social animals; and many boys prefer carrying on their exploits in groups, rather than as individuals. The gang gives to the boys a means of self-expression, an outlet for energy that otherwise would be cooped up. We must not deplore this natural organization among boys, but what we must deplore and fight is the way they are allowed to go on uncontrolled without any direction and purpose. The toll of such gang life is great. And a sad and distressing feature of it all is that the constituency of these gangs contain many boys with ability. There is need for searching out the underlying difficulties, and bringing to bear upon the lives of these boys positive qualities that will give to them something with which to combat the anti-social whip that seems inherent in their crowded environmental living.

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By GARDINER M. DAY

Easter Sunday finds "all kinds and conditions of men" in church if any Sunday in the year does. There are present some for whom belief in Immortality is a firmly founded conviction and there are others who come to church to please mother-in-laws who are utter skeptics on this subject and there are all the in-between.

Possibly some readers of this column were stirred by what the rector said or by thoughts inspired by the glorious music of the service to desire to think about the whole subject of Immortality more systematically and in the quiet of one's home. Not long ago a professor at the Theological Seminary at Alexandria, who had inspired hundreds of students with a vital belief in the eternal quality of life, himself crossed the bar. Before his death, however, he had left in manuscript form those same inspiring lectures on the future life and now through the aid of his wife and Dr. Bowie of Grace Church they have been published by Scribners under the title, *If a Man Die*. (\$1.75).

Opening with a discussion of the reasonableness of our faith in immortality Dr. W. Cosby Bell considers in six brief chapters some of the more persistent problems which arise in the minds of almost anyone who contemplates the meaning of everlasting life. Surely this volume will be an excellent guide for those who wish to "think through" to a more vivid faith in the risen Christ.

I dare say there is no book on the subject that carries such a high testimony to the depth and reality of a Christian's belief than the message which he sent to his students from his death bed which appears on the last page of the volume and adorned the cover of THE WITNESS some weeks ago.

On the basis of this statement it is evident that Dr. Bell was speaking out of his own experience when he wrote the beautiful passage in the first lecture of the book: "For many there comes the time when immortality ceases to be a hope and becomes a fact. These having entered into life are not much concerned about immortality. They have learned that this is eternal life, to take, as best one can, each day's offer of love and labor and beauty, and so find time itself shot through with the white radiance of eternity."



DONALD B. ALDRICH
Celebrates An Anniversary

SEEK MORE ENDOWMENT FOR BUFFALO CATHEDRAL

About fifty years ago an endowment fund was started at St. Paul's Cathedral, Buffalo. Today the fund produces \$17,500 of the \$56,000 necessary to carry on the work. However it is pointed out by Dean Hale that it must be greatly increased if the cathedral work is to go forward on its present basis, since one-third of the money raised by the every member canvass is given by three parishioners. The Easter Offering was added to fund. —The cathedral has been most successful with special Sunday afternoon services. Among groups to attend in a body on recent Sundays have been the social service workers of the city, the Buffalo police, the firemen, and the Welsh culture club of the city. They plan to have the service a special one for some group each week. —The 50th anniversary in the ministry of the Rev. C. A. Jessup, former dean, is to be celebrated at the cathedral on May 26th. About half of his fifty years in the ministry have been spent in the diocese of Western New York, with more than twenty of them at St. Paul's.

LARGE CLASS IN SOUTH DAKOTA

The Rev. E. F. Siegfriedt, rector of Christ Church, Lead, S. D., recently presented a class of 91 persons to Bishop Blair Roberts for confirmation. It is the largest class ever to be confirmed in the district. Lead is a town of but 5,000 inhabitants. There were 45 men and boys in the class and 46 women and girls.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Several people have written to inform me that my sympathy for the share-croppers of the south, and particularly of Arkansas, is misplaced. More particularly they object to the backing given to a couple of preachers out that way who have aided the tenant farmers, the Rev. Claude Williams and the Rev. Ward Rogers, both of whom have been arrested and are soon to be tried. I have not been in Arkansas so cannot report the situation first hand, but I have had several hours with share-croppers who visited New York; I have had a long interview with Mr. Rogers; and I have a fair grasp of the picture given by Mr. Norman Thomas who spent considerable time in the regions of Arkansas where there has been the most difficulty.

First in regard to the arrests of Mr. Williams and Mr. Rogers; the former, long a fighter for social justice, entered into the efforts being made to organize the tenant farmers into a union. This union admits both whites and Negroes. This fact was quickly sized upon by the plantation owners to stir up opposition. The result was threats of lynchings, beatings, and murders. The life of Norman Thomas, certainly an outstanding leader of American life regardless of your opinion of his politics, was threatened when he attempted to speak, upon invitation, on private property. A group, headed by the sheriff, informed him that the decent people of Arkansas wanted to hear none of his nonsense and that he might get into trouble if he attempted to speak "in the best G . . . D . . . country in the world."

Mr. Williams was charged with the crime of barratry, which is a rather obscure law on the statute books to prevent unscrupulous lawyers from exciting or encouraging law-suits for their own profit. In the case of Mr. Williams it was "for stirring up the people" that he was arrested and locked up in jail. Mr. Rogers, likewise a minister and a friend of the tenant farmers, was charged with anarchy, which in Arkansas, I take it, means anyone who is anything but a Republican or a Democrat, and I am not sure that the former are safe.

In regard to the share-croppers, it is a long story. The Rev. J. M. Stoney, a clergyman of Alabama who is an expert of rural life, as all readers of this paper know, wrote

me a letter in which he said it was a system so rotten that he could not describe it. Under it the share-croppers are assigned to a piece of land owned by someone else. On this land they are allowed to raise a crop of cotton. None of the land can be used to raise vegetables for their own consumption. All that they and their families eat and wear they are compelled to buy at the plantation store, where they have a system of credit which keeps the share-cropper continually in debt. They work from "can't to can't," which is an expression of the plantation meaning from before it is light in the morning until after it is dark at night. The share-croppers themselves pay the overseer, who rides around on a horse with a gun and a horse-whip, not infrequently using both.

Under the AAA, as you know, the government restricted the amount of land to be used for the raising of crops, paying the farmers for the land they did not plant. The plantation owners therefore, in many cases, ordered the share-croppers to plant no crop at all on the land assigned to them, and in many cases even evicted families from their shacks to wander about with out homes, without work, without food. Then when the government sent payment for the idle land these plantation owners pocketed the entire amount. I was told just the other day by a man high up in the administration of the AAA that the federal government has held back the payment to one plantation owner, amounting to over \$25,000, because he refused to share the money with his tenants. But he added, "However the pressure is so strong from the plantation owners of Arkansas that the government doubtless will be compelled to send him the check."

These share-croppers, led largely by Christian ministers, have organized a union to protect their rights. They are being fought with terror—night-riders, whippings, lynchings and murder. Anyone showing any sympathy whatever with these people is in danger.

It is the opinion of a number of religious leaders that these ministers, and the share-croppers, should be supported in their efforts to get justice. The back page of this issue of THE WITNESS carries an announcement about the matter, containing the names of several clergymen of our Church who support this appeal. They give you an opportunity to help with relief which is so urgently needed. I hope you act upon it if you are able. It is our present opportunity to prove that the Church can be effective in



FLOYD VAN KEUREN
Leader at Social Conference

the fight for economic justice. I had the opportunity the other night to preside at a large mass meeting when the whole matter was discussed. The audience was made-up for the most part of people who ordinarily have little use for the Church, believing as they do that we are always on the side of those that "have" rather than those who "have not." For the first time in my experience there were cheers for the Church when it was stated that the leaders of this fight were Christian ministers. Let's keep them cheering.

Large Congregations in Kansas

Reports from all points in the diocese of Kansas indicate the largest attendance at Easter services in the history of the diocese. At the cathedral in Topeka where Dean John W. Day holds forth, there were about 500 at the early service and 1,200 at the later service at which Bishop Wise confirmed a large class. He reports more confirmations to date than in any other year.

Philadelphia Rector Celebrates Anniversary

The tenth anniversary of the rectorship of the Rev. Malcolm Peabody was celebrated last Sunday at St. Paul's, Chestnut Hill, Philadelphia, which is one of the largest and most outstanding parishes in the diocese.

Student Work at Illinois

There have been real gains in the work of the Church at the University of Illinois. Rather interesting that as soon as the social side of the

work was discontinued the attendance at services showed a marked increase, indicating that students prefer to do their praying in church and their dancing and tea-drinking elsewhere. The Rev. Herbert L. Miller, who is the rector of Emmanuel Church, is likewise the student chaplain at the university.

Little Church Rector Has Anniversary

The 12th anniversary of the rectorship of the Rev. Randolph Ray was celebrated at the Church of the Transfiguration (Little Church Around the Corner) New York on Sunday last.—The West Point Chapel choir held forth at St. Paul's Chapel, Columbia University, on Sunday.—Bishop Lloyd confirmed a class at St. Agnes's Chapel and Bishop Hulse of Cuba confirmed a class at Trinity Chapel.—The Rev. Paul Roberts of Colorado Springs was the preacher at St. Bartholomew's.

W. Russell Bowie Speaks Against War

The Rev. W. Russell Bowie, rector of Grace Church, New York, was one of four clergymen who saw service during the war, to speak at an anti-war rally held this Monday evening at Dr. Fosdick's Riverside Church. All four pledged themselves publicly never to support another war.

Large Easter Congregations

Reports from all parts of the country indicate record breaking congregations, and offerings, on Easter.

From Vestry to Rector to Bishops

They have an unusual way of presenting a confirmation class at St. John's, Savannah, Ga., sort of a "Tinker to Evans to Chance." The vestry first presents the class to the rector and he in turn presents the class to the bishop. A class of thirty-two persons was thus presented to Bishop Reese on Palm Sunday. Rather nice idea I think. The rector is the Rev. C. C. J. Carpenter.

Colored Congregation Invited to Service

At Albany, Ga., the Rev. Harry S. Cobey, rector of St. Paul's, has also been serving the congregation of Colored people at St. John's. On Easter the Colored congregation was invited to worship with their white brethren at St. Paul's. Doesn't take long to tell it but believe me that's news. Another interesting bit is that St. Stephen's, a Colored congregation in Savannah, is the only parish in the diocese having a Church

school with all the teachers college graduates.

* * *

New Rector for Pittsburgh Parish

St. Stephen's, Pittsburgh, has called the Rev. L. M. Hirshson of Maumee, Ohio. After several years in business he became the assistant at Sandusky, Ohio, leaving there to go to the Maumee parish.

* * *

A Swedish Pilgrimage in Philadelphia

Swedish citizens of Philadelphia took part in a pilgrimage to historic St. James Church, Woodland Avenue, Philadelphia, last Sunday. The address was by the Rev. Julius Lorimer, Lutheran pastor. Following the coming of the first group of Swedes to the Delaware river one of their first acts was to build a church, the famous Old Swedes of Wilmington, Delaware. This was in 1639. As they extended their settlement they founded a congregation in South Philadelphia, which they named Gloria Dei, though frequently worshipping in the block house they had built to protect themselves from attacks by the Indians. Subsequently St. James was built. With the coming of the English colonists the English language largely superseded the Swedish a strong bond of friendship developed between the two peoples, and as years passed the services of our Church came into general use among the Swedes.

* * *

Bishop Torok in Eau Claire

Bishop Torok, about whom so much was said during General Convention was a visitor in the diocese of Eau Claire during Lent, being the special preacher at ten churches where he was received by large congregations who left enthusiastic and inspired.

* * *

Canon Prichard in Philadelphia

The Rev. H. Adye Prichard, rector at Mt. Kisco, N. Y., is the preacher at the special service of the Auxiliary of Pennsylvania, held today, May 2nd, at All Saints, Philadelphia, for the presentation of the United Thank Offering.

* * *

State Acquires Historic Site

The State of Illinois has acquired old Jubilee College and grounds, near Peoria, the cradle of Episcopalianism in Illinois, according to announcement received here from Governor Henry M. Horner. The site will be preserved as a state park and will, in the words of Governor Horner, "be a permanent memorial to religious and educational

work in Illinois."

The Jubilee College site, it will be recalled, was the subject of widespread criticism a year or so ago when it was discovered being used as a pig sty. This fact was brought to light when heirs of Bishop Philander Chase sought to regain title to the property on grounds that it was no longer used for Church purposes. Jubilee College was the spot where Bishop Philander Chase, the sturdy missionary and first Bishop of Illinois, sought to set up a great Church center. It was here that he lived during the days of his Episcopate in Illinois; here he hoped to establish a theological school, did establish it in fact; here he hoped to train his clergy to go out into the state and plant the Church. A remnant of Bishop Chase's dream is the chapel which he built partially with funds obtained in England. Some of the windows were given to him by the Queen herself.

Jubilee College will be one of the centers of interest in connection with the forthcoming Centennial Celebration at Peoria in May. A pilgrimage to the site is on the program.

* * *

New York Rector Is Honored

The tenth anniversary of the Rev. Donald B. Aldrich as rector of the Ascension, New York, was celebrated on April 25th with a dinner. The guests of honor were Bishop Manning and Bishop Lloyd.

* * *

Church Campaign for Peace

Catholics, Protestants and Jews alike are launching vigorous campaigns for peace, in some cases separately, in others jointly. The Federal Council of Churches recently called upon Protestants throughout the country to join in a "world concert of prayer for peace," which will continue for several months. An appeal to Jews to pray for peace during the Jewish festival of Passover was sent out by the federation of conservative synagogues, as well as by the union of orthodox Jewish

congregations. The reform congregations issued a similar appeal through their national organization. Meanwhile the Roman Catholics held a conference on peace in Washington, D. C., April 22nd and 23rd, with speakers of distinction.

* * *

Bishop Huston Addresses Daughters of the King

Bishop Huston of Olympia addressed a large congregation which gathered recently at Trinity, Seattle, to mark the 50th anniversary of the founding of the Daughters of the King.

* * *

Huguenot Societies to Hold Congress

The federation of Huguenot Societies is to hold its annual congress in Newark, N. J., on May 11th, with the annual service the following day at the French Church du Saint-Esprit, New York City. This congregation is the only one founded by the Huguenots in America to maintain the French language. The preacher at this annual service is to be Bishop DuMoulin.

* * *

Social Workers Conference in Montreal

The 15th Episcopal Social Work Conference is to be held at Montreal June 9-14, as an associate group of the National Conference of Social Work. In addition to a number of distinguished social workers on the program, discussions are to be led

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* * *

Illinois Parish Has Anniversary

The 100th anniversary of Christ Church, Joliet, Illinois, is to be celebrated next week, commencing on May 5th with a service at which the Rev. Duncan Browne of St. James, Chicago, is to preach. Other special preachers during the ten days of the celebration are the Rev. Irvine Goddard of LaGrange, the Rev. E. J. M. Nutter of Nashotah and Bishop Stewart who is to confirm a class to be presented on the 16th.

* * *

Jubilee Thanksgiving for King George

Presiding Bishop Perry is to pontificate at a jubilee thanksgiving for King George of England to be held at the Cathedral of St. John, Providence, next Sunday. Governor Green of Rhode Island is to be present and invitations have been accepted by patriotic and military organizations to witness this tribute to the British monarch who this summer completes twenty-five years of his reign. The sermon is to be preached by the Rev. R. Mortimer-Maddox who is the chaplain of the British Veterans Association, and state prayers for the King and royal family will be sung by the Rev. James M. Duncan, rector at Centre-dale. Sounds like quite an affair. My New England ancestors, I am afraid, wouldn't like it but then, in many respects, they were very old-fashioned people.

* * *

Here's a Record to Shoot At

In 1885, the year that Grover Cleveland was inaugurated president of the United States, Mrs. Sarah Reynolds, who is "Aunt Sarah" to most everybody in Hazardville, Connecticut, began playing the organ at St. Mary's Church. Easter marked her 50th year on the job. There have been four organs during that time. Mrs. Reynolds is really the aunt of the Rev. George A. Taylor, the rector of St. Paul's, Albany.

* * *

Present Good Friday Drama

At least two congregations that I know about presented "The Terrible Meek," religious drama by Charles Ramm Kennedy, during Holy Week. It was presented at Woodside, Long Island, where the Rev. Spear Knebel is rector, and also at St. Luke's, Atlanta, Ga., presided over by the

Rev. John Moore Walker. There were capacity audiences in both places.

* * *

New Rector in North Texas

The Rev. Philip K. Kemp was instituted rector of Emmanuel, San Angelo, Texas, on April 15th by Bishop Seaman. He came to the parish from Glendale, California, where he was rector for twelve years.

* * *

Convocation of Eastern Oregon

The convocation of the missionary district of Eastern Oregon is to

meet at Baker May 5-6, with the Women's Church Service League meeting the following day.—The synod of the province of the Pacific is to meet at Pendleton, Oregon, May 22-25. One of the features is to be an out-door service at Round Up Park.

* * *

Fourteen Cents Became \$40,000

Two years ago fourteen men sat around a table with Bishop Stewart of Chicago. They discussed finances. The casual remark was made that if every Church member of the diocese gave a penny a meal there would be no Church problem of finance. At the conclusion of the

To the Vestries of the Church

At the end of last year THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION had insured the property of 2,365 Episcopal churches, as well as that of many institutions of the Church.

The increase in the number of churches insured is shown below:

1929	330
1930	803
1931	1,224
1932	1,600
1933	2,035
1934	2,365

Some other reason than that of the desire of the Church to support an institution organized solely for its benefit is necessary to explain the great increase in the number of Episcopal churches insured with it. Without the economies afforded by the Corporation, the advantageous conditions that are granted, and the fact that its settlements of fire losses have been satisfactory, the progress shown by such impressive figures could not have been made.

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luncheon one of the laymen handed Bishop Stewart a tumbler containing fourteen pennies. Later the Bishop's Pence plan was launched. Last week, the second anniversary of this meeting, another meeting was held. Again the Bishop was handed a tumbler, containing the same fourteen pennies. Along with the pennies was a huge pence can, bearing the exact amount collected by the Plan to date, forty thousand dollars.

* * *

Conventions in Diocese of Maine

Maine launches a series of conventions on May 11th. The first is that of the young people, held at St. Mark's, Augusta, for the province of New England. The special speakers are to be Dean Glasier of Portland, the Rev. R. R. Carmichael of Providence, Bishop Bennett, the auxiliary bishop of Rhode Island, and the Rev. Kirby Webster of Clinton, Mass. The Woman's Auxiliary is to meet at Portland on May 13-14, with Bishop Brewster, Dean Glasier and Miss Leila Anderson, field secretary, as leaders. The diocesan convention is to meet on the 15th at the cathedral in Portland, with the Rev. Spence Burton of Boston as the special preacher at the convention service.

* * *

Council Secretary in Omaha

The Rev. Percy Houghton, secretary of the field department of the National Council, was the guest preacher for the Three Hour Service on Good Friday at Trinity Cathedral, Omaha. He also assisted Dean McGinley on Easter. Bishop Shayler was at the cathedral on Palm Sunday for confirmation. The Church School rally of the Omaha deanery was held at the cathedral on April 28th.

* * *

Further Progress With Chicago Campaign

Grace Church, Oak Park, is the latest large parish of Chicago to announce an objective for the million dollar diocesan campaign. They are to seek \$100,000.

* * *

News from the Diocese of Washington

The Rev. Oliver J. Hart, rector of St. John's, Washington, was the speaker at a meeting of the southern convocation of the diocese, held at Chaptico on April 24th. He spoke on the Forward Movement and lead a discussion on the same subject.—The Rev. George W. Atkinson has resigned as rector of St. James, Washington, because of ill health.—The convention of the diocese is to be held at St. John's, Georgetown,

May 8-9.—The 39th annual convention of the Daughters of the King of the diocese met at Congress Heights on April 25th.—The Rev. J. E. Elliott took charge of St. Luke's, Washington, the middle of April.

* * *

Religion Again in Russia

A fact without parallel in the recent history of Russia was reported in a recent number of the *Izvestija*, paper of the Soviet Union. In the town of Engel, a group of nuns managed to install themselves in the public school, with the knowledge of the municipal department of education. In this school, attended by 700 boys and girls, religious ceremonies are taking place once more; crucifixes have been sold and religious agitation against the present government is carried on. "The persons who allowed this shocking occurrence have been made to answer for it," declares the newspaper.

* * *

To Broadcast Service from London Cathedral

Arrangements have been made for the broadcasting once each month of the afternoon service at St. Paul's Cathedral, London. It is to be an international broadcast, chiefly for the benefit of overseas listeners. It is to be given the second Sunday of each month, commencing in June, from 2:15 to 2:55 P. M., Central European time. What time that happens to be in New York I haven't the remotest idea, but no

doubt if you are interested you will be able to figure it out. I have trouble enough with Daylight savings time without bothering with Central European time.

* * *

Diversified Yet Unified

In the summer of 1930 a host of spectators stood in the streets of London to watch the opening of the Lambeth conference. Over three

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hundred bishops of the Anglican Communion marched in procession through the streets to St. Pauls cathedral. They had come literally from the four corners of the earth. There were Bishops of the English, Scotch, Irish, Welsh and Colonial Churches. Sixty-one came from the American Episcopal Church. There were native Chinese, Japanese, Indian and African Bishops.

The Holy Orthodox Church of the East was represented by an official delegation. Representatives from Constantinople, Roumania, Yugoslavia, Poland, Antioch, Jerusalem and of the Churches in Greece and Cyprus.

As we look at this group, every important branch of historic Christendom, with the exception of Rome, was officially gathered together there.

Their fellowship in the corporate act of the Holy Communion bore eloquent witness to the essential unity of Christianity, which has kept through the ages the faith and worship of the New Testament Church.

The American Episcopal Church is an integral part of the Anglican Communion and her Bishops take an important part in the deliberation of the conference.

The significance of the corporate fellowship between the Anglican Communion and these historic Churches, thus symbolized at the Lambeth Conference must be appreciated by all. It is especially important for Church people to know their own Church's position among the Churches of Christendom. No other Church in the world could have brought together so naturally a diversified, yet Unified, gathering as the Lambeth Conference. That she can do so, can only be understood in the light of her historic background.

What are some of the facts about this Church? One, her roots go back to the Primitive Church. Two, her worship is that of historic Christianity. Three, she is the largest Church of the English speaking world. Four, she stands for reverence in worship. Five, she is a liberal influence. Six, she is a comprehensive Church. Seven, she is a Catholic Church.

All of which was set forth in the excellent weekly paper of St. Andrew's Parish, Kansas City, Missouri.

* * *

Anti-Lynching Bills Endorsed in Pennsylvania

A committee of the five dioceses in Pennsylvania and the Pennsylvania department of Christian social service have endorsed the federal anti-lynching bill now before the Congress which provides for punishment for officers who fail to make diligent effort to protect individuals from

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mobs, and those taking part in the mobs. The people in Pennsylvania have been urged to communicate with their senators and representatives, and the majority leader, Senator Joseph T. Robinson. We would all of us do well to follow suit.

* * *

New York Clergyman Going to Michigan

The Rev. Frederick W. Leech, assistant at Grace Chapel, New York, has accepted appointment as assistant at St. Andrew's Church, Ann Arbor, Mich.

* * *

A Prayer for These Times

The following prayer for these times has been written by Bishop Ingle of Colorado, and authorized in that diocese:

Almighty God, in whose hand are the nations of the earth, we beseech Thee graciously to behold the people of this land who turn to Thee for succor, help, and comfort.

Let wisdom from on high be poured upon us that in Thy Light we may see light.

Enable us to face our tasks with courage, cheerfulness, and confidence.

Set our hearts aright, that we may dedicate ourselves anew to Thy service.

Give us a hearty repentance for past failures, and tender compassion for human suffering. Make us so mindful of our duty towards others that the poor may give thanks unto Thee and that the faith of the weary and heavy laden shall not fail.

May truth and justice, mercy and peace show forth Thy praise among all the peoples of the earth, that Thy Kingdom may come and Thy Will be done through Christ our Lord. Amen.

* * *

German Protesting Clergy Shows Courage

In the face of threats and intimidation the protesting pastors in Germany have issued a statement denouncing the pagan movement sympathetic to the Nazi state. On March 17th, 700 of them were placed under arrest because they refused to promise not to read the statement from the pulpit. In speaking of the pagan movement the statement said:

"We realise with what a deadly danger our people are threatened. This danger takes the form of a new religion which represents rebellion against the first commandment. It establishes the myth of race and blood. It makes idols of blood, race, nation, honour and freedom, in the place of God. The new religion demands faith in the eternal Germany.

According to this absurd creed, man can justify and redeem himself. Such a conception has nothing whatever to do with positive Christianity, but is, rather, the doctrine of anti-Christ. . . . In view of the danger and temptation of this religion, we must bear witness before the State and before the nation. The State derives its sovereignty from God. The Church recognizes the authority of the State, together with its foundation on and limitation by the Word of God; but the Church cannot bow to the claim of the totalitarian State. The Church may not leave off teaching God's Word, even in the face of violence, for she has been charged with the teaching of the Word of God. She must stand up against the profanation of her form of worship,

against the desecration of Sunday and the paganisation of festivals. She must see that her young people are educated in the spirit of the Gospel. It is her duty to preserve her members, who are baptised in the name of God, from a philosophical and religious education which mutilates and rejects the Holy Scripture in order to train the mind for belief in the new myth. . . . The Church prays and puts higher than the nation and the authorities the blessing of God, for God has mercy on those who fear him. The Church must also be careful that prayer for the lawful authorities that is commanded of her by God's Word, does not become a deification and adoration of man's might and works. The Church warns against serving false

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.
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Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

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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.

idols through which we incur the wrath and condemnation of God. We should fear and love God and put our trust in Him above everything."

* * *

Should Church Schools Cut Rates?

The following communication has been received from the headmaster of one of our leading Church Schools:

"Much has been written and said about shopping, rate cutting, and cut-throat competition in schools, hospitals, etc. but nothing is done about it. Of course the depression covers a multitude of sins but I can think of no greater inconsistency than to have a parent drive up to a school in a limousine with chauffeur in livery and ask for a reduction. They might at least dress for the part by arriving in a second-hand Ford. It is galling to have a mother talk about how hard up she is while she toys with her pointed fox neckpiece. This might have been a left-over but it should have been left behind. The difficulty of financing a school under such conditions must be apparent to everyone. I am not sure that we blame the parents, for who does not like to make a bargain. It would seem that the schools are responsible. In their anxiety to keep up their numbers they will resort to expedients to secure the pupil, putting aside the very things which justify their existence, namely, good ethics and fair play.

"To give a concrete example. The writer had an appointment to tell a parent about the school which he represented. The interview was to be held in the office of a mutual friend. When the prospect arrived he oozed prosperity. He was interested in only one thing, and that was—what will it cost? When he was told, his friend remarked: 'That rate should please you, Bill, for it is nearly half of what our parents paid for us.' 'That may be true,' said Bill 'but it so happens that I can enter my son wherever I wish, with some exceptions, at the rate I choose to request.' He did, but not at the school the writer represented. This man was quite able to pay the full tuition, but why should he if it was not necessary.

"What is the solution? Either let us have a fixed price and stick to it, or have no set tuition and require of the parents what they can afford to pay. At least let us be honest if we are to continue to teach honesty to the youth of our country."

* * *

The Teachings of the Auxiliary

Mrs. Harris Mastersen Jr., has attended the last two national conven-

tions of the Woman's Auxiliary as a delegate from the diocese of Texas. After following the discussions and lectures carefully she has prepared the following summary:

I. Abbreviated findings on Christian Citizenship.

1. Study the mind of Jesus. Commune with Him through prayer and sacrament.

2. Be Christian in personal contacts. As regards home, race, international, inter-Church relations.

3. Be careful of thoughtless, disparaging conversations before children and young people.

4. Align yourself with other communions and agencies working for social betterment.

5. Cooperate with your Church's Social Service Department and national organizations working for social justice.

6. Display active interest in legislation to emphasize the principles of Jesus.

The reign of God can be established only by God-like people in action.

II. Abbreviated findings on Missions in This Age.

1. Our responsibility towards missions in this age.

a. The message is Christ.

We cannot live without Him.

We must give Him to those who yearn for Him.

2. Hindrances:

a. Indifference.

b. Misunderstanding of the word mission.

c. Lack of education.

d. Lack of personal contact with missionaries.

3. We must revise our old approach to meet new conditions.

a. In the mission field:

(1) Train missionaries for specific fields of work.

(2) Treat the younger Churches with more respect, standing by to help when and as long as help is needed.

b. In the parish:

(1) A parish-wide program of missionary education.

(2) Promote joy in missionary giving by sermons, personal contact, correspondence and prayer partners, and pilgrimages to accessible missions.

(3) Train leaders for study groups or parish or diocesan activities.

(4) Appoint diocesan recruiting officers.

(5) Give uninterested or isolated women something to do for missions.

(6) Use young people more.

III. Personal Religion.

The discussion on Personal Religion took the form of meditations. The leaders for the fifteen groups were chosen from well-known spiritual leaders in the Church.

Not one of us will ever forget the quiet and peace of this meditation together.

As a result we feel that too much stress cannot be laid on the spiritual emphasis necessary to the full and efficient development of the Christian citizen.

A quiet day, even an hour, of prayer and meditation by the Church women of this Diocese is a necessity.

Christ's Alternative to Communism



E. Stanley Jones

By E. Stanley Jones

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NO HOME! NO FOOD!

CONDITIONS among the share-croppers and tenant farmers are unbelievable. A conservative federal government official said privately the other day: "Conditions among the share-croppers are the worst I have seen anywhere in the world except in certain parts of Russia." The AAA has benefited plantation owners by paying them for allowing certain of their lands to lie idle. These plantation owners therefore, in many cases, allow the share-cropper to plant no crop at all, keeping for themselves all the money that the government sends. In many instances the share-cropper's family has been evicted from their plantation shack and forced to take to the road—no home, no money, no food. These workers have now organized the Tenant Farmers Union to bargain collectively, hoping thereby to win the right to live. This effort has brought on terrorism—frame-ups, beatings, night-riding, murder.

Religious forces have a representative in the territory for the purpose of administering relief. He too has been threatened with violence. An inter-denominational committee, familiar with the facts, is anxious that his hands be upheld in this work of mercy. Episcopalians on this committee are Bishop Scarlett of Missouri, Bishop Gilbert of New York, the Rev. W. Russell Bowie, the Rev. J. Howard Melish, the Rev. R. B. Nelson and the Rev. John Moore Walker.

THEY APPEAL TO YOU FOR HELP

Mail Your Contribution to

The Church League for Industrial Democracy

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